PERPETUAL COMMENTARY

ONTHE

REVELATION of St. JOHN;

WITHA

PRELIMINARY DISCOURSE

CONCERNING

The PRINCIPLES upon which the faid REVELATION is to be understood.

BY

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New Modell'd, Abridg'd, and render'd plain to the meanest Capacity,

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TOTHE

Right Reverend Father in GOD,

 \mathcal{F} O H N,

LORD BISHOP OF OXFORD.

My LORD,

HE Revelation of St. John
being a compleat System
of Divinity, and of all
the main Events which were to
happen to the Christian Church,
A 2 from

from its first Rise to the Consummation of all Things; I knew no one to whom an Exposition of it can be more properly dedicated than to Your Lordship: Your Lordship, for Learning and Piety, Humihty, Judgment, a well temper d Zeal, and Soundness in the Faith, being universally and justly esteemed, as one of the Greatest, and Best Divines, that this, or any other Age has producd.

The Performance, from whence I have chiefly taken what I offer to Your Lordship, is of so large a Size,

a Size, and abounds with fuch a Variety of Learning, as made it in great Measure useless to the Generality of Readers.

This Inconvenience I have endeavoured to rectifie, by reducing the Author into a much less Compass, and setting him in such a Light, as to render him plain to the meanest Capacity.

But, the greatest Missortune is, this excellent Writer, for a considerable Time, lay concealed from, and is even as yet but lit-

tle known to the Learned World; which, however prejudiced Perfons might be against reading any Thing of this Nature, by reason of the numerous and abfurd Explications which have been given by others, could scarce, I think, have happened, if his Work had been ushered into the World under the Patronage of some Learned Name.

And therefore, in order to make him more known, and fo capable of doing the greater Good, at a Time wherein the facred

facred Prophecies have been in the most violent Manner attack'd, I found my self under a Necessity of Addressing the Abridgment of him to Your Lordship.

If Your Lordship approves of what I have done, I need not doubt of a favourable Reception from others. But, whether this happens or not, I shall have the Satisfaction of having used my utmost Endeavours, as far as the Duties of a large Parish would allow, in giving an Abstract of what I conceive to be the best Expla-

DEDICATION.

nation that has ever yet been given of the Revelation; and at the fame Time enjoy the Pleasure and Honour of publickly declaring, that I am, with the most profound Respect,

My LORD,

Tour Lordship's

Most Humble, and most

Obedient Servant,

PETER LANCASTER

SYNOPSIS.

The Dedication.

Ch. I. $\sqrt[3]{1}$ — 3

The First Great Part, or, Vision;

Containing,

I. An Introduction to the Epistles to the seven Churches in Asia y 9. to the End of the Chap.

II. The Epistles to the faid Churches; the said Epistles relating chiefly to the Present State of the Church at the Time of the Vision. Ch. II. it is to the End of Ch. III.

The SECOND GREAT PART, or VISION, treating of the whole Constitution and Fates of the Christian Church from the very Beginning thereof to its Consummation in Glory, and consisting of the following Parts;

of the Christian Dispensation to the Events from the Beginning of the Christian Dispensation to the End of the World.

Ch. IV. and Ch. V.

SECONDLY.

SECONDLY, the Events belonging to the fish General Period of the Church; taking in the System of the seven Seals of a Book sealed, by the opening whereof, the several Steps and Essects of the Propagation of the Gospel in the Roman Empire are set forth

The first Seal begins at our Saviour's Ascension

Ch VI ỷ 1, 2 1.66. and ends about

The second Seal begins about A. D. 66. and ends about A. D. 135. Ch. VI. \$\frac{1}{2}\$3, 4.

The third Seal begins about A. D. 202. in the Reign of Severus

The fourth Seal begins about A. D. 235. and ends about A. D. 275 \$7,8

The fifth Seal begins about A. D. 303. y 9 — 11

The fixth Seal begins about A. D. 312. and effects the Fall of the Roman Pagan Empire in the West and East.

¥ 12 — 17.

An Episode, shewing the State of the Church at the Time of the said Fall of the Roman Pagan Empire. Ch. VII.

The seventh Seal begins about A. D 325, when the Chriftian Religion became the Ruling Religion of the Roman Empire both in the East and West. Ch. VIII. \$\frac{1}{2} = 6.

THIRDLY, the Events belonging to the second General Period of the Church, taking in, the System of the seven Trumpets

Trumpets, by the Sounding whereof, the several external Judgments upon the Pagans, and the corrupted Chirstrans in the Roman Empire, after that Christianity became the Ruling Religion therein, are set sorth.

The first Trumpet effected by the Goths invading, under Alarick, the Roman Empire, and reaching from A.D. 395. to A.D. 409.

The second Trumpet effected by Alarick's taking Rome, and by his and Ataulphus's plundering the said City and its Territories, and beginning A.D. 410. § 8,9

The third Trumpet, reaching from A. D. 442 to A. D. 452. effected by the Huns ravaging, under Attila, the Roman Empire \$\fox\$10, 11.

The Fourth Trumpet, reaching from A. D. 454. to A. D. 476. effected by the Fall of the Western Empire.

Ch. VIII. *\forall 12.

The Warning of the Three Woes, in relation to the three last Trumpets, in order to shew the Dreadfulness of them.

y 13.

The fifth Trumpet, from A. D. 612. to A D. 762. effected by the Incursions of the Impostor Mahomet and the Salacens upon the Roman Empire, in the East and West.

Ch. IX. $\vec{y}_1 = 12$.

The fixth Trumpet, whose Effects are,

I. The Destruction of the Eastern Empire by the Ottomans, from A.D. 1356. to APD 1453. or A D 1460

\$\forall 13 \tau to the End of the Chap.

II. The Reformation of the Church begun by Luther, A.D. Ch. X

An Episode, shewing the State of the Church during its a 2 fecond

fecond General Period; together with an Account of the Fall of the Eastern Church. Ch. XI *1 - 14.

The seventh Trumpet, of whose Effects there is first given a Summary View. Then follows

A DIGRESSION, giving,

I. A full Account of the Chief Enemies of the Church in her first General Period. Ch. XII. to *\formall 1. of Ch. XIII.

And then,

II. A full Account of the chief Enemies of the Church in her second General Period, describing first, ten Monarchies arising out of the Ruins of the Roman Empire, which being corrupted, maintain Idolatry, and persecute the true Worshippers; Ch. XIII. \$\forall 1 - 10.

And then describing, secondly, the corrupted Clergy setting Idolatry, under two Heads — the Bishops of Rome and Constantinople.

Ch. XIII. It is to the End of the Chap.

III. Shewing some remarkable Acts of Christ against the Enemies of his Church in her First General Period,

Ch. XIV. * 1 - 8.

And,

Containing a Warning to the Church against the false Worship which would be by her Enemies set up in her Second
General Period, together with an Envouragement to be
Faithful unto Death.

* 9-13.

IV. Shewing the several remarkable fudgments to be inflicted upon the corrupted Christians in the Second General Period of the Church, and before the Sounding of the Seventh Trumpet. The said Judgments are,

1 The Judgment of the Harvest.

y 14 -- 16.

2. The Judgment of the Vintage.

\$ 17 to the End of the Chap.

Judgments, to be brought upon the corrupted Christians; arising, merely from and upon the Account of their Corruptions, and having their Effect from within themfelves And in relation to these Plagues, there is first given,

A general Account of them, Ch. XV. and it is of Ch. XVI.

And then a particular one.

Ch. XVI.

The first Plague upon the corrupted Church, the Curse of Wickedness, upon the Account of the Introduction of the Worship of Saints and Images.

The second Plague, the first Crusades in the pretended Holy War for the Recovery of the Holy Land.

Ch XVI 📝 3.

The third Plague, the latter Ciusades for the said Puipose. \$\forall 4.\$

An Epiphonema, upon Plague II. and III. \$ 5 - 7.

The fourth Plague, the Wars between the Popes and the Emperors of Germany \$\forall 8\$, 9.

The fifth Plague, the Expulsion of the Eastern Emperors from then Capital City by the Latins; the Expulsion of the Western Emperors from Rome and Italy, and the Schisms in the West and East. \$\fom\$10, 11.

The firsth Plague, the Depopulation of the Grecian Empire, by Civil Wars, Introductory to the Fall of that Empire.

An Episode, discovering the chief Agents in the Antichiistian Church. ¥ 13 — 16.

The seventh Plague to the corrupted Church, the Reformation of the Chuich by Luther \$\forall 17\$ to the End of the Ch.

V. The last Part of the Digression, is the Description and Condemnation of Rome, the Capital City of the idolations Church. Ch. XVII.

The Way being thus prepar'd,

The Effects of the seventh Trumpet consider'd as the last Woe upon the Antichristian Party, are next set forth

And these are,

1 The utter Destruction of Rome, and the Lamentation of ber Mourners. Ch. XVIII.

2. The joyful State of the Reformed Churches upon that Destruction Ch. XIX. 🕏 1 — 4.

3. The Conversion of the Jews, and Fulness of the Gentiles. Ch. XIX. y 5 — 10.

4. The Extupation of Tyranny and Idolatry in all the

Romish Dominions. It is to the End of the Chap. 5. The Power of the Devil restrain'd for a thousand Years.

Ch. XX. y 1 --- 3.

After this, in relation to the second Great Part or Vision, follow

FOURTHLY, the Events belonging to the third General Period of the Church, or to the Church, in its Triumphant State, viz. I. The

SYNOPSIS.

I The Millennium, or the Thousand Years Reign of the Saints on Earth, during the Time of Satan's Restraint

The first Resurrection — the Resurrection of the Maityrs — and then Reigh for the faid Time, without any ¥4 -- 6. Interruption.

2. Satan loofed from his Restraint, and the last Attempt, and the utter Destruction of all the Enemies of Christ

3 The General Resurrection and Judgment.

y 11. to the End of the Chap.

After this follows,

I A General Description of the new Jerusalem, the Metiopolis of the Triumphant Kingdom of Chill.

Ch XXI * 1 - 8.

And then,

2. A Particular Description of the said City, with an Account of the Persons who are to enter into it, or to dwell y 9. to the End of the Chap.

3. An Account of the Manner of the Life of the Inhabitants of the faid City. Ch. XXII. 1 — 5.

And then lastly follows,

The Epilogue, or Confirmation of the whole Prophecy. y 6. to the End.

By reason of the Abridger's Distance from the Press, a great many Errata's have happen'd, the Chief of which are,

The later than the Bettern of the post of the property of the r Time, p 129 | 21 r malexa; p 131 | 18 r m, p 134 | Note! neu Buccina dividat Hora: p 135 | 13 r Jupagestein, and | 14 r zem, and | 21 r J A and | 30 after it place; and Note e dele 218, and after 220, add 221 p [138] | 6 r JD, and | 7 r Covering, and | 28 r JD p 140 | 12 r Adul teres p 153 | Note m | 8 after Sons, aad, in the Targum, p 157 | 2 dele to p 168 | Note! r Marm p 178 | luli for he, i be p 183 | 7 r Active, p 185 | 13 dese the p 187 | 12 r has and | 26 after Church, add yet p 191 | 23 r Favour and 29 r Refermation p 201 | 2 r Oracles, and 29 r Jaspr p 104 l'ust fer thron r Throne, p 218 l 16 after and, add seven p 219 l 9 after to, add the Gospel in order to p 224 l 17 r Prostration p 225 l 13 r Vinons and l 31 r becom p 226 l 1 r this p 240 l 7 serbeing, r because p 250 l 9 r Tunick p 260 l 3 from the bottom, r Angels, p 263 / 10 from the bottom, r of the House p 269 / 23 r XI p 270 / 13 r Idolaters p 273 / 8 for the, begun, r the, might begun p 274 / 2 r Gcd, p 289 / 11 dele the p 294 / 29 r XI p for they begun, r they might begun p 274 | 2 r Gcd, p 289 | 11 dele the p 294 | 29 r XI p
288 | to r Prophecy' p 303 | 14 r Gulph, it p 306 | 34 after Empire, add at least
p 309 | 13 r began p 311 hete m Dynashar p 317 | 15 r Palice p 319 | 25 r conquir'd, and
| 29 for Wings, r Stings p 320 | 7 r former, p 312 | 4 r Palice p 319 | 25 r conquir'd, and
| 29 for Wings, r Stings p 320 | 7 r former, p 312 | 4 r Palice p 319 | 15 r conquir'd, and
| 29 for Wings, r Stings p 320 | 7 r former, p 312 | 4 r Palice p 319 | 15 r conquir'd, and
| 23 for Tilk, r Tilk p 3-7 | 15 r further p 342 | 24 after Fact, add all, and | 25 r Confitutions, p 344 | 15 r Angel, and Sound, p. 365, | 13 r Enemies p 369 | 7 for he had only a, r he
had a long p 373 | 30 r City, p 381 | 7 r Parts, and | 8 r come, p 382, | 28 r became p 387
| 17 r Apicarance, p 391 | 31 r King) p 392 | 3 from the bottom, r. Murderers p 3by | 28 for of,
r in p 416 | 14 r East p 417 | ult fr, heis, r he as p 419 | 23 for Sylvius, r Sylvius p 421
| 111 r preferr'd; it being and Note of r Innocentus, and si Romainer p 424 | 31 for had, r has p 429
| 10 after Jupiter, addwas p 432 | 30 after Learned, add Men p 433 | 19 r | 11000 p 434 | 2
r secret, p 445 | 24 for sustering r further p 447 Note of Ulnatices, r Vinatices p 451 Note of fr
| TillD, r TillD p 457 Note of r mainer p 461 | 4 from the bettom, r Prophet, p 47- | ult r Comnene p 491 | 17 for Principles, r Principles p 496 | 2- for Governmen, r Governments p 504.

Note of r Con p 508 | 4 from the bettom, r Expression p 509 r revite and 12 for not, r now and
| 14 for the, r 4815 p 5 0. det have p 511 | 1 for met, r meet and Note of, r Peptimontium, r Septimontium p 518 Note ult r oursels p 519 v 24 after Prophets, add and of Saints p 130 | 3 from the

bettem, r as in the Shops, the Trades p 533 l 25 r ND p 546 l 2 from the solitor, for the, r this
p 547 | 23 r NND p 549 | 10 r ND p 554 | 21 r pretends, p 517 | 9 r ND y ND y

and | 18 r 10; and | 21 r Scdom, p 560 Noe', r n. p 564 | 10 r here, p 586 | 2 s r Manner he gives the Morning Star to them that have a Share in the first Refurrection, by making them to reign with him over the converted Nations before the full Day of the Referrection is come, and fo to outflune in a more cminent Degree of Glory the Pest-Millennial Saints, even as the Morning Star cutsbines the rest of the Stars \$ 628 1 6 from the buttom, r come

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PRELIMINARY DISCOURSE

CONCERNING

The PRINCIPLES upon which the REVELA-TION of St. JOHN is to be understood, and of the Helps and Rules whereby it is to be explain'd.

N the first Ages of the World, there were no Characters to express the Sound of Words and therefore for the Sake of Posterity, the wisest Men were oblig'd to contrive some Way, whereby Things memorable might be committed to lasting Monuments

This they did, by a Combination of visible Figures, which, according to their Notion of them, having a metaphorical Relation or Similitude, or at least Affinity to their Conceptions, might excite in others

the very fame Conceptions

Thus concerning the Ethiopians in particular, and the Egyptian Priests, Diodorus Siculus says, "That their Letters were the Figures of all "kinds of Animals, and of the Parts of human Bodies, and of Instruments, especially such as belonged to Wrights and Builders. — That "their Writing did not shew the Discourse about the Subject Matter," by the Composition of Syllables, but by the Emphasis of the Figures. —And that by following the Signification, or Emphasis, and Nature of every Figure, and exercising the Mind by long Study and Memory, an habitual Faculty was got of reading every Thing that was "written

Dod Sic L. I p rot.

And that this Symbolical, or as others term it Hieroglyphical Character, or way of Writing, was before the Invention of Letters, is affected by Servius, Lucan, Tacitus, Ammianus Mircellinus, and, in thort, by all Authors, who have profelledly treated on this Subject And it is observable, that the Americans, who knew nothing of Letters till the Europeans discover'd their Continent, had only, and still retain, the Use of the Hieroglyphical Characters

Now from this difficult kind of Writing, in Use amongst the most Learned Men in the Eastern Nations, there naturally arose a Symbolical Way of speaking, the Symbolical Characters, they were so conversant in, continually furnishing them with Metaphors, and other Tropes, first in their mysterious or religious Speeches, and from thence easily passing

on to yulgar Matters.

Such a figurative and florid way of Expression gave a certain Majesty and Beauty to their Thoughts, distinguishing their Style from that of the Vulgar, and was therefore retained by them even after the Invention and Use of Letters, insomuch that their Religion and History, their Arts and Sciences, and most of their Rules and Maxims of Wisdom, were some way or other couch'd in such Figures or Symbols.

Hence it comes that most of the Oriental Languages, and most of

the ancient Poets, affect this Way

And hence is it, in Condescension to the Ways of Men, that the said kind of Style is so often us'd by the sacred Writers, and in a Manner wholly adopted in the Revelation by St John, to whom the great Events, relating to the Christian Church, were, for Reasons of the greatest Moment, and sufficiently obvious, represented in Visions, evidently consisting of the like kind of Symbols, and whose Language therefore, in Conformity thereto, is for the most Part Symbolical

In order therefore to understand the said Prophecy, it will be absolutely necessary, to be in some Measure acquainted with the main Principles upon which the first Inventors of the Symbolical Character and Language sounded the Signification of their Symbols, all the several kinds of Symbols which they us'd, being us'd by St John

Now the faid Symbols may be reduced to these four Sorts.

I. Such fingle Symbols, as are taken from the heavenly Bodies, as the Sun, Moon and Stars.

II. Such fingle Symbols, as are taken from the rest of the visible Works of Nature, as Animals, Mountains, Seas, Rivers, and the like

III Such fingle Symbols, as are taken from the Arts and Sciences, Customs and Practices of Men, as the Habit or Clothing, a Bow, Crown, Sword, and the like kind of Things, existing by Institution

IV. Such Symbols as are compounded, confifting of two or more fingle Symbols

As for the fift kind of Symbols, —— their Signification is to be deduced from the Union which the Egyptians, Chaldwans, and others, supposed there was between the Worlds, Invisible, Natural and Political

As they flook'd upon the Heavens, and the Parts thereof, as Reprefentatives and Symbols of the invilible Divinities. — The Supreme, and its Angels and Ministers, so in Process of Time they began to think the vilible Symbols to be the Deity it self, and its Angels, whose Glory and Majesty, as well as Offices and Works, they believed did appear in the Sun, Planets and Stars, and in their Monons, Revolutions and Relations, or Aspects

Then, to ground their Adoration of the Natural or Visible World, they supposed an intimate B Union between the Visible Bodies in Heaven, and the Invisible Deities, and to ground their Judiciary Astrology, (to which they were very much addicted) they supposed the Political World likewise united to the two former by such Concatenations from the Supreme to the Lowest, that the Affections of the superior Links reach'd

the inferior throughout the same Chain

From this supposed Union between the three Worlds, they concluded when any of the heavenly Bodies in any kind of Vision were seen affected, that this portended and signified the Affections of the Parts of the Inserior and Political World

And because the Gods (and consequently the heavenly Bodies) came under the Notion of Powers of the World, and all Monarchs and Princes came under the Notion of Powers in the Inserior World, as Vicegerents of the Gods, they therefore represented the Powers in the Inserior World by the Symbols of the Celestial Governours.

B 2

b Serv in Virgil Æn L v. ý 85 ° Luc Pharf L. m d Tac Arnal. L xi. c. 14 ° Ainm Marc. L. xvii.

Vid Platon Timzei fir 5 Jamblich de Myst Ægypt § 1 c 19. & § 7 c 1, 2, &c.

And therefore, in the Symbolical Character and Language, the Sun was the Symbol of a King, as the chief Governour of a Kingdom,—or of a Father, as the chief Governour of a Family—The Moon was the Symbol of the next in Dignity,—and the Stars the Symbols of inferior Governours, which is exactly agreeable to the Interpretation in Scripture of Joseph's Symbolical Dream, in which he saw the Sun, and the Moon, and eleven Stars, pay Obeysance to him, the Sun being there explain'd of Jacob the Father of the Family, the Moon of Jacob's Wise, as being the next to him in Power, and the eleven Stars, of his eleven Sons, as being the inferior Governours of his Houshold

The Signification of the second kind of single Symbols, viz such as are borrowed from the remaining Parts of the Works of Creation, as Animals, Mountains, Seas, Rivers, and the like, is founded (according to the Notions which the Ancients had of the Composition, Natures, Qualities, Position, Magnitude, and Uses of the said Works) upon the

Principle of Affinity and Similitude.

Thus, a Lion, as being accounted the King of Beasts, or an Eagle as the King of Birds, may be the Symbol of an earthly Monarch, — a Scorpion, upon the Account of his Poyson, and perpetual moving of his Tail to strike, the Symbol of an inveterate and deadly Enemy And forasmuch as a Collective Body may be considered as a Totum, or Whole, and therefore one, a wild ravenous Beast may be the Symbol of a tyrannical Kingdom or Empire

The third fort of Symbols, viz. such as are borrowed from the Sciences, Arts, Customs, and Practices of Men, — as, the Habit or Clothing, a Crown, Bow, Sword and the like, arc, as well as the foregoing, founded on, and to be in like manner explained by Analogy, according to the Use, Design, Causes, and Essects of the Matters to which they

belong by Institution

In Relation also to the fourth kind of Symbols, viz such as are a Union of Complication of several Symbols together, the aforesaid Rule-of Analogy is to be carefully follow'd by applying like to like, by explaining so much of them as appears natural and ordinary, in the same

Manner,

Manner, as the fingle Symbols fetch'd from Nature and Art are to be explain'd, and what remains extraordinary, by the Analogy it has to the ordinary Symbols

Besides the sour kinds now accounted sor, there are some Symbols us'd by St John, which are borrowed from the Mojarcal Oeconomy, as the Tabernacle, the Temple, and other Matters contun'd in the Writings of Mojes, and in the History of the Republick and Religion of the Yews

The Principle for understanding this Soit of Symbols, is, that the former Dispensations of God with Min were t, pical of the new Dispensation

under the Gospel-Covenant

To this Purpose I conous observes, that he have was given to the Jews for very excellent Ends — that they might advantageously worship God — that it might be a Pattern of Colestial Things, Man being not of present able to see the Things of God — that it might presigne the Images of Things in the Christian Church, and so contain a Prophecy of Things to come, that the Faith of Christians might be threely construit, and that Men might know that there is nothing happens but what was beforehand known unto God

This Doctrine is fully confirm'd by the Inspired Writers St Paul in particular says, I the Law was a Shadow of good Things to come — and k that the holy Places made with Hards, were Figures, and Patterns, of

Things in the Heavens

And he therefore frequently applies Facts recorded in the Old Testan ment, to Events under the Gospel Which sufficiently justifies St Matthew's Application of the Puslage in Hosea,—out of Egypt have I call'd my Soil For in the Old Testament thus prefigurative of the New, two or more Accidents are commonly folded up in the same Fact or Prediction So that such Facts or Predictions have their Accomplishment in a Fluxion or Progression, and have therefore several Degrees of Complement, in relation to each of which, when effected, it may be truly laid, that such a Thing was done, that the Fact prefigurative of it, or the Prediction foretelling it, might be fulfill'd

Agreeably to this, the Christian Religion being designed to be advanc'd, and placed instead of the Mosaccal, it was very proper in the Revelation, to use the Symbols or glorious Attributes thereof, and with the Steps of its Advancement and Decay, to apply them to the Christian Church, be-

cause that Oeconomy was but a Shadow of good Things to come, whereof the Christian Church is the Antitype. As even that Oeconomy was also of the Heavenly Things, because God design'd in all Religion, to shew Men by sensible Objects the Constitution of his Celestial Government,—that his Kingdom of Heaven might be represented by his Kingdom on Earth, as he design'd that his Will should be perform'd upon Earth as it is in Heaven. So that in this Case there is a kind of Mixture of the Heavenly Government, together with the External and Visible Attributes of the Mosaical, and the Symbols setch'd from Heaven and the Celestial Government, shew, by the Union and Relation between those two States, that what is said to be done in Heaven, has likewise its Accomplishment in the Church on Earth

The Mosaical Matters were plain and visible, being already effected, the Constitution and Fates of the Christian Church, at the Time of the Revelation, were still invisible, because suture. Therefore the Way to make Men understand these Futurities, was to represent them in Sym-

bols of Things that had been feen.

And this is the less to be admired, because even in the common Speech of the first Author and Publishers of the Christian Religion, the Words and Names applied to it were borrowed from the Mosaical

And therefore, if the Words and Names were fitly applied thereto, which were themselves Signs and Symbols, it was as proper to apply the visible Things and Fates thereof, as Symbols to represent in a Prophetical Vision, the Constitution and future State of the Christian Oe-

conomy

God the Father is represented to us in holy Writ under the Notion of a King, he being Creator, and by consequence Lord Proprietary and Ruler of the whole World in general, and by Covenant also he became the peculiar King of the Jews, and therefore settled among them a visible and standing Government, which bore a Resemblance with that which God enjoy'd already over the whole World Wherefore, for simuch as in the Christian Dispensation, the Son of God is represented to us as Heir of his Father's Kingdom, and by Consequence to be constituted King of the whole World, and more peculiarly of his Church made up of Jews and Gentiles, there could not be a more easy and exact Description and Representation of this Matter, than by these Symbols both of Heavenly Things and Mosaical, which did already set

forth the general and peculiar Kingdom of the Father over the World and Jews So that the whole Oeconomy of the Revelation, which is to describe the State and Fates of that Kingdom, is sounded upon this, that Jesus Christ is shewn therein as Inaugurated, Inthroned, and receiving, by Degrees, Possession of the same General and Peculiar Kingdom which the Father had before, with this particular Difference, that the Peculiai Kingdom is to become Universal as well as the General

'Tis farther observable, that all this is very suitable to the Hierogly-phical or Mystical Notions of the Egyptians For they suppos'd in that the Heavenly Things were Examples of, and were united to the Terrestrial. From whence the Platonists diew this Fundamental Notion in That the Creator having conceiv'd in himself the Exemplars of all in Things, produces them from him in Images." The Meaning of which is, that God has stampt upon all his Works such an Image of himself, and of his Government and Decrees, that it has pass'd through them all, and has therefore the same Impression upon them, by which they sully represent one another

Upon the whole therefore, the State, Constitution and Fates of the Christian Church, may be very properly denoted by Symbols taken

from the Mojaical Dispensation

And therefore, the general Interpretation of this kind of Symbols, is to be deduced from the Account given of the Religion and History of the Jewish Church and Nation in the Old Testament, and Books relating to the Jewish Antiquities

As for the other kinds of Symbols, whose Principles were before laid down, there are several Helps whereby their general Significations may

be certainly known.

They are all in a Manner us'd by the facred Prophets in the Old Testament, who frequently use together Expressions in the symbolical and in the common Style, and so become their own Interpreters, in the same Manner as St John himself sometimes does. So that the Signification of such Symbols as are explained by themselves (many of which are to be met with in the Revelation) may be infallibly depended on

And as to Symbols us d by them which are not in this Manner interpreted, their Meaning may be often found out, by attending to the

[&]quot;Ved Jamerich de Myst &r c 3 p 14 lin 30 & c 21 p 37 lin. 11, &c

[&]quot; Gal Not in Jemul de li, it Æz § 1 c 8 p 14 lin 32.

I Vid Flav Joseph. Antiq Jud L iii, c 9 Philo Jud op passim.

Scope of the Places where they occur, or by applying to the Exposition in the Targums, which being of some Antiquity, and made by such as understood the Symbolical Characters, frequently explain Expressions symbolical by a literal Paraphrase.

The next bust Help for the Interpretation of the aforesaid kind of Symbols, is Achmet's Collection of the Interpretation of Symbolical Dreams, according to the Doctrine of the Egyptians, Persians, Indians

and Arabians

This is an excellent Work, whereby many Symbols in the Revelation may be certainly explain'd, according to the very Notions and Method of those who first invented and improv'd the Symbolical Way of Writing and Speaking, there being, as to the Interpretation, no Manner of Difference between the same kinds of Symbols us'd by the Ancients to communicate their Conceptions, and the same kinds exhibited in Dreams and Visions So that the same Rules which serve for the Explanation of a Symbolical Dream, such as that of Joseph's was, serve also for the Explanation of a Symbolical Vision

And in these Writers Symbols are found explain'd, in the very same

Manner, as they are by the facred Prophets.

Together with the aforesaid Collection is printed the Work of Ar-

temidorus, an Ephefian Priest, and Contemporary with St John

His Interpretations are indeed not so proper to the Purpose as the former, because he sitted them to the Grecian Customs — but his Work is however very valuable upon the Account of his having endeavour'd to reason upon Things, and to reduce his Art into a System — and he has some sew Observations and Interpretations which exceed the rest, as coming nearer to the Intention of several Symbols us'd in the Revelation

To these Helps, which are alone sufficient, the Expositions of Omens and Prodigies in the *Grecian*, *Roman*, and other Writers, may be added, as being founded upon symbolical Principles, and Recourse also may be had for the Explanation of the metaphorical Notion of the Symbols, to the most ancient *Greek* and *Latin* Poets, who have us'd bold Metaphors, and were well acquainted with the Symbolical Language.

It only remains now to lay down some Rules for the particular Application of the general Signification of the Symbols, and for the better understanding the Nature of the *Prophetick* Style. And the chief

Rules are.

RULE I.

RULE I. The Scene of Action, the Actor, and Sufferer, determine the Sinje of all the Accidents describ'd in any general Vision, or part of a Vision where new appear

The Meaning of this Rule may be explained from what is observed

even in common Discourse.

'Tis evident — when once the general or appellative Terms in all Languages are fix'd to a particular Signification by some Pronoun, proper Name, Article Demonstrative, or even the Time, Place, or Circumstance, that then they lose their general Signification in all the following Discourse, though the determining Words, or Particles, be not

applied to each fingle Term afterwards

Thus if Britain be the fixed Subject of the Discourse, if we go on to speak of the King, Lords, Commons, Clergy, Church, Courts, Laws, and the like, all which are general Terms, as being common with us to several Countries, though we do not at every one of them add the Restriction, yet it is certain that we do it tacitly. And thus all our Discourse must be determined by the first mention of the Subject thereof, yea, though we should not use the Terms common in the Countriey to denote those Matters, but others Analogical, and us'd in other Countries, it is plain that we have settled the true Notion of them by the first Restriction

This is the very Key of all Discourse, and consequently must be so too in the Revelation, which is written in a discursive Method—— so that the Signification of the Symbols is to be particularly applied by a careful and constant Observation of this Rule

It has been observ'd as an Excellence in o Virgil, that he never defcribes the Appearance of the Day, but he does it with such a De-

scription as fuits the Work of the Day

The like is done throughout this Prophecy No Actor or Scene appears therein, but we may thereby immediately discover what Action is to be perform'd. So that the Rule is of universal Use, and as being so, is constantly observ'd by the **Oneircoriticks*, who, agreably to symbolical Principles, not only suit their Interpretations to the general Object, but also to the Condition of the Party receiving the Dream, as the proper Scene of Subject thereof. And indeed when there is a Mul-

[°] Serv in Virgil Ær L al V 183 Col 1619

Artem Lie 74 & Lin c 67 Liv c 29 Acomet Coll sub fin

tiplicity of Incidents which are all to be reduced into one System, what Guide can we have, or what Method take but by considering the Actor and Scene sirst, and when those two are determined, to bring all the rest to suit with them?

And therefore we find these Writers explaining the Symbols in different Manners, according to the different Conditions and Circumstances of Men. Kings, private Men and Women, receive always different Interpretations, but in proportion to their Condition the same. And the same Dream, seen by the same Person at any long Distance of Time, denotes different Things, proportionably to a difference of Circumstances.

According to this we must infer in expounding the Revelation, that although we have the same Symbols over and over again, yet we must in every particular Case refer them to the immediate Scenes and Actors from whence they proceed, and to which they are related: And by Consequence restrain their general Signification to the particular Case in which they are employ'd.

Thus the Sun, Moon, and Stars are us'd in the Visions of the Seals, the Trumpets, the Sign of the Woman in Travail, and the Bowls, and yet must be there interpreted of Things vastly different and oppos'd, though at the same Time, in Proportion to their different Cases, really

analogous

In thort there is nothing infignificant, or for the Sake of *Decoration* only, in the *Revelation*, and therefore

Rule II. The Apparatus or Decorations of the Visions in the Revelation are of great use, being of the Nature of such Sort of Prologues as explain by way of Introduction the Subject of the whole Action, and must be therefore carefully observed

They fix the Scene, describe the Actors, and thereby determine the whole System of the Actions, and by Consequence the Interpretation of

the whole.

Rulr III. Invisible Beings, and even Conceptions of the Mind, as collective Notions are reckon'd, come under, or are represented by such risible Shapes or Figures as are borrowed from some of those visible Adjuncts that either attend continually, or may at any Time bave attended the invisible Object, so that they may absolutely determine it to be that Object design'd, and none other.

Thus God the Father himself, who is invisible, is not represented in

the Revelation by any Likeness (for none can be made of him) but by those visible Adjuncts which he shewed once to the Israelites, or left them the Pattern of in the Tabernacle, he himself and his Government being represented only by his Throne, with some other Circumstances.

So the Son, the Word of God, who in respect of his Divine Nature is invisible, is represented like a Lamb, and like the Son of Man, from such Adjuncts to his Divine Person as whereby he hath once been visible to Mankind, being a Man, and like a Lamb in his Passion and Death, suffering for the Sins of Men

In like Manner the Holy Ghost who is invisible, that he may be visibly represented, is set forth by seven Archangels collectively taken, as being his constant Attendants, and consequently Adjuncts, denoting his

Presence and Efficacy.

And he is also represented by seven great Torches or Lights, because the visible Appearance of the Holy Ghost hath been by, and under the Similatude of visible Fires or Lights which fell on the Apostles

And this too in the very same Manner as the Angels, his Ministers and constant Attendants, have at any other Time appeared, which was always like glorious Lights and Fires.

RULE IV When a Kingdom or Empire is to be represented throughout its whole Extent and Duration, the whole Picture of it is given as if all the Parts were existing at the same Time.

Thus the great Image in Daniel appears all of one Piece, though the Parts of it are found by the Interpretation to have existed one after

another

And so the four great Beasts came out of the Sea, and seem to have been seen all at once, tho' in the Explanation they are plainly successive.

Rule V. In Bodies Politick and Continual, where there is found a Collection of Individuals of different Denominations, that is faid in General of the whole, which is true of the principal and greatest Part.

And when the faid Bodies are considered from their Beginning to their End, that may be faid of them in general, which is true of them during the greatest Part of their Time, or when they were in their most flourishing State

From whence tis reasonable to think, that in the Name or Symbol given, Notice is chiefly taken of the double, or Eminent Point of Things,

which ferves to give them their Denominations.

For, as in a Picture (which is a kind of Vision of human Invention made to communicate some Remembrance of an Action or Accident to others) the principal and fairest Part of the Object for the Sight, and to strike in the Spectator the greatest Attention, is placed in the fairest Light, and its chief Part the most exposed to View, and the rest by Shadows insensibly withdrawn from the Eye, as if the Painter would have us to take little Notice of it, but in a Manner force us to attend to that Part he would have us to observe the most, so is it the Way of the Revelation in setting forth Matters under one general Extent and Duration, to give the whole but one Name to expiris it symbolically, and the fairest and largest Prospect thereof.

RULF VI When the Things to be prophefied of in the Revelation, are to be considered in several Views, there is a Change of the Symbols.

The Reason is, the Visions being represented by Symbols which must bear a certain Analogy to each other, and carry throughout a certain Decorum, it is not possible that the same Strain of Symbols should represent all the various Circumstances of the Church and its Enemies.

And therefore when the Matters require that they should be considered under another Aspect, the Strain of the Symbols must change, and the Scene of the Vision alters, so that many Symbols may be us'd to denote the same Thing in different Respects

Now there are placed fuch inward Marks which belong to every Part of a Vision, that we may thereby discover how the Matters of that

Vision are related to the rest

Thus we find what is antecedent and consequent, or what is only collateral, and so it appears what Visions and their Parts synchronise, and what do not

By this Method what was before treated of succinctly is enlarg'd upon, and more fully demonstrated. So that the Revelation is not wrote in the Way of Annalists, who being content to reduce all Matters to a Chronological Series, only relate briefly what happens every Year, without enlarging upon the Intrigues or Causes of the Events, and omitting for the most Part the Consequences, but in the way of the more judicious Historians, who endeavour to give a full Account of every Matter as they take it in hand, in order to make a compleat System of the whole, interposing Digressions, and then returning to the principal Matters, by giving such Hints and Transitions, as suffice to let us understand to what they belong, and how, as to Point of Time, they come in or end with the rest.

Upon this Account there are frequent Transitions, wherein the Prophet seems to cast the Eyes of his inspired Sight upon different Objects, which being thus seen one after another, the Particles expressive thereof may seem to imply a Posteriority in a Matter which may be synchronal, and even may have its Origin higher than that whose Description preceded it in the Account

And this is the Method, not only of the most 4 exact Histories and Discourses, but in a special Manner that of all the inspired Writers, "in whom, the Conjunctive Particles do rather import that one Passage" comes to be related after another, than that it was really transacted

" after it "

RULE VII For the greater Certainty there is sometimes a double Mark set upon an Event viz When an Event is not only in the same Expression describ'd symbolically, but also by that very Name or Attribute which Men themselves, in the common Style of Speech, would give it

In this Case the Symbolical Signification is the Primary one, and to

be most regarded, and the other is only a fatal Coincidence

RULE VIII. The Repetition of a Prophecy, Vision, or Dream, signifies the Certainty and speedy Accomplishment of an Event of more special Concern and remarkably eminent

Thus in the Explanation of *Pharaoh*'s two Dreams at the fame Time concerning the Years of Plenty and Famine, the latter is affirmed to be a Confirmation of the former, to shew the Certainty of the Event—

* for that the Dream (says Joseph) was doubled unto *Pharaoh* twice, is because the Thing is established by God, and God will bring it to pass.

Agreeably to this ' Artenidorus makes such a Repetition of a Dream.

a Mark of an Event of great Moment.

And amongst the Heathen Soothsayers it was a constant Maxim, that an Omen repeated or seconded by an Omen or Symbol to the same Puipose presignished the Certainty of the Event ".

From this Use of the Repetition of a Thing, may several Passages in Scripture be explain'd, as Psal lxii 11 — where to shew the Cer-

q Vid Serv in Virgil Æn L in Vi

[&]quot; Vid Bishop of Sarum's Exposit on on the 6th Article of the Church of England.

Gen xli 32 Artem L iv c 29 Vid Serv. in Virgil. Æn. L ii v 178.

tainty of trusting in God, it is faid — God hath spoken once, twice have I heard this, that Power belongeth unto God. So Job ch. xl. y 5 uses the same Way, to confirm his Protestation to God

For the like Reason in the Tryal of Jealousy, Num v. 22 the sufpected Wise is commanded to confirm the Adjuration, by saying Amen twice. Which is also the usual Form of our Saviour to confirm his

Doctrine

And this is also conformable to the usual Style of the Hebrew Language, wherein Repetitions of the same Word are Marks of Certainty, as Gen ii 17. dying thou shalt die, — i. e. thou shalt most certainly die — and Exod iii 7. seeing, I saw, — and the like

And indeed such Repetitions of some Emphatical Word are very frequent in all Sorts of Authors, and they are a passionate Way of ex-

pressing Things of great Concern

Thus Horace introduces Annibal, as thus expressing himself upon the

Sight of his Brother's Head,

Spes omnis, & fortuna nostri Nominis, Afdrubale interempto w

RULE IX. In all Symbolical Propositions, the Persons of the Verb Substantive sum, — as, I am, thou art — is — are — whether expressed or understood, are the Copulative shewing the Relation between the Type and the Antitype

Thus in Gen xl 12. the three Branches are three Days - instead

of — the three Branches fignify three Days.

So in our Saviour's Parables, which are a Species of Symbolical Deferiptions, we find the same Style, as in Luke viii. 11. — the Seed is

the Word of God.

After the very same Manner are the Words of our Saviour in Matt xxvi 26—this is my Body, and this is my Blood to be understood, these being plainly Symbolical Expressions, the Bread and Wine being Symbols of his Body and Blood, and so the Meaning of the Words is—this—i e the Bread — signifies and represents my Body, and, this Cup—that is, the Wine in this Cup, represents and signifies my Blood

This also, in Symbolical Cases, is the Style of the Latin Tongue; as in Plautus's Mercator, Act II Sc I Where, when Demipho hath told his Dream about a fair She-Goat (a proper Symbol for a Miss)

Hor. L. IV Od. IV. \$ 70, &c.

and comes to consider that he had seen a fair Slave he sell in Love with, he saith ½ 29 — Capram illam suspicor sam me invenisse quæ sit, — I begin to suspect I have found out who this Goat is — And again ¾ 44 Hæc illa est Capra, — this is that Goat, that is, this is the Woman signified by the Goat

There is a remarkable Instance of this Style also in * Homer

Rule X In Symbolical Rites, 'tis usual to ascribe the Effect defign'd to the Symbol by which it is represented, as if the Symbol or Type were the efficient Cause thereof

Thus Mojes smote the Waters of the Egyptian River, as if he gave a Wound, to turn them to Blood, and the Waters were thereupon turn-

ed into Blood.

In like Manner a Prophet, or Interpretier of Dreams, may be faid to fave and to kill, when he predicts the Death or Safety of any, as Joseph did of the chief Butler and chief Baker in Gen. xli 13——Me, fays the Butler, he restored unto mine Office, and him he hanged

Thus y Artemidorus often fays, the Symbol makes the Party do, or

fuffer what is fignified by it

And thus, in other Cases, in the Scriptures, as in Lev XIII. acccording to LXX to pollute, and to clean — fignific to pronounce polluted, or clean And so the Power of Binding and Loosing in Mat. XVIII. 18. is a Judicial Power to declare Bound or Free.

Rule XI 'Tis the usual Style of the Prophets to write of Things as already done, or past, though they are only to happen afterwards

'Tis commonly faid that this is a Sign of Certainty, — that the

Things shall as surely happen, as if they were already past

But this feems rather to happen from the Manner of the Prophecy, wherein the Knowledge of future Events is exhibited in a Vision, seen by the Prophet under Symbolical Persons and Actions, which represent those that happen afterwards.

Thus the Prophet has really seen the future z Events transacted in their Symbols, and so the Words in the Time past are suitable to the

Case, the Things having past in his Mind.

* Hom Odyff L xix \$ 535, &c , Artem Oneir L iv c 30.

² Vid S Glass Philol Sacr de Stilo Prophet, Can iv & Scholiast in Hor L i od 15 Nereum bene vaticinantem facit Horatius, nam futura ponit quasi præsentia

This being once settled as the proper Style of a Prophet, 'tis no Wonder if the same be used, tho' the Prophet by an immediate Inspiration, or Impulse of God, speaks of any Event in plain Terms, without having before-hand any Symbolical Vision about it

For the same Reason the Oracles of the Greeks, and the Poets Greek and Roman, who frequently imitate such Oracles, speak in the present Time, because the Prophet, or Poet, who commonly pretends to be a appropriate formation that the Matters are for the Formation to the Matters are formation to the Prophet.

^a Prophet, supposes the Matters present before his Eyes

But the Hebrew has no Present Tense, and so uses the Præterit in-stead of it.

RULE XII. During the Prophetical Extasie, the very Actions and Words of a Prophet are Symbolical, as is rightly observed by Irenæ-

us, L. IV. c 37.

Thus in I K. xx 36, 37 one of the Prophets bids a Man to smite him, the Man refused. Now this Refusal was morally good, upon the Supposition that the Thing enjoyn'd was not commanded by the Holy Ghost, and that the Man knew not but the Prophet might be disordered in his Senses But yet it was an ill Refusal, and the Man upon that Account was slain by a Lion

And the other Man who obeyed the Commandment, by striking the Prophet so that he wounded him, did well, because that Action served to the Intention of the Prophet, whose Stroke Symbolically represented, that King Abab should be so smitten, as the Unbelief of the former, followed by his Destruction, represented the Unbelief of the

King, who therefore should perish in the same Manner

So Isarab, cb xx walked Naked, and Barefooted, to represent Symbolically, the Captivity of the Egyptians and Ethiopians, upon whom the Israelites trusted too much, instead of wholly confiding in God

So in Ezekiel, ch. iv. the Prophet is commanded to do feveral Things which would feem abfurd were they not Symbolical, And in ch xii

there is an Explanation given of fuch kind of Actions.

Thus also Hosea's Marriage with a Whore was literal, but the Intent Symbolical. The Shame which accrued to the Prophet by such an Action, reflecting upon the Israelites, who were to be affected by the Actions of their Prophets, and therefore the Actions themselves must be visible and real.

In Acts x. St Peter fell into an Extasse, and had a Vision to shew him, that God had set aside the Distinction of Meats, which separated the Jews siom the Pagans, and under that Notion to signific further, that the Partition-Wall betwirt Jews and Gentiles was now taken away, and that both should be equally received into the Church, which Vision was corroborated by the miraculous Call of Conclus the Centurion, and the visible Descent of the Holy Ghost

Now in that Vision Peter hears a Voice saying, Kill and Eat Peter in his Extasse refuses upon the Principles of the Mosacal Law, that he never eat any Thing Common or Unclean, the Voice was repeated

a tecond, and a third Time for Confirmation.

In this Vision St Peter is the Representative of the Jews, and of their great Stubborness to comply with the Christian Liberty —— to eat of all Things fit for Food —— which was to proceed so far, as almost to resule joyning with the Gentile Converts, so that notwithstanding this Vision, and the Authority of all the Apostles, they would not comply, and even carried away St Peter with their Dissimulation, till he was reprehended for it by St Paul

From the Rule thus illustrated we must infer, that the Actors in the Revelation being Symbolical, the Person of St John himself, wherever he is any Ways concerned in the Action, must be also Sym-

bolical.

He is not only the Spectator commission'd by Christ to see the Vifions, but also the Mediator, Angel or Deputy to transmit them to the Church, and must therefore in them bear the Pait of the Church—of all the Faithful contained therein—in whatsoever Station or Time he is represented as acting in any Part of the Visions

He represents therefore his Fellow-Members of Christ's Church, which are present, when the Actions represented in the Vision are actually performed. For as St. John is the Witness of the Vision savoured as Deputy, so are the said Actions in the Event wrought for the

faid Perfons Sakes.

This Observation of St John's being a Representative in the Visions, may be further explain'd, — by observing that an inspired Prophet is a Person in a double Capacity, a fort of Mediator between God and Men

For on the one Hand, when he delivers his Prophecies, he speaks in the Name of God, but when he consults the Deity, or prays, and intreats, he speaks in the Name of Men, and therein in some Sort performs a Priestly Office. All the Ancient Prophets have done so Therefore

² Virgil fays - - quarum sacra sero. Servius Poeta enim quasi Musarum Saceidos est, Georg L ii See a so Horace, L iii od. 1.

Therefore Mojes has all these several Names of b Prophet, c Priest, and d Mediator.

Nay God himself seems to make the formal Notion of the Office of a Prophet, to be that of praying or intreating for Men, as, in Gen xx 7 Jer xxvii 18°

Therefore as a Prophet speaking to Men by the Word of the Lord, represents God, so speaking to God in the Behalf of Men, he repre-

fents those Men.

Thus Virgil calls the Soothsayer Asylas, by the Title of Hominum Divumq, Interpres — the Primary Notion of Interpres, which seems to be that of the Poet, being that of a Mediator between two Parties

Therefore a Soothsayer, or Vates, is also called frequently by the Ancients & Sacerdos, a Priest, which is the usual Style of Jamblichus.

And reciprocally the Priests are called h Prophets

So in I K xviii 19, 20, 22, 25, 29, 40 the Priests of Baal are called Prophets, and when they perform their Rites they are said to Prophesie In short, I famblichus has asserted and explained this Notion of a Prophet in a double Capacity — And therefore to apply it to St. John it may be observed, that if he were not a Representative of the Faithful, his Person in the Visions would be needless to any other Purpose than to receive them. But he appears frequently acting, which he therefore does, not in Respect of his private, but of his Publick Capacity or Office, as Representative of his Fellow-Brethren. He is ordered to receive the Vision, and to transmit it to the Catholick Church, to serve through all its Periods, and therefore he represents its Members, through every Period, and on every Occasion, wherein he acts in the Vision.

We have now feen upon what Principles the Revelation is to be understood, and by what Helps and Rules it is to be explain'd, And upon the Whole, the Proceeding feems to be so very Rational and Proper, that it may be truly affirmed, that by a judicious Use of

the faid Helps, and a fteady Adherence to the faid Principles and Rules, the Exposition of the Revelation may be as easie as that of any other facred Book, it being in Reality no more difficult, when once the Meaning of the Symbols is found out, to give a true Explanation of a Vision or Prophecy, than it is to interpret one Language by another

In a Word, the Revelation may undoubtedly be understood, as being most certainly given for that Purpose So that the Difficulty of it, arifes not so much from the Nature of the Subject or Teims us'd, as for want of due Study and Application. And yet, to the Shame of all those who neglect this Prophecy, is there in Rev 1 3 this remarkable Exhortation given.

Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein for the Time is

at Hand

: 14

b Deut xym 15 Compare Lev vin 29 with Lev vin 32 and Pfal xcix 6

a Gil in 19 As to other Inflances confult Exod vin 8, 9, 28, 29 1 Kin

And 6 xym 20 2 Kin vi, 1/ Jer vin 16 xiv 11 xv 1 xxxm 16 xxxvin 3.

Alii 2, 4, 20 Jam. v 17, 18 Virgil. Æn L x v 175 vid Serv ibid

a Serv in Virgil Georg L iv col 353 & in Æn L iv col 799 & Æn L vi.

b Vocat aira n Templa Saccidos Mox ---- O Sant fina Vates ---- And, Bacchatur vates Hor L i od 16 \$ 6.

b Festus Prophetas in Adrasto Julius nominat Antistites fanorum.

b Jamolich, de Myst Æg, viv c 2, sin.

SYMBOLICAL ALPHABETICAL DICTIONARY.

In which, agreeably to the

NATURE and PRINCIPLES

OF THE

Symbolical CHARACTER and LANGUAGE

OFTHE

EASTERN NATIONS

INTHE

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Used in the

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Is laid down and prov'd from the most Ancient Authorities Sacred and Profane,

A

SYMBOLICAL ALPHABETICAL DICTIONARY, &c.

A.

A Byss See Water

Adultery See Woman.

Arr may be considered as the Mansson of the Devils, — the Powers, Enemies to God and his Church, — Sutan in Eph. ii 2 being by St Paul call'd the Prince of the Power of the Air.

In this View, the An denotes the Juridiction of those invisible Powers, and they symbolically signify, and imply, then visible Agents and Instruments on Earth

Other Significations of Air will be given under HEAVEN

ALTAR. See under HORNS

Angels are the Ministers and Officers of the Divine Court and Providence in the invisible Government of the World, and being now become subject to Christ, they serve in the invisible Government, and that of the Church and of the World, that it may be brought to the Purpose of God in behalf of his Church, of which both together, the secular Princes with the Clergy are the visible Ministers. So that these invisible Agents denote and imply the Visible, which also for this Reason are called Angels in the Revelation, in the same Manner as in other Books of Holy Writ, the b secular Princes or Magistrates have the same Attributes given to them as the Angels, and the very Name too, even tho'd Heathens, they might be so called

The Foundation of this is built upon the Principle, that the intel-

23

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[&]quot; Vid Bishop of Sarum's Exposit on on the 6th Article of the Church of England.

Gen xli 32 Artem L iv c 29 Vid Serv. in Virgil. Æn. L ii v 178.

tainty of trusting in God, it is faid — God hath spoken once, twice have I heard this, that Power belongeth unto God. So Job ch. xl. y 5 uses the same Way, to confirm his Protestation to God

For the like Reason in the Tryal of Jealousy, Num v. 22 the sufpected Wise is commanded to confirm the Adjuration, by saying Amen twice. Which is also the usual Form of our Saviour to confirm his

Doctrine

And this is also conformable to the usual Style of the Hebrew Language, wherein Repetitions of the same Word are Marks of Certainty, as Gen ii 17. dying thou shalt die, — i. e. thou shalt most certainly die — and Exod iii 7. seeing, I saw, — and the like

And indeed such Repetitions of some Emphatical Word are very frequent in all Sorts of Authors, and they are a passionate Way of ex-

pressing Things of great Concern

Thus Horace introduces Annibal, as thus expressing himself upon the

Sight of his Brother's Head,

Spes omnis, & fortuna nostri Nominis, Afdrubale interempto w

RULE IX. In all Symbolical Propositions, the Persons of the Verb Substantive sum, — as, I am, thou art — is — are — whether expressed or understood, are the Copulative shewing the Relation between the Type and the Antitype

Thus in Gen xl 12. the three Branches are three Days - instead

of — the three Branches fignify three Days.

So in our Saviour's Parables, which are a Species of Symbolical Deferiptions, we find the same Style, as in Luke viii. 11. — the Seed is

the Word of God.

After the very same Manner are the Words of our Saviour in Matt xxvi 26—this is my Body, and this is my Blood to be understood, these being plainly Symbolical Expressions, the Bread and Wine being Symbols of his Body and Blood, and so the Meaning of the Words is—this—i e the Bread — signifies and represents my Body, and, this Cup—that is, the Wine in this Cup, represents and signifies my Blood

This also, in Symbolical Cases, is the Style of the Latin Tongue; as in Plautus's Mercator, Act II Sc I Where, when Demipho hath told his Dream about a fair She-Goat (a proper Symbol for a Miss)

Hor. L. IV Od. IV. \$ 70, &c.

and comes to consider that he had seen a fair Slave he sell in Love with, he saith ½ 29 — Capram illam suspicor sam me invenisse quæ sit, — I begin to suspect I have found out who this Goat is — And again ¾ 44 Hæc illa est Capra, — this is that Goat, that is, this is the Woman signified by the Goat

There is a remarkable Instance of this Style also in * Homer

Rule X In Symbolical Rites, 'tis usual to ascribe the Effect defign'd to the Symbol by which it is represented, as if the Symbol or Type were the efficient Cause thereof

Thus Mojes smote the Waters of the Egyptian River, as if he gave a Wound, to turn them to Blood, and the Waters were thereupon turn-

ed into Blood.

In like Manner a Prophet, or Interpretier of Dreams, may be faid to fave and to kill, when he predicts the Death or Safety of any, as Joseph did of the chief Butler and chief Baker in Gen. xli 13——Me, fays the Butler, he restored unto mine Office, and him he hanged

Thus y Artemidorus often fays, the Symbol makes the Party do, or

fuffer what is fignified by it

And thus, in other Cases, in the Scriptures, as in Lev XIII. acccording to LXX to pollute, and to clean — fignific to pronounce polluted, or clean And so the Power of Binding and Loosing in Mat. XVIII. 18. is a Judicial Power to declare Bound or Free.

Rule XI 'Tis the usual Style of the Prophets to write of Things as already done, or past, though they are only to happen afterwards

'Tis commonly faid that this is a Sign of Certainty, — that the

Things shall as surely happen, as if they were already past

But this feems rather to happen from the Manner of the Prophecy, wherein the Knowledge of future Events is exhibited in a Vision, seen by the Prophet under Symbolical Persons and Actions, which represent those that happen afterwards.

Thus the Prophet has really seen the future z Events transacted in their Symbols, and so the Words in the Time past are suitable to the

Case, the Things having past in his Mind.

* Hom Odyff L xix \$ 535, &c , Artem Oneir L iv c 30.

² Vid S Glass Philol Sacr de Stilo Prophet, Can iv & Scholiast in Hor L i od 15 Nereum bene vaticinantem facit Horatius, nam futura ponit quasi præsentia

This being once settled as the proper Style of a Prophet, 'tis no Wonder if the same be used, tho' the Prophet by an immediate Inspiration, or Impulse of God, speaks of any Event in plain Terms, without having before-hand any Symbolical Vision about it

For the same Reason the Oracles of the Greeks, and the Poets Greek and Roman, who frequently imitate such Oracles, speak in the present Time, because the Prophet, or Poet, who commonly pretends to be a appropriate formation that the Matters are for the Formation to the Matters are formation to the Prophet.

^a Prophet, supposes the Matters present before his Eyes

But the Hebrew has no Present Tense, and so uses the Præterit in-stead of it.

RULE XII. During the Prophetical Extasie, the very Actions and Words of a Prophet are Symbolical, as is rightly observed by Irenæ-

us, L. IV. c 37.

Thus in I K. xx 36, 37 one of the Prophets bids a Man to smite him, the Man refused. Now this Refusal was morally good, upon the Supposition that the Thing enjoyn'd was not commanded by the Holy Ghost, and that the Man knew not but the Prophet might be disordered in his Senses But yet it was an ill Refusal, and the Man upon that Account was slain by a Lion

And the other Man who obeyed the Commandment, by striking the Prophet so that he wounded him, did well, because that Action served to the Intention of the Prophet, whose Stroke Symbolically represented, that King Abab should be so smitten, as the Unbelief of the former, followed by his Destruction, represented the Unbelief of the

King, who therefore should perish in the same Manner

So Isarab, cb xx walked Naked, and Barefooted, to represent Symbolically, the Captivity of the Egyptians and Ethiopians, upon whom the Israelites trusted too much, instead of wholly confiding in God

So in Ezekiel, ch. iv. the Prophet is commanded to do feveral Things which would feem abfurd were they not Symbolical, And in ch xii

there is an Explanation given of fuch kind of Actions.

Thus also Hosea's Marriage with a Whore was literal, but the Intent Symbolical. The Shame which accrued to the Prophet by such an Action, reflecting upon the Israelites, who were to be affected by the Actions of their Prophets, and therefore the Actions themselves must be visible and real.

In Acts x. St Peter fell into an Extasse, and had a Vision to shew him, that God had set aside the Distinction of Meats, which separated the Jews siom the Pagans, and under that Notion to signific further, that the Partition-Wall betwirt Jews and Gentiles was now taken away, and that both should be equally received into the Church, which Vision was corroborated by the miraculous Call of Conclus the Centurion, and the visible Descent of the Holy Ghost

Now in that Vision Peter hears a Voice saying, Kill and Eat Peter in his Extasse refuses upon the Principles of the Mosacal Law, that he never eat any Thing Common or Unclean, the Voice was repeated

a tecond, and a third Time for Confirmation.

In this Vision St Peter is the Representative of the Jews, and of their great Stubborness to comply with the Christian Liberty —— to eat of all Things fit for Food —— which was to proceed so far, as almost to resule joyning with the Gentile Converts, so that notwithstanding this Vision, and the Authority of all the Apostles, they would not comply, and even carried away St Peter with their Dissimulation, till he was reprehended for it by St Paul

From the Rule thus illustrated we must infer, that the Actors in the Revelation being Symbolical, the Person of St John himself, wherever he is any Ways concerned in the Action, must be also Sym-

bolical.

He is not only the Spectator commission'd by Christ to see the Vifions, but also the Mediator, Angel or Deputy to transmit them to the Church, and must therefore in them bear the Pait of the Church—of all the Faithful contained therein—in whatsoever Station or Time he is represented as acting in any Part of the Visions

He represents therefore his Fellow-Members of Christ's Church, which are present, when the Actions represented in the Vision are actually performed. For as St. John is the Witness of the Vision savoured as Deputy, so are the said Actions in the Event wrought for the

faid Perfons Sakes.

This Observation of St John's being a Representative in the Visions, may be further explain'd, — by observing that an inspired Prophet is a Person in a double Capacity, a fort of Mediator between God and Men

For on the one Hand, when he delivers his Prophecies, he speaks in the Name of God, but when he consults the Deity, or prays, and intreats, he speaks in the Name of Men, and therein in some Sort performs a Priestly Office. All the Ancient Prophets have done so Therefore

² Virgil fays - - quarum sacra sero. Servius Poeta enim quasi Musarum Saceidos est, Georg L ii See a so Horace, L iii od. 1.

Therefore Mojes has all these several Names of b Prophet, c Priest, and d Mediator.

Nay God himself seems to make the formal Notion of the Office of a Prophet, to be that of praying or intreating for Men, as, in Gen xx 7 Jer xxvii 18°

Therefore as a Prophet speaking to Men by the Word of the Lord, represents God, so speaking to God in the Behalf of Men, he repre-

fents those Men.

Thus Virgil calls the Soothsayer Asylas, by the Title of Hominum Divumq, Interpres —— the Primary Notion of Interpres, which seems to be that of the Poet, being that of a Mediator between two Parties

Therefore a Soothsayer, or Vates, is also called frequently by the Ancients & Sacerdos, a Priest, which is the usual Style of Jamblichus.

And reciprocally the Priests are called h Prophets

So in I K xviii 19, 20, 22, 25, 29, 40 the Priests of Baal are called Prophets, and when they perform their Rites they are said to Prophesie In short, I famblichus has asserted and explained this Notion of a Prophet in a double Capacity — And therefore to apply it to St. John it may be observed, that if he were not a Representative of the Faithful, his Person in the Visions would be needless to any other Purpose than to receive them. But he appears frequently acting, which he therefore does, not in Respect of his private, but of his Publick Capacity or Office, as Representative of his Fellow-Brethren. He is ordered to receive the Vision, and to transmit it to the Catholick Church, to serve through all its Periods, and therefore he represents its Members, through every Period, and on every Occasion, wherein he acts in the Vision.

We have now feen upon what Principles the Revelation is to be understood, and by what Helps and Rules it is to be explain'd, And upon the Whole, the Proceeding feems to be so very Rational and Proper, that it may be truly affirmed, that by a judicious Use of

the faid Helps, and a fteady Adherence to the faid Principles and Rules, the Exposition of the Revelation may be as easie as that of any other facred Book, it being in Reality no more difficult, when once the Meaning of the Symbols is found out, to give a true Explanation of a Vision or Prophecy, than it is to interpret one Language by another

In a Word, the Revelation may undoubtedly be understood, as being most certainly given for that Purpose So that the Difficulty of it, arifes not so much from the Nature of the Subject or Teims us'd, as for want of due Study and Application. And yet, to the Shame of all those who neglect this Prophecy, is there in Rev 1 3 this remarkable Exhortation given.

Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein for the Time is

at Hand

: 14

b Deut xym 15 Compare Lev vin 29 with Lev vin 32 and Pfal xcix 6

a Gil in 19 As to other Inflances confult Exod vin 8, 9, 28, 29 1 Kin

And 6 xym 20 2 Kin vi, 1/ Jer vin 16 xiv 11 xv 1 xxxm 16 xxxvin 3.

Alii 2, 4, 20 Jam. v 17, 18 Virgil. Æn L x v 175 vid Serv ibid

a Serv in Virgil Georg L iv col 353 & in Æn L iv col 799 & Æn L vi.

b Vocat aira n Templa Saccidos Mox ---- O Sant fina Vates ---- And, Bacchatur vates Hor L i od 16 \$ 6.

b Festus Prophetas in Adrasto Julius nominat Antistites fanorum.

b Jamolich, de Myst Æg, viv c 2, sin.

SYMBOLICAL ALPHABETICAL DICTIONARY.

In which, agreeably to the

NATURE and PRINCIPLES

OF THE

Symbolical CHARACTER and LANGUAGE

OFTHE

EASTERN NATIONS

INTHE

FIRST AGES of the WORLD,

THE

GENERAL SIGNIFICATION of the SYMBOLS

Used in the

Revelation of St. JOHN,

Is laid down and prov'd from the most Ancient Authorities Sacred and Profane,

A

SYMBOLICAL ALPHABETICAL DICTIONARY, &c.

A.

A Byss See Water

Adultery See Woman.

Arr may be considered as the Mansson of the Devils, — the Powers, Enemies to God and his Church, — Sutan in Eph. ii 2 being by St Paul call'd the Prince of the Power of the Air.

In this View, the An denotes the Juridiction of those invisible Powers, and they symbolically signify, and imply, then visible Agents and Instruments on Earth

Other Significations of Air will be given under HEAVEN

ALTAR. See under HORNS

Angels are the Ministers and Officers of the Divine Court and Providence in the invisible Government of the World, and being now become subject to Christ, they serve in the invisible Government, and that of the Church and of the World, that it may be brought to the Purpose of God in behalf of his Church, of which both together, the secular Princes with the Clergy are the visible Ministers. So that these invisible Agents denote and imply the Visible, which also for this Reason are called Angels in the Revelation, in the same Manner as in other Books of Holy Writ, the b secular Princes or Magistrates have the same Attributes given to them as the Angels, and the very Name too, even tho'd Heathens, they might be so called

The Foundation of this is built upon the Principle, that the intel-

23

lectual World is an original Copy and Idea of the Visible, and that there is fuch an Union and Affinity between these two, that nothing is done in the Visible, but what is decreed before, and exemplified in the Intellectual

BAB

Now the Revelation is a Prophecy in which is declared the Decree of God, both positive and permissive, that is, what he is resolv'd shall be performed in his Kingdom, both Intellectual and Visible, and what he will permit to be done in that of Satan to obstruct his Designs,

but in Reality to magnify his Glory the more

And therefore in such a Prophecy, wherein the Prophet is caught up in the Spirit to fee the first Springs of Events, it is sufficient, and much more lively to fet down what is done in the Intellectual World For, the Symbols that describe those Events, must by Consequence describe those of the Visible

The Angel of a Nation, denotes the Prince or King thereof.

The Angel of a Church, its Bishop, or chief Pastor

An Angel - an inferior Ruling Power, or a Visible Agent made use of by God in bringing about the Designs of his Providence An Angel from the Altar - an Ecclesiastical Minister

B.

BABYLON in the Revelation is Rome, not only upon the Account of Rome's being guilty of Usurpation, Tyranny, and Idolatry, and of persecuting the Church of God in the same Manner as the old Literal Babylon was, but also upon the Account of her being by a successive Devolution of Power the Possessor of the pretended Rights of Babylon

The literal Babylon, was the Beginner and Supporter of Tyranny and Idolatry, first by Nimrod or Ninus, and afterwards by Nebuchadnezzar, and therefore in Isa xivii 12 she is accused of Magical Inchaniments from her Youth or Infancy, viz from the very first Origin of her being a City or Nation

This C.ty and the whole Empire thereof, was took by the Persians

under Cyrus

The Persians were subdued by the Macedomans, and the Macedomans by the Romans So that Rome succeeded to the Power of the old Babylon

And it was her Way e to adopt the Worship of the false Deities

e Plin Nat Hift L xxviii c 2 Vid Fest Voc P. regrina Sacra, Macrob, Saturnal L. II. c 9 Serv in Virgil Æn. L. II y 351.

she had conquer'd So that by her own Acts she became the Heiress and Successor of all the Babyloman Idolatry, and of all that was introduc'd into it, by the mediate Successors of Bib, lon, and by Conscquence of all the Idolatry of the Earth

Rome Christian, corrupted by dressing up the Idolatry of Rome Pagan in another Form, and forcing it upon the World, became the Successor of the old literal Babylon in Tyranny and Idolatry, and may therefore be properly represented and called by the Name of Babylon, it being the usual Style of the Prophets to give the Name of the Head, or first Institutor to the Successors, however different they may be in fome Circumstances, even as in Ezekiel cb xxxvii the Messias is called David, as being Successor to David, - and as the Christian Church, tho' chiefly compos'd of Gentiles is called Gal vi 16 by the Name of If ael, - as successively inheriting, in a spiritual Sense, the Promises made to the literal Israel

So Rachel in Jer xxx1 15 Matt 11 18 1s put for the Town, or Women inhabiting the Town of Betblehem, wherein was the f Sepulchre of the literal Rachel, of which consequently those Inhabitants were ftill in Possession And

So & the Per fians, and Moguls, call the Ottoman Turks, by the Name of Roums, Romans, because in Possession of the Countrey and Capital

enjoy'd by the ancient Romans

Lastly, that Babylon is Rome is evident from the Explanation given by the Angel in Rev xvii 18 where it is expressly faid to be that great City which ruleth over the Kings of the Earth, - no other City but Rome being in the Exercise of such Power at the Time when the Vifion was fee 1

BALANCE - the known Symbol of a street Observation of Justice and fair Dealing

It is thus us'd in feveral Places of the Scriptures, as Job xxxi 6.

Pallxii o Prov xi i xvi. it

And to explain'd by the Indian Interpreter ch 15. and by all the I1-

terpreters in ch 242

But Balance joyn'd with Symbols, denoting the Sale of Corn and Fruits by Weight, becomes the Symbol of Scarcity Bread by Weight being a Curse in Lev xxvi 26 and in Ezek iv 16 where it is faid, -I will vreak the Staff of Bread in Jerufalim, and they shall eat Bread by Weight, and with Care, and they shall drink Water by Measure, and Astoinfluent Which Curse is expressed by I amine in the same Propher, th v 16 and ch. x1v. 13

And therefore the Holy Spirit, which in the Gospel Dispensation is

faid to be shed, wherewes, richly, or abundantly, Tit in 6 is said in St John in 34. not to be given, en using, by Measure. So indeed, whereas Grace is said to be given according to the Measure of the Gift of Christ, Eph iv 7 that Measure is understood to be —out of his Iulin. is, and Grace upon Grace, John 1 16 xágis and xágis offi xágis, in Ecclus xxvi. 15.

BEAR See under - BEAST

BEAST (wild) — the Symbol of a tyrannical usurping Power or Monarchy, that destroys its Neighbours or Subjects, and preys upon all about it, and persecutes the Church of God

The four Beasts in Dan ch vii. 3 are explained in \$ 17. of four Kings

or Kingdoms, as the Word King is interpreted \$ 23

In several other Places of Scripture, wild Beasts are the Symbol of tyrannical Powers, as in Ezek xxxiv 28 and fer xii 9 where the Beasts of the Field are explained by the Targum, of the Kings of the Heathen, and their Armies

Amongst profane Authors, the Comparison of cruel Governours to

favage Beafts, is obvious.

And Horace calls the Roman People a Many-headed-Beast Lib I.

Ep. I \$ 76.

And as for the Oneirocriticks, —— h Wild Beasts are generally the Symbols of Enemies, whose Malice and Power is to be judged of, in Proportion to the Nature and Magnitude of the wild Beasts they are represented by

BEAR, according to the *Persian* Interpreter in ch 274. signifies a rich, powerful and fool-hardy Enemy See *Prov* xvii 12

According to Ar stotle the Bear is, ζων ωαμφάγον, a greed, Ani-

mal, as well as filly, and fool-hardy

DRAGON, according to the Onesrocriticks, ch 283 is the Symbol of a King that is an Enemy

And according to Artemidorus, Lib III c 2 the Symbol of a

Pyrate, Murderer, or some such Sort of Person.

In Ezek ch xxix 3,4 it is us'd as the Symbol of the Egyptian. King. And the Dragon there mention'd is called the Dragon in the Rivers, and represented with Scales, and is therefore a Grocodile, a Creature which is rank'd amongst the Serpents by Horus Apollo, and is a called by the Arabians Pharaoh And which was held by the 1 Egyptians, as the Symbol of all Milchief And therefore

Phaleg. L 1 e 15. Gol. Lex Arab. Col 1789.

1 Vid. Diodor Sic L iii 41.

Typho, being in their Belief, the Author of all Evil, was m supposed to have transformed himself into a Croco lile, or r Dragon So that the Principle of Evil, or Typho, was in the symbolical Character represented by a Crocodile or Dragon, and under this Symbol was the said Principle worshipped Agreeably whereunto in the Chaldean Theology the Principle of Evil was called a Ariman us, we the crafty berpent, from the Chaldean Serpent

Again according to Astemidorus Lib is c 13 the Serpent is

the Symbol of Difease and Enmity

And all the Oriental Oncu ocritic's in c 283 Say -- that Screents in Proportion to their Size, are to be interpreted of grea and little Enemies

And in this Sense is the Symbol us'd in If xiv 29 xxvii 1 and very often by P the Poets.

of three Qualities — viz q Crielty, E Swiftness, and the Va-

These Qualities of the Leopard, are also taken Notice of by

prophane Authors as Oppi in and others

Upon the Account of the first Quality the Persian and Egyptian Interpreters explain the Leopard of an in placable Enemy

As to Swiftness — a Leopard will overtake thrice or oftner the swiftest Horse, tho' it draw back after the first or second

overtaking

And therefore the Leopard in Daniel, expresses very well the Speed of the Conquests of Alexander the Great in Persa, and the Is dies, which were performed in ten or twelve Years Time (his Way being, μηδὲν ἀιαβαλλόμθω, never delaying)

And by the Variety of the Spots were represented those various Nations, by whose Help he became the Conqueror of the

World

By the Variety of the Spots in the Leogard, is denoted also, according to Artemidorus Lib i Wickedness and Deceit

Amongst the Egyptians a Leopard was the Symbol of a crafty permicious Person

"Vid Plutarch de Iside & Osir p 409 & Ælian de Animal L x c 21

"Strab Geogr L xvi p 750 "Plut de Is & Osir p 407 Ed Ald Diog Laert Proem § 8 "Æscryl Choeph y 246, 928 Suppl. v 902 Farip Ion v 1262 "Is xi 6 Jer v 6 Hof xiii 7 "Hab. i. 8. "Jer xiii. 23. c 272. "Hoi. Ap. Hierogl 86, L. ii

BOO

And by the Oneirocricks in ch. 272, the Leopard is explain'd of a powerful fraudulent Enemy

BEL

BED - When a Person is east into it by Way of Punishment, is a Bed of languishing - and therefore a Symbol of great Tribulation, and Anguish of Body and Mind For to be tormented in Bed, where Men feek Rest, is the highest of Griefs. See Pf xli 3 vi. 6 Fob xxxiii 19. If. XXVIII 20.

BEHIND. According to the Greek and Roman Authors - as the Back Parts, accounted behind, follow the Face as Leader, fo whatloever is faid to be behind, is accounted as Future coming after, and not as past.

Thus in Artemidorus Lib 1 c 51 the Back - figmfies the Old Age or future Time of the Party. And the red Colour on the Back of the Dragon in Homer, Iliad ii \$ 308. denoted the Event, there

fignified, to be Future

So in Homer's Iliad. Lib iii \$ 109 to fee Things at once before and behind, is explained by the Scholiast of seeing Things present and future.

And so in Virgil, Aneid Lib vin \$ 697 a tergo - behind fignifies an Event to come, as Servius nas observ'd upon the Place

The Reason of this symbolical Signification of the Word — behind

- may be perhaps more clearly given thus,

What is past is known, and therefore as Present, or before. But an Event to come is unknown, unseen, and therefore behind - and therefore to follow after in Order to be brought into actual Existence and rendered present or before.

Behind - when not taken fymbolically, fignifies what is past, as in

Phil. 111. 14.

BELLY was the Seat of the carnal Affections, according to the Notions of the Antients, as being that which partakes first of the sensual Pleasures of Meat, Drink, and venereal Appetites And

Therefore the Egyptians in the embalming of a Man threw his Bell; into the River, as the Cause of all his Sins, that it might as it were

take them away with it x.

The Onesrocriticks understand the Symbol of Belly, concerning the

Family and Riches of a Man ch 79, 149, 113, 137.

But Artemidorus, speaking of the Parts about the Loyns and Navel, observes, that if they suffer any Thing, it portends Diseases and Want. Lib I ch 45.

Philo Allegor L 11. p. 56, 58, 59, Apul. de Dogm. Platon. de Abstin. L. 14 \$ 10. Rom 16 18 Phil 3 19

* Porphy.y

T ...

For Bitterness in the Belly - See under - BITTER.

BIND - To bind is to forbid, or to restrain from acting - and to look to permit See Light Got's Ho, Heli on Matt xvi and the Scholiast upon Homer's That & \$ 385, 386, 387 Where the Binding of Mais with a fliong Chain, is explain'd of putting an End to Wai

BIRDS (of Prey) fignifie Armies who come to prev upon a Country See Jer xii 9 Ezek xxxii 4 xxxix 17 The Reason of the Metaphor is plain As Birds of Prey feed upon Circafes, fo, those that take the Goods of other Men, eat as it were their Flesh, which in the fymbolical Language, always fignifies Riches or Substance, as may be seen under the Word - FLESH

BITTER - Bitterness in Ex 1 14 Ruth 1. 20. Jer ix 15. is the Symbol of Affliction, Mifery and Servitude And therefore the Servitude of the Israelites in Egypt, was typically represented in the Celebration of the Passover, by bitter Herbs.

The Imbittering of the Belly, fignifies all the Train of Afflictions, which may come upon a Man - as in fer iv 19. ix 15 - And the fame is fully evident from the bitter Waters of Jealousie, Num xviii 27.

BLOOD The Symbol of Slaughter and Mortality If xxxiv 3 Exik xiv 19 XXXII 6

Book Seen in a Dream I fignifies the Life, 1. e. the Acts of him that

With the Indian in ch. xi a Book is the Symbol of Power and

Dignity

The Jewish Kings, at the same Time that they were crown'd, 2 had the Book of the Law of God put into their Hands And thus, in Allusion to this Custom - to receive a Bool, may be the Symbol of the Inauguration of a Prince

A Book or Roll folded up in Order to be laid afide, is the Symbol of

a Law abrogated, or of a Thing of no farther Use

A Book or Roll, written within and without, or on the Backfide may be a Book containing a long Series of Events, - it being not the Custom of the Ancients to write on the Backside of the Rell, but when the Infide would not contain all their Wring See Juica Sat I y 6

For a Book feal'd — See under — SEALING — and — to WRITE.

Bow the a Symbol of Joy for the Conquest of Enemies In Pf vii 12 it implies Victory, fignifying Judgments laid up in Store against Opposers

To the Moguls, the b Bow was the Symbol of a King, and the

Golden Bow the Badge of Royalty

An Army in Battle array, was c represented by the Egyptians by the Hands of a Man, the one Hand holding a Shield, and the other a Bow

Briass is metaphorically taken for Strengt's See Pf cvii 16 If xlv 4
So in Jer 1 18, and ch xv 20 Brazen Wal's fignific a strong and lasting Adversary or Opposer

BREAST is by the Oneirocriticks explain'd of Prudence So the Indian c 76
And the Persian and the Egyptian Interpreters, make it the Symbol of long Life, Riches and Victory—which are the Effects and Marks of Wisdom

The Greeks feem to have had the Notion, that the Breast was the Seat of Wisdom, for opening wise with them, comes from opening, which are the Pracordia, the Parts of the Breast about the Heart, whence fuvenal speaking of a dull Youth, faith — d quod lava in parte mamilla Nil salit Arcadico fuveni

BREAST-PLATES are defensive Arms, denoting and giving Courage and Undauntedness to those that use them, and by Reslexion, striking Terror and Amazement into those they are employ'd against Accordingly to dream of finding or putting on a Breast-Plate, is with the Oneirocriticks—e the Symbol of Joy for the Destruction of Enemies, and f the Symbol of Riches, to be obtain'd by Valour.

BRIMSTONE — the Symbol of a perpetual Torment and Destruction

Thus in Job xviii. 15. — Brimstone shall be scattered upon his Habitation—1. e His House or Family shall be destroyed for ever, by an inextinguishable Fire.

See Is. xxxiv. 9, 10.

To Build. In the & Oneirocriticks any kind of Building, implies Set-

tlement of a Family, or Acquisition of some new Honour, Kingdom or Power, and its peaceful Enjoyment according to the Subject, and by Consequence a soimal Change of State.

And thus in feveral Places of the Holy Scriptures, the building of

a City is in order to a quiet Settlement

The first that is said to have built a City is Cain, Gen iv 17 This undoubtedly he did to comfort himself, and thus to take off the Odium of being a Vagabond, which God had insticted on him So that the said City he designed to be a full Settlement—and he therefore call'd it Enoch pun which signifies equation, or the Beginning of a Settlement, a Dedication requiring a quiet Possession and Enjoyment for some Time, as in Deut xx 5

The same may be said of the Building of Babel, which was defigned for a Settlement, contrary to the Command of God, as fosephus hints, who would have then Mankind to spread themselves by Colonies But however, the Building of that was pretended to be a Settlement—Let us build us a Citj and Tower, whose Top may reach unto Heaven, and let us make us a Name, lest we be scattered over the

Face of the whole Earth, Gen x1. 4

But farther, that the Building of a City, is in order to a quiet Settlement, is evident from the Pfalmist — They wandered in the Wilderness in a solitary Way, and found no City to dwell in, and \$7 — he led them forth by the right Way, that they might go to a City of Habitation with of Settlement, from which lignifies not only to sit but to stay, remain and persevere as in Micab v \$\frac{1}{2}\$ 4. So also in 2 Chr xiv. 6, 7 it is said— And he built fenced Cities in Judah For the Land had Rest, and he had no War in those Years, because the Lord had given him Rest. Therefore he said unto Judah, les us build tresse Cities — And he hath given us Rest on every Side All which imports that the building of a City, is in order to settle in Peace

The same Notion appears also in these Verses of Virgil.

His tamen 1113 urbem Patavi, sedesque locavit
Teucro, um, & genti Nomen dedit, armaque sixit
Trora nunc placida compostus pace quiescit
Nos, tua progenies, Cali quibus an uis arcem,
Navibus, is findum! amissis unius ob iram
Prodimir, atque Italis longe disjurgimar oris.
As also in this

Hic locus Urbis enit, requies ea cer'a loborum.

BURIAL is an Honour paid to the Dead

tlement

The Want of it was always look'd upon as a Circumstance of the greatest Misery k, and the Denial of it, as an Act of the greatest Punishment!

But the Onesrocriticks confider Burial in another View — as the Confummation of all

And therefore not to be buried, in Visions that portend Good, is

Bid, and in such as portend Bad, Good.

And therefore in Relation to such Visions as portend Bad—the Indian Interpreter in ch 130 says—That if any one dream that he is buried, his Burial denotes that his utter Ruin is certain. But if he dreams that any of the Things, which belong to his Burial are wanting, that Deficiency portends good Hopes of Safety.

Dead Men in the Grave are m apt to be forgotten. And therefore in Pf lxxxviii 11, 12. the Grave is fynonymous to the Land of Forgetfulness, and in Pf xxxiv 17 cxv 17 1 Sam ii 9 S.lence

is put for the Grave

And in " Ovid - Silentes, or Men in Silence, are dead Men

Hence not to fuffer a Person to be put into the Grave, denotes that he shall be remembred, and not suffer'd to be put into eternal Silence, the Grave in profane Authors, being call'd o an Everlasting House

On the contrary, the Notion of the Word Muñua Monument, is opposed to the aforelaid Notion of a Grave, as a Place of Silence, and Land of Forgetfulness. For Men confidering the Grave to be fuch a Place, have endeavourd to alter its Property, by erecting Monuments which should record their Names and Astrons to Posterity.

And in this Sense — Not to suffer a Person to be put into a Monument, denotes, that Means will be us'd in order to obliterate his Memory, to the End that his Actions may be never imitated, nor his Cause

reviv'd

So the Word Sepulchrum [Sepulchre or Monument] in Horace is to be taken r Virtus Sepulchrum condidit, — His Valour hath rais'd him a Monument, i e hath eterniz'd his Memory, hath gotten him an ever-

Lifting Honour and Renown

And therefore to dream of having or building a Tomb or Sepulchie, is according to Artemidorus Lib ii a Dream that portends Good both to Rich and Poor—to a Slave that he shall obtain his Freedom—to a childless Person, that he shall have an Heir—to a poor Man, that he shall get an Estate—and to an unmarried Person, a Sign of Mariage

Bisse

BISSE See GARMENTS.

C.

ALF. The Word Calf,

in the Scripture Style, is for the most Part, so general as to be taken for the whole Species — the Word pp which is often turn'd by Bs; [Or] in the LXX. being also frequently turn'd by \(\mu\sigma\mathbb{G}\). [Calf]

The Symbol of the Ox, Calf, or Steer, when there is no mention made of Horns, is taken in general for what is fignified by the whole Animal, whose prime or chief Quality is Labour, Patience, and Riches,

or the great Product of Corn

So in the Dream of Pharaoh, the feven Kine denoted so many Harvests, their Number determining the Years, which is peculiar to Kine,

as the Oneirocriticks all allow in ch 238, 239

In the Proverbs of Solomon c xiv 4 it is faid — much Increase is by the Strength of the Ox So that the Ox, hath the Signification of Increase with great Labour and is therefore in Deut xxv 4 the Symbol of the Jewish and of the Christian Priesthood. It is there said — thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn—Upon which St Paul i Cor ix 9, thus remarks — Doth God take care for Oxen? which is as if he had said, when God made this Law, do you think that he had not a nobler Design, than that of barely taking thought for, and shewing Kindness to the labouring Beasts? yes surely, he design'd that it should be applied to them that labour in the Word and Doctrine of his Law, and who by sowing among Men spiritual Things, deserve at least to reap of them the Benesit of worldly Maintenance The same Place is also to the same Purpose interpreted by the same Apostle in I Tim. v 18 And—

Agreeably to the Account now given, Oxen, according to Artemidorus Lib iv c 58. are Symbols of Workmen and Subjects — 1 e.

working for the Good of others.

CANDLE-STICK See under LIGHT

CHAIN fignifies Hindrance from Action So Artemidorus Lib iii c. 35. — αλνσις — κατιχήν κζι εμποδισμόν τεάξεων δηλοί See — ΒΙΝΟ

CHARIOTS, on our Side, 9 betoken Courage in us, and Safety and Skill,

Pf lxxix 1, 2, 3 Ecclef vi 3 Archæolog Græc. by the prefent Lord Bishop of Oxford, Vol 11 L 1v c 1 p 161 &c

¹ Arch Græc Vol 11 p 165 &c ^m Pf xxx1 12 lxxxv111 6 ^m Metam. L. v y 3,6 Sophoel. Antig p. 250. M T. Cic. Tufc Quæst. I in fin Hor. Epod. 1x. y 26.

with Success in I eits of Arms But if they belong to the other Side, then by the Rule of contraries, they denote Dread and Consternation, and ill Success in the War Hence David in Pf xx 7 saith—Some trust in Chariots, and some in Horses, but we will remember the Name of the Lord our God For his Chariots are twenty thousand, Pf Ixviii. 7 infinite in Number, and by Consequence, in Power to defend.

CITY — Cities are frequently represented in the Prophets under the Type of Women, — Virgins, Wives, Widows, and Harlots, — according to their different Conditions

So in If xxxvii 22 fer xviii Lam 1 15 and other Places ferd-falem is called a Virgin, and Egypt is so named in fer xlvi 11 Widow is said of Babylon in If xlvii. 8, 9— and of ferusalem in Lament 1—And Harlor of ferusalem If 1 21— of Tyre If xxiii 16— of Nineveh, Nab iii 4 and of Samaria, Ezek xxiii 5

For a City, as the Metropolis of a Kingdom with all its Territo

ries - See - HEAD - MOTHER

CLOTHED—To be clothed, is a Metaphor frequently us'd to fignifie, to be indeed accompanied with, or adorned, and even covered, or protected, as in Job vii 5. My flesh is clothed with Worms—ch xxxix 19.—Hast thou clothed his Neck with Thunder? So in the Psalms—let them be clothed with Shame and Dishonour Ps xxxv 6—he is clothed with Majesty, the Lord is clothed with Strength, Ps xxiii i St Paul also uses it in 2 Cor. v 2—desiring to be clothed with our House, which is from Heaven—and in Rom xiii 14.—Put ye on the Lord Jesus Chr.st

CLOUD without any Tokens, shewing it to be like a Storm, always de-

notes what is good, and implies Success

It is in general the Symbol of Protection, because it preserves from the scorching Heat of the Sun — 1 e Anguish and Persecution, and as it likewise distils a Rain, or cool and benign Instituence. It is thus us'd by Horace L 1 Od 11 y 31 and by Homer Il v y 186

And therefore in Sophocles Electra p 134 diequador xuror, a cloud'ess Evil—is an unavoidable Mischief, from which nothing can protect

as the Author himfelf explains it.

§ Clouds by the Irdian Interpreter c 163 are explain'd of Widom In the next Chapter, a King's riding upon the Clouds, is interpreted by the Persian and Egyptian—of fire gn Nations serving his—of his ruling over them, and of his being exceedingly proferous and seccisful

§ In the Holy Writers, the Cloud, we frequently the Symbols of God's Power Thus Pf lxviii 34 His Strength is in the Clouds, and Pf lxxxix 6 who is he in the Clouds hat shall be like unto the Lord? For indeed Clouds are also more especially the Symbols of Multitudes and Armies, as in fer iv 13 — he stall come up as Clouds — If lx 8 who

are those that fle as a Cloud? — Hev XII I a Cloud of With off so So in the Poets, Multitud s are compared to Clouds

As in Homer a Gloud of Foot — is a great Company of Foot Soldiers

§ A white Cloud, is a Symbol of exceeding good Success, to him who is affished by it

And is therefore explain'd of Prosperity by Artenidorus in Lib ii

Colour which is outwardly feen on the Habit of the Body, is symbolically us'd to denote the true State of the Person, or Subject to which it is applied, according to the Nature of it

BLACK s fignifies Afflictions, Difasters, and Augusto
It is the Colour of approaching Death, or t of the Terrour which

the Forefight of it Causes And

In the Style of the Prophets, as in Joel ii 6 Nab ii 10 Lam v 10 the footy and grimed Colour of the Face or Skin, is put to fignifie a Time of great Affliction, in Respect of Famine

PALE fignifies Diseases, Mortality, and Affictions arising from them.

RED-Joy, with or after a great Battel or Slaughter
In Pf lxviii 23. Red and Blood are explanatory of each other.

WHITE - The Symbol of Beauty, Comeliness, Joy, and Riches

CROWN OF CORONET - See HEAD

D.

DAY See under — LIGHT.

DAY See under — LIGHT, and under — TIME.

DEATH is the Destruction of the Subject spoken of, according to the Nature thereof, even though it have no natural Life, — that is, in such a Manner, that it cannot any more act as such.

So in Rom vii 8. without the Law Sin is dead - i e without the Law Sin doth not exert its Power And on the other Hand, as it is faid there \$ 9 - Sin reviv'd, and I died - that is, Sin got Strength to act, and I lost my Power to resist I was not the same Man as before - Sin destroyed my Power So of a Nation - Amos 11 2 Moab shall die with Tumult - the Meaning being, that the King and Government thereof shall lose their Power, and the Nation be brought into Subjection and Slavery

So Tully when banish'd, call'd himself " dead, an Image, and the like. And so the ancient Philosophers call'd vatious Persons, unable,

through ill Habits, to exert any virtuous Act, w dead Men

§ On the contrary, to live, is to be in a Power to act - acting, and living, being, fays Artemidorus Lab iv c 42 analogical to each other

And so in Heb iv. 12. (w, quick or alive, signifies attive or powerful -the Word integrals powerful, being joined to it, to shew the Meaning.

DIADEM See under - HEAD.

Dogs, are put among unclean Animals in the Mofascal Law, and fo the

Pagans esteem'd them =.

The Dog in Deut xxiii 18. is let in Comparison with, and answers to the Sodomite in \$17, and is therefore the Symbol of such as are abominable by practifing unnatural Lusts. And agreeably to this, there is a Passage produc'd by y Herbelot from a Persian Poet in which the Sodomites are compared to Dogs

§ The bad Properties of Dogs, are obstinate Barking, cruel Biting, Filtheness in Lust, insatiable Gluttony, Vomiting, and returning to their Vomit.

See Pf xxii. 16, 20 Prov xxvi 11 2 Pet 11 22.

And hence the Gentiles, upon the Account of the Impurity of their Lives, and of their being without the Covenant, were called Dogs by the Jews. Matt. xv 26.

In If lvi to The Dog is us'd as the Symbol of Diligence and

Watchfulness.

Door is that which closes the Light.

The opening of any Thing, is faid, when it may act fuitably to its Quality.

The shutting of any Thing is the stopping of its Use

Therefore St. Paul in I Cor. xvi 9 2 Cor. ii. 12. Col. iv. 3. uses the

M T Cic. L. 1, Ep. 3, ad Q Fr. " Simpl in Epict. p. 2. * Virg. George L. 1. 1 470. Herbelot tit. Loth.

Symbol

Symbol of a Door open'd, to fignifie the free Exercise and Propagation of the Gospel.

Thus in 2 Pindar, to ofen the Gates of Songs - is to begin to fing

freely

And in Euripides a the Gates of Hell opened - fignifie Death ready

to feize upon a Man, and to exert its Power

And thus in the Ottoman Empire at this Day, when a Call or new Levy of Janifaries is made, it is faid to be b the opening of a Door for Janisaries - An Expression very much like that in Atts xiv. 27. of God's having open'd a Door of Faith for the Gent.les.

DRAGON - See under - BEAST

DRUNK - Drunkenness is sometimes the Symbol of Folly and of the Madness of Sinners, who making no Use of their Reason, involve themselves in all Sorts of Crimes

So Philo explains it c

And so 'tis taken in If xxviii 1, 3. And by Artenndorus in Lib.

111. 6. 42.

And then, as Punishment is the Consequence of Sin, so Drunkenness in the Prophets is taken for that Stupidity, which arises from God's Judgments, when the Sinner is under the Consternation of his Mifery, as one aftonish'd, staggering, and not knowing what to do

and is therefore the Symbol of a very miserable State

Thus in Job xii 25. - they grope in the Dark without Light, and he maketh them to stagger like a drunken Man. - In If xxix 9 - they are drunken, but not with Wine, they stagger, but not with strong Drink -and fo in If li. 21, 22 O thou afflitted and drunken, but not with Wine. - Behold I have taken out of thine Hand the Cup of trembling, even the Dregs of the Cup of my Fury In Jer xiii. 13, 14 - I will fill all the Irbabitants of Jerusalem with Drunkenness, and I will dash them one against arother, even the Fathers and the Sons together - I will have no Mercy but destroy them - And m Lam 111. 15 - He hath filled me with Bitterress, be bath made me drunken with Wormwood

· Aristotle faith, the Drunken are doubly pumshed

Sometimes Idolatry is fet forth under the Symbol of Drunkenness, as

being attended therewith See Fer ali. 7

And fometimes Drunkenness is us'd in a good Sense - for being replensified or fatisfied with good Things, as in Jer xxx1 14 according to the Original. -

b See Sir Paul Rycaut's History of ² Olym Od 6 2 Hippol 7 56 See Donatus the Turks for the Year 1668 Philo Sch in Or. Chald, in Terent. Eunuch, Act 14, Sc. 111, y 13, Eth. L 111, 6 5,

EAR

And so the Ones occitick, sometime, as in th 111, 112 explain it of the Acquisition of Riches.

To DWELL over - to give Rift and Protedien See Num ix 18, 22.

I IV 6 XVII I XXV 4 XXX 7 Day IV 12

And the Irdian Interpreter ib 202

§ To drued among—fignifies also Protection—but in a more remarkable Manner—the foregoing Expression lignifying Protection, by any Instrument that effects it—but this, Protection by the samifar Converse and perpetual Presence of the Worker

E.

E AGLE was the Ensign of the Roman Empire It is constantly the Symbol of a King or Kingdom, as in Ezek xvii 3, 7, 12. And

it is so interpreted by the Onen ocriticks in ch 286

In Eschylus & Xerxes is represented under the Symbol of an Eagle, and in like Manner & Agamemnon The same Poet calls the Eagle h the King of Birds — And so did i the Egyptians — who also a represented a King, that seldom appeared in publick, and severely punished Faults, by an Eagle. And

In the Auspicia, the Eagle was always the Symbol 1 of the surpreme

Power.

For the Wings of an Eagle - see under WINGS.

EARTH, the Symbol of People in a State of Peace, Quietness and Submission, and at the same Time involv'd in Idolatry, or Apostasy The Reasons are

In the Symbolical Language, the natural World represents the Political. The Heaven, Sun, and Luminaries, represent the governing Part—and consequently the Earth must represent the Part governed, submitting and inseriour. Agreeable to which is also the Etymology of the Words in Did. Heaven and in the content of the first, Did signifying High or listed up—and the other, the low, or depress'd.

2 The Sea, (es will appear afterwards) is frequently us'd to le note, Men in War and Tumult, and therefore Earth may fignific Men in a State of Peace

3 It is the usual Style of the Scriptures, to represent such Men as are Sinners, Idoliters, out of the Covenint of Grace, or at least Apostates from it—by the Names of—Earth—It pabitains of it—Earth, and the like, as in Gin ii i —all the Earth—fignises all Men living then, who had begun to Apostative

Whereas all good Persons, who have their Conversation or Citizenship in Heaven, are for the most Part styl'd — Mostyrs of God or

Prophets, or Servants of God

EARTHQUAKE Tho' the Greek Word oetopo's is usually translated en Earthquake, yet it is of so large a Signification, as that it is often us'd for any sudden and violent Shoking in any Part of the World—even of the Heaven's, as well as of the Earth For which see fock in 10 Hag in 21 Heb xii 26 Plin Nat Hst Lib ii c 79 & c 52

An Earthquale, when great, overturns and quite changes the Surface of the Earth, overturning Mountains, Hills, and Rocks, finking fome Grounds, altering the Course of the Rivers, making Ponds and Lakes upon dry Lands, and drying up those that were before, and is therefore a proper Symbol of great Revolutions or Charges in the Government or Political World

It is thus us d in the Prophets, as in Hag. 11 6, 7 Joel 11 10 Jei 1v

23, 24, 80

And to the same Purpose explain'd by Arientdorus Lib ii c 46, and by the Omental Interpreters c 144 — who there also explain it, of a Change, in the State, occasion'd by new Liw

To EAI Symbolically fignifies to meditate and digest - to receive a Thing

w to Satisfaction, and to turn it to one's Profit and Advintage.

The Mouth is not only the Instrument by which we eat, but also that by which some Beasts chew the Cud, and Men do meditate, For to oneditate, if we consider it as a Latin Term, signifies properly to time a Song in one's Mouth, and by a Paitty of Reason to think on, and repeat something worthy of Study. Thus Josh 18—Ibis Book of the Law state of depart out of the Mouth, out it is meditate therein Day and Nght—where to meditate, is to consider seriously, and exercise one's solf in the Law of God, and implies to study, obey and practise it.

Hence come those frequent Expressions of the Prin about the

Præp Evang L 11. p 32 k Hor Ap Hierogl 53 L 11 Liv Hist L 1 § 34 Appian. de Bell Civ L 1 Plutarch in Vit Marii fol. 141 hotting Thef Philol p. 234. Lexic Harm p 512. Bochart Can, L 1. c 8 Hott Thef. Ph p 234. Lex. Harm. p 22.

Meditation of God's Law, Pf CXIX 99. Thy Testimonies are my Meditation. — And \$\docume{y}\$ 103. How sweet are thy Words unto my Taste 'yea sweeter than Honey to my Mouth

Hence the Allegorists P explain the Commandment about eating Animals that chew the Cud — of conforting with such Men as meditate

on the Law of God

And Philo a calls eating, the Symbol of spiritual Nourishment, the Soul being nourished by the Reception of Truth, and the Practice of Virtue

In Latin Authors there are feveral Examples, wherein Eating — fignifies, receiving any Thing of News with Satisfaction, as in Plantus I eat your Discourse with a vast deal of Pleasure — And elsewhere — that is meat to me which you tell me

And so to Taste - fignifies to make Trial of any Thing, - as in

the same Writer - I had a mind to taste his Discourse

To these the like might be added out of the Greek Authors, as

Æschylus, Aristophanes and Plutarch.

So to Feed, when it fignifies our own eating, is the same as to receive full Content; as to devour Letters a or Books — is to read them with the greatest Satisfaction And

In the w Onesrocriticks, to Eat - fignifies constantly to turn some-

thing to one's Profit

Lastly, Eating when it comes under the Notion of Devouring, fignifies Destruction any Way— or taking from others—according as the Decorum of the adjunct Symbols requires; as in Deut. xxxii 42 2 Sam. ii. 26 Jer 11 44 And the Metaphor frequently occurs in the Greek and Latin Authors.

Exes admit of various Interpretations, according to the Circumstances
Upon the Account of their Light and Use, they are the Symbol
of Government and Justice

Thus the Sun is called the Eye of the World, as governing, or en-

lightening it under God.

By * Aristophanes he is called the Eye of the Sky

And the Moon, the Eye of the Evening, by Y Pindar; — and the Eye of the Night by Z Æschylus

Agreeably to this, fays a Diodorus ficulus, in speaking of some Egyp-

tian H.eroglyphicks - the Eye is the Observer of Justice, and Keeper of the whole Boa,

Thus when God is preparing to execute Judgment, he is faid to

come and fee Gen xviii 21

Thus b Actem dorus concerning the Eyes, Saith - they are the Lea-

ders and Ralers of the Body

Hence the Similatude of our Saviour Matt, vi 22 The Light [or Lamp] of the Body is the Eye — The Lye ferving for a Light or Lamp, to direct the whole Body in its feveral Motions and Actions

The Indian Interpreter c 52 faith, - they are the Syr bols of Fidelity,

Glory as d Knowledge

Upon these Accounts the Angels of the Lord are called bis Eyes, as being the Executioners of his Judgments, and watching and attending for his Glory

In Imitation whereof, the Favourites and prime Ministers of State, in the Pullin Monarchy, were called the King's Eyes, according to

the Oriental Customs, and Notions d

Thus in Num x 31 to be instead of Eyes - is equal to being a

Prince, to guide and rule the People.

In Pindir Olymp ii the Eye of Sicilia — is given as a Title to one of the chief Men in Sicily, shewing his Power And thus also, in the same — the Eye of the Army, stands for a good Commander

Thus in Deat x1. 12 - the Eyes of the Lord fignifie the divine Pro-

vidence, or special Care, which God promises

In Deut xiii 18 Eyes are considered as the Symbol of Justice — Right in the Eyes of the Lord — there signifying what he judges to be right, as it is explain'd in Deut xvi 19 — a Gift doth blind the Eyes of the Wise, and pervent the Words of the Righteous

Farther, the Eye or Eyes, according to the Style of the Hebrew Language, frequently fignifie the Behaviour, Defires and Defigns of Men

Thus in Job xxiv 25 — The Eye of the Adul erer—is the Defire

or the Defign of him that watches his Neighbour's Wife.

So accordingly in Pf liv 7 — when David fays, mine Eye bath feen bis Defire upon mine Enemies — the latter part explains the former.

Thus a good or evil Eye fignifies good or bad Desires and Designs, as Deut xxviii 54. His Eye shall be evil towards his Brother — \$\sqrt{y}\$ 56 — Her Eye shall be evil towards the Husband of her Boson, and towards her Son, and towards her Daughter — that is, shall envy and form cruel and wicked Designs to kill, and even to cat them, as is evident from \$\sqrt{y}\$ 53.

So Matt xx 15 Is thme Eye evil because I an good? 1. c. wilt thou

tian

Barn Ep c 10. Phil Allegor L 1 p 39 Aulular Act III. Sc vi Plaut Ciftellar. Act IV. Sc. II Mostellar Act v Sc. I.

M T C ad AHI L IV Ep 9 & L vii Ep 3 Oneir c 39, 4

Artem L III c 23 & L v c. 38, 39.

Sept c Teb v 396 L III p 101

Æschyl, Pers Heliode Por Land Plut

d Aristoph in Acharn Hesych. Pindar, Olymp Od 6.

envy thy Brother, and endeavour to do him Mischief, by alienating my Mind from him, because I desire to be kind to him?

So Prov xxII 9 a bountiful or good Eye - is faid of one that does

good and is liberal to the Poor

FAC

And Prov xxviii 22 — an evil Eye hasteth to be rich — 1 e an ill Man by wicked Actions hafts to grow rich And hence the Exprefsion in Dan vii 8 of Eyes like the Eyes of a Man, may signific the Defires, Defigns, and Behaviour of a Man, implying that the Intentions, Appearance, and Power are like, and no more than those of a Maneven of a common or mean Man, as the Word ανθεωπις, Man, is taken in * If viii 1 and cb. 31 8, and in other Writers

The Defire of our Eyes - as in Ezek xxiv 16, 21. fignifies our great Joy and Delight And in Europ des . Φθαλμός βίε, the Eye of Life -

18 the Pleasure of one's Life

For Eyes as a Flame of Fire - See under FIRE

PACE — of God, fignifies his Prefence and Power, going to be demonstrated, and everted, by some signal Act

The Light of God's Face or Countenance is a Token of his Favour -

and is therefore put fynonymously with Favour in Pf xliv 3

Thus in Men, the Countenance or Face if serene, is a Mark of Fa-

vour, and good will, if red or fiery, of Anger

Sometimes the Face of God is put for God himself, as in Ex xx 3 I Thou shalt have no other Gods besides my Face - 1 e besides me, as the lxx have rendered it

Face also - fignifies Anger, Justice, and Severity, as in Gen XVI 6.

8. Ex. 11 15 P/ lxv111 1 foel 11 6.

FAT, fignifies Riches

Thus in Jer v 28. - the Words - they are waxed fat - are thus explain'd by the Targum — they are become Rich And fo in Pf xxii 29 The fat upon Earth - are the Rich, the noble and powerful And so in & Theorium - fat, signifies rich, or plentiful

To FEED, as to feed others fignifies to give Ease and Plenty, to enich and provide with all worldly Necessiries For, according to the No-

* See the Sep uagint Version f See the Original liast on Theori Id 7 y 33

* See the Scho-

tion of the Ancients, and especially the Hobita Language, Rica confift in Mert and Deark, in having Plenty of the I with, and much C ttle, with all Necessaries to haman Life

So Job and Abraham are faid to be Rich And the rich Man in the Gospel is described by having Plenty of Corn and Fruits of the Earth, more than his Granaries could hold And fo in Mar x 9, 10 Mea, is made equivalent to Gold, Silver, Brajs, and Coarbs

FEET - fignifie the Servants, Followis, or Dilifts of the Party spoken of, it being the Bulinels of Servants in former Times h to walh their Masters Feet, and Disciples I set the Feet of his Mylens

Thus by the Inaian Orienocitick in the 227 - to. Fe t are explained of

the Servants, Goods and L fe of the Posts

And k according to Artem doi us - Feet in the Fin, fignifie Loss of

Goods, Children, and Servants

To this Exposition of Feet are agreeable several Hebi-w Expres-

The Taigum explains Fie', in Ezek xxxii 2 of Auxil nites

In Ex xi 8 — all the People at thy Feet — fignific all the People which thou commandest or leadest

The like Phrase is found in Jud viii 3 1 K xx 10 2 K iii 9

But, the 'at or und, the Feet of mother implies Submission to another's Commands, yet this does not hinder, but that such as are at the Teet may at the same Time be Princes and Governors over others, as in Judg iv 10 - Baral went out with two thousand Mer at his Feet 1 e under his Command, and yet, many of these were of as good Quality as himfelf, being in Tribes independent, and only at this Time under his Command, and some of these are called Judg v 14 Governours out of Machin, and \$ 15 Princes of Iffacher

From between the Feet of a Woman, is an Expression 1 denoting the

Place towards which the Child falls

To fet one's Foot in a Piace, fignifies to take Possession thereof, as

in Devi 1 36 x1 2.1, and other Places

It fignifies also to overcome, as in order to take Possession, or to Rule — as in P/ xliv 5 xci 13 If xxvi 6 Dan vii 23 Mal iv 3

In Davel, the Foot as I Legs of the Image - denote a Monarchy fucceeding all the Rest - th. Logs and Feet being the extreme Parts of the Body, or the last Parts of the Ininge

Last, according to the Matter of the Feet and Leg, Judgment is to be mide of the Duration, Hippiness, and Prosperity, of the Subject

G 2

Gen 49 10

k L 1 C 50

This

Acts No. 3 Deut XXXIII I Sim XXV fr Deu xxv . 6 Homer I - + 110

44

Thus according to the Indian Interpreter c. 114 Legs and Feet of Iron - in refrect of a King - dinote, that we shall be long livid - that he shall tread upon his Enemies, and shall highly bonour and advance the Servant most in his Favour, and in respect of a private Person - are the Symbols of Riches, firm and durable

And on the contrary, Logs of Giafs, fignifie short Life, and sudden

Death

FIRE, when put for Light, fignifies the enlightning and ruling of People.

It is thus us'd in a good Sense, in Matt ui 11

The Comparison of a beautiful or good Eye to a flame of Fire is very proper - the Eyes being the Lights or Lamps of the Body Matt vi 22.

& Fire, with fuch Adjuncts, as betoken that it is not put for Light, denotes Destruction, or Torment, great Sickness, War, and its dismal Effetts.

It is thus explain'd by the Indian Interpreter in ch 159 and 209 And is thus us'd in If xlii 25 lxvi 15 Ezek xxii 20, 21, 22.

Zech xill. 9

So Persecution is represented by Fire - 1 Pet i 7 iv 12 1 Cor iii. 13, 15

So, from the Destruction, and Punishment of the Disobedient,

God is called a consuming Fire, Deut. iv 24 iv 3 Heb xii 29

So in Euripides's Andromache * 487. διά πυρός - fignifies through Murder

And thus " Sophocles calls the Muchief done by the Sphinx to Thebes

a foreign Flame of Mischief

& Coals of Fire proceeding out of God's Mouth, or from his Counter nance, are often us'd to express his Anger, as in Ps. xviii 8, 12, 13.

In Hab in 5 it is faid - burning Coals went forth at his Feet -1 e the preaching of his Word was accompanied with Punishment against

the Disobedient - he trode upon them with destroying Fire

And thus in the Vision of the Seraphim If vi 6 the faid Seraphim, or burning Angels, [so called because design'd to execute God's Anger] take a live Coal from the Altar, and put it to the Prophet's Mouth, telling him that his Sins are purged - i e that he, being now declared, as Righteous before God, and appointed to be his Prophet, shall be enabled by his Words, to bring down God's Fire of Destruction upon those against whom he Prophesies For that Coal signified the Word of God in Anger, which the Prophet was mediately to spread upon the People.

And thus in Jer v 14 - Behold, I will make my Words in thy Mouth

Fire, and this People Wood, and it shall devour them

FIS

§ Torches of Fire before a Throne - are the Symbols of the Royal Presence, it being a most ancient Custom for Kings to have Fire carried before them, as a Mark of Honour and Empire

Thus the " Perfian Monarchs had Fire carried before them in Pro-

cession

And the 'Kings of Laced.emon had Fire born before them, taken from Jupier's Altir

The P Roman Emperors and Empresses had also Fire carried before

them

And so had 9 Kings and Generals at the Head of their Armies, it ferving instead of Trumpets - as Signs, to begin the Fight And

This Custom of carrying Fire before Kings, as a Mark of Honour and Grandeur, feems to be alluded to, in Pj cxix 105 cxxxii 17. and 1 K xv 4, as in the Hebrew Copy

§ Fire from Heaven fignifies the Commination of Persons in Au-

thorny

See under WATER. FISHES

FLESH, fignifies the Riches, Goods, and Possessions of any Person or Subtect, conquer'd, oppress'd, or flain, as the Case is

Thus in Pf lxxiv 14 the Meat, or Flesh there mention'd, is the

Riches and Spoils of Pharaoh, and the Egyptians

See also If xvii 4. Micab iii 2, 3 Zech xi 9, 16 in all which

Places Flesh is explain'd by the Targum, of Riches and Substance

And thus in Dan vii 5 - to devour much Flesh - is to conquer and

spoil many Enemies, of their Lands and Possessions.

All the Oneirocriticks concur in the fame Exposition of this Symbol. In Cb cclxxxiii they fay, That if any one Dieams that he finds or eats the Fiesh of Dragons, he shall obtain Riches proportionable from a great King - which is like that of the Israelites eating the Flesh of the Leviathan or Dragon — the King of Egypt in the Wilderness P/ lxxiv

And again in Ch celxxxv - to Dream of Eating the Fiesh of a Scorpion, denotes the being possess d of the Estate of such an Enemy as answers to the

Sign. fication of the Symbol.

E Soph Oed Tyran, p 158,

[.] V d Nicolaum apud Stobe Eclog 42 * Xenoph Cyrop Lib viii c 23 9 Eurip Phænist V 1386. Herodian Lib 1 \$ 20 & 50. Lib 11 \$\$ 9, 30 Artem. and the Scholast in Lycophr & 1295 and the Notes of Meursius Lib 11 c 8

And the Indian, in Ch lxxxvii fays compendiously and at once -

Flesh is universally interpreted of Riches

To the same Purpose speaks also Artem do us, who in Lib in c 23 fays - That it is not Good for a reb Man to dream that he eats his own Hesh - for it signifies the utter wast ng of his Riches or Substance

So also in Lib 1 c 72 - to dream of eating the Flesh of any wild Beast,

denotes the being greatly enrich'd by the Substance of Enemies

FOREHEAD fignifies the publick Profession or Appearance before Men

The Indian Interpreter, Ch lvi fays — the Torehead and Nose denote Comeliness and Riches before Mer And Artemidorus, that the Forebead fignifies Liberty of Speech

§ Of Old, Servants s were stigmatiz'd in their Forebead, with their

Master's Mark

This was forbid the Jews, in Lev xix 28 Only, the High Priest on his Forehead bore a Plate or Crown of Gold, whereon the Name of God was written, to shew that the Priest was his Servant, and that all his Service was confecrated to God only Hence,

To receive a Mark in one's For ehead fignifies to make an open Profession of belonging to that Person or Party, whose Mark is faid to be

receiv'd

Fornication - See under - Woman

Frogs are represented by * Austophanes and " Juveral, as the proper Inhabitants of the Stygian Lake

Horace gives them, as being an hellish Kind of Animal, w the Fpithet of Nasty, and makes their Blood an Ingredient in sortilegious Charms

The same Epithet is also given them in VOvid, & Y Martial.

§ The Oriental Onerrocriticks are not so clear in this Point as they usually are, 2 for they content themselves to Rank the Frogramong Serpents, and other creeping Things, taking them to fignify Enemies in general.

\$ Philo a fays, they are the Symbol of vain Opinions and Glory, having

only Noise and Sound, void of Reason

Artemidorus, Lib II c 15 fays, - Bareaxoi à à deas youtas à Buμολόχες πεςσημαίνεσι, τοις δε εξ έχλε ποειζουθνοίς εισίν αγαθοί - 10,5 /g-

'Martial Lio ii Ep 29 Lio iii Ep 21 Lib viii Ep 75 Senec de Ira, Lib in c 3 ' Aristoph Ran " Juvenal Sat 11 1/150 Horat Epod v y 19 * Ould Met lui Mart Lib x Ep 37 2 Oneir c 176 Philo Ind de Sacr Abel, p 95

mfy Impostors and Flatterers, and bode Good to them they get their Living out of the common People

And the Frog b by the Egyp'sans was made the Symbol of an unpudert quick fighted Fellow - the Frog, according to them, having Blood no where elfe than in its Eyes

FURNACE is us'd in Holy Scripture to denote, metapholically, a Place of great Affliction, fo Deat IV 20 - The Lord bath taken you, and brought you forth out of the Iron Farace, out of Egypt.

§ Fire, of a Farnace for purifying of Meta's, is always taken to ig nify fuch Afflictions as God fends for the Amendment of Men So in

Fer ix. 7 I will melt them, and tog them

FUR

G.

TARMENT, Habit, or Clothes - is the Appearance before Men White - is the Colour of Garments not spotted with any Uncleanness And therefore white Garments were the Attne of such as offer'd Sacrifice, to shew the Holiness of their Lives, and the Purity of their Conscience, their being free from Pollution, and their being in God's Favour See Pf li 7 If 1 18 Eccl 1x 7, 8

Hence, white Garments, as being worn upon solemn Festivals, were the Tokens of Joy and Pleasure, as in Eccl ix 8 1/ lii 1, lxi. 10

The same Custom of wearing white Garments upon Festival Days, wis also camongst the Pagns

& Kings and Nobles, d were also arrayed in white Germents

And so God gave to the Jests the Priests white Garners, as Ensigns of Horous and Glory, as well as of Purit, and Holicels Ly XXVIII 2, 40 Let XVI 4

§ From the foresaid Use of the Garments - to be clothed in a bite - fignifies in the Prophetick Style to be Prosperous and Successive, and

Victor ous, to be Holy, Hoppy, Horonica, and Rewarded

Accordingly, white Garmenes are by the India, Interpreter, e clin explain'd of Honous and Happiness And Priestly Garments, in puttcular, are the Symbols, according to the cylin, or Horen, Power, and Domit of And in the CEXXXI

To p t or was Games at f , washing - fignifies Preedom from Op-

Hor Ær Hicrogl of Lib in " For Sat I to a Cr Plan Colon Aft II Se 8 \$ 10 Act II Se 1 . 2 Ponths es min I h Gen sh 2 1 Cor St 27 Luke 1 12 North I have proff on

GAR

pression, Care, and Evil, together with Honour and Joy, in proportion to the Nature of the Washing, and the Splendor of the Clothes put on

So also the Fgyptians and Persians in cb ccxxxii - Clothes wash'd,

losing e their Uncleanness

§ Not to defile one's Garments - is an Hebrew Phrase, and is also Symbolical, arifing from the Pollutions contracted on the Garments which made Men defil'd, and incapable to appear before God, but liable to be purified and expiated, according to the Degree and Nature of the Pollution

From this it is suppos'd, that the Pollutions of the Garments or Flesh affect also the Soul

Now Idolatry is Spiritual Fornication, and its Pollutions in an efpecial Manner affect the Soul, making it unfit to appear before God, because, by Idolatry, God's Honour is foil'd in the highest Degree

According to this, not to defile one's Garments fignifies, in the highest Sense, not to pollute one's felf with Idolatry, and consequently

to abstain from all inferior Kinds of Pollution

In the Primitive Church, f Persons, so soon as baptiz'd, receiv'd new and white Garments, in token of their being Cleanfed from all past Sins, and as an Emblem of that Innocence and Purity to which they had then oblig'd themselves

These Garments they wore for seven Days, and then they were laid up, as an Evidence against them, if they ever revolted from that Holy Faith and Profession which they had embraced, and publickly made And in this Sense, not to defile one's Garments, is, not to act contrary to our Baptismal Vow and Engagements

§ Philo makes the Garment the & Symbol of our Reason, in which he does not take the Symbol, as the Onesrocriticks generally do, by its Consequences, but ascends up to the Principle, as the Mind of Man

by its free Will is the Disposer of his Fate

Now as Reason is given to direct our Actions, so, as that stands, or is taken away, or dispos'd by Prejudices, are our Actions Good or Bad

Hence, to observe one's Garments, is, according to this, to make Reason the Rule of one's Actions, and to become by them Good or Bad, and by Consequence Happy or Miserable

§ To give a Garment or Garments

In the Oriental Courts, has in Persia, 'tis a great Honour and Mark of Favour, when the Prince gives any Part of a Garment

e Artem Lib ii See Wall of Infant Baptism, Part II c ix § 7 aid Part I c xviii § 1 8 Philo de Infomn p 394 A Tavernier's Perf Travels Lib 1 c 9 Comp Xen Cyrop Lib I c 7. See also the Oriental Oneir, c. 157, 158.

If a Stole, [or Tunick] very great, but if with it he adds, the great

Cloak or Robe, 'tis a compleat Favour

The highest Mark of Favour, Honour, Esteem, and Love, is when the Prince gives his own Garments from his Body -- which was the Way in which Jonathan express'd his Love to Divid, I Sim.

'Twas also a Custom in the Lastern Nations, and is in Use still, as Tavermer fays, in Persia and Armenia, for the Bridegroom to present

the Bride with Girments

It was us'd in the Times of the Patriarchs, - and was the Custom

among the ! Greeks and k Romans

§ Garments of Scarlet, were worn by the Roman Emperors, as their proper and Characteriftical Habit And hence Pilate's Soldiers, as being Romans, in Derision clothed our Saviour as a King, by purting on him a Scarlet Robe Matt xxvii 28

§ Garments of Sa kcloth

Sackcloth fignifies any Matter whereof Sacks were made anciently,

which was generally of Skins without Dreffing

The uncient Prophets were some of them, it not all, clothed thus And for this Reason, the false Prophets affected this Garb too, for which God upbraids them in Zech sin 4. - Neither shall they wear a 1011gh Garment to deceive And to our Saviour, Matt vii. 15 describes also that Sort of Men.

Elias the great Prophet was fo clad, 2 K 1 7, 8 and therefore as a Symbol that he left Elisha his Successor, he left him his Mantle, which Elisha put on, having rent and cast away his own Clothes, 2 K 11 12, 13 - And therefore, when the Sons of the Prophets faw him with that Garment, they faid immediately, that the Spirit of Elijah rested on Elisha.

So I/aiab, ch xx 2 had a Sackcloth upon his Loins as a Propher

These prophetick Garments might be either Sheep skins or Goatfkins to which St Paul alludes, Heb xi 37, or even of a Cimel, as 1 John the Baptist's, Matt iii 4 who wore that, not only as a Pro, bet, but also as a Nazarite

Sackcloth was also the Habit m of Mourners and Men in great Af-

fliction and Consternation

Pr xxx 11 If xx 2 1 3

And perhaps the Prophets wore it as a Sign of their Mourning for

[·] Eurip Helen v 1448 Sen Her Fur y 326 Teren Heaut Act V Sc I v 20 Hom Odyff V 127 * Zosim Hiltor Lib v p 290 Ed Ox · See Fuller's Misc Sacr Lio iv c 7 Gen xxxvii 34 L K v ,c

GEM

the Sins of the People, and for the Dilhonour their God suffered there-

by And hence all of them preached Repentance

The filthy Garments of felova the High Priest in Zech in 3 are by some interpreted — as a Token of his Sorrow, and of the Misery of the People But others think, that it was upon Account of the Danger of Idolatry, by marrying with idolatro is Wives

The Targam explains those fluty Garments — of Jest wa's Sons, who had married idolatrous Wives — so that according to this, the fit,

Gaimen's there, are the Symbol of an idolatrous Mairinge

The Phanicians, in a Time of Misery, put on Sackloib and set on the Dunghill, as appears from Menander, whose Words are preserved by Porpoyry in his Book de Abstinentia, Lib iv § 15

The Romans had also the same Custom And hence, black and durty Garments, are, in the Oneirocriticks, the Symbols of great Af-

fliction.

§ Garments of Byfe] - Byfe is a Plant of which was made the finest

and most shining white Linen.

It grew chiefly in Egypt and Palestine And the Linen Garments of the Jewish Priests were made of it Bysse Garments were also worn by Pthe Egyptian Priests And

Hence white Rafe Garment, as being the most valuable, denotes, symbolically, the highest and most perfect Holiness and Prosperity

GATES—are a Security to a City Therefore in Pf exivit 13—He bath strengthened the Bars of thy Gates—fignifies, that God has given Ferusalem Security, and put it out of Danger. So

In Job xxxviii 10 the Setting of Bars and Gates against the Sea - 13

the Securing of the Earth from its Outrages

Gates open, are an Token of Peace, shut, of Fear, or of an State of War, or a Sign of Affliction, Misery, and Defolation.

GEMS were look'd upon by the ancient Heathens as having a Power, if managed right, and confectated according to their Rituals, to perform great Wonders, and especially to prevent Delusions, and were therefore thought instrumental in Divination, and in particular, as to the Administration of Justice, to deliver Oracles, and shew the Truth of any I hing present or suture

" Festus, voc Pellem habere " See the Instan in chicken and clean. The Egyptian in chick viii And the Persian and Egyptian in chicken

Hence, in Cases of great Importance, in the Manner of the Administration of Justice among the $L_{\zeta, I}$ trans by the chief Judge (who was "the first Person in Dignity after the king) when the final Sentence was to be given, it was done by the Application of an Image or Gems hanging by a golden Chain at the Collar of the fud Judge"

And the said Image they called Truth, on the Image of Truth.

By this may be illustrated the History of Moss about the Exaltation of Joseph, who was found to excel in Wildom and Discretion all the Magicians and Wise men of Egypt—7 See I have set thee over all the Land of Egypt—7 See I have set thee over all the Land of Egypt—And Pharaoh too! off his Ring and put it upon Joseph's Hand, and arrayed him in Voltures of fine Linen, and pit a gold Chain about his Necl—the gold Chain—the Badge of the chief Judge—being for the Image of Truth, and the Ring being not given to seal Orders or Decrees, but as a magical Ring or Talilman, to prevent Fiscinations and Delusions, and to Divine by

From this Use of Magical or Oracular Trials among the Egyptians it came to pass, that when God, to ease Moses, commanded a Elders to be appointed as Judges, they were divinely inspired, that their Sentences being looked upon as Oracular, the Ise actes, accustomed to

Egytuan Notions, might comply

For the same Reason, and to keep the Israelites from the Use of Magick, so much us'd by the Egyptians, did God order a Breast-Plate of Indoment to be made for Aaron, in which were to be set, in Sockets of Gold, twelve precious Stones, bearing the Names engraven on them

of the twelve I ribes of Isi ael

The fid Breast-Plate, so compos'd of the said Stones, was to be us'd as an Oracle upon great Emergencies, and the said Stones so pluc'd in the Breast-Plate, from the Use they were put to, were called by Urim, Fires or Lights, and Thummim, Perfections or Truth Perfection and Truth in the Scripture Style being synonymous in Sense, because what is forfeited is truly done, neither salse nor vain, nor yet anexecuted but accomplished

The primary Notion of αλήθεια, Truth, feems to be that of Revelaton, or the Difavery of a Thing which being hidden before, is no more fo π μλ λήθοι, is αληθές, that is true, which is no more hidden And therefore Homer d calls the Egyptians αληθές upon the Account of

their Skill in Divination

H 2

Hence

[&]quot;Strab Geogr W Diod Sic Bibl Hist Lib 1 p 48 confer. p. 31.

"Diod Sic Bibl Hist p 48 Y Gen xli 41, 42 Plin
N Hist I b xxxiii c 1 Num xi 25.

"Josh xxiv 14 acc to the Original Homer Odysi 3. \$\frac{1}{2}\$ Homer Odysi 3. \$\frac{1}{2}\$ \$\frac{1}{2}\$ \$\frac{1}{2}\$ Homer Odysi 3. \$\frac{1}{2}\$ \$\fra

'Tis farther observable, that the Faculty of Divination was, by the Heathens, called by the Name of Light, especially that which was extatical and proceeding from Possession

Jamblichus commonly calls it e Light, in some Places flash by Light,

and fometimes Fire

The Reason of their thus calling Inspiration by the Name of Light, Fire, Flash, and the like, may be easily found in the Authors of the

Theurgical Science

For by the Theurgical Rites the Dæmons, being invoked, did affect to appear with some antecedent Flashes of Fire or Light And hence, because this Adjunct of the Extasy and Presence of the Dæmons was thought to be the Cause of the Inspiration, the Inspiration it self was called Fire and Light, which because it mov'd and hadrected the Prophet, as the natural Light of the Luminaries directs Men in the common Offices of Lise—lience all Government, as well as that which proceeds from Oracles, is called Light in the symbolical Language, which was instituted in those Times, and by those Men who pretended to Rule others by Virtue of the Power and Direction which they had from the Gods, communicated in Oracles and Inspirations by Day, and in Dreams

Again, the Extalies were attended with a very great Heat in the Bodies of the Posses'd, arising from the Hurry of the Animal Spirits occasion'd by the Possession, so that the very first Insult of it seem'd like a Flash of Fire, and their Bodies glow'd as if they had been all on

Fire 1

Inspiration therefore, for these Reasons, was called Light, Fire, and Heat, and because they look'd upon their Divinations as able to reach Truth, i e to foresee the Future, therefore with them Divinations, and particularly amongst the Egyptians, Divinations by Gems were Lights and Truth, Urin and Thummim

But this being Equivocal in them, and only pretended, is really true of God, whose Ways are perfect. And therefore his Oracles only are Urim and Thummim, as shewing Things that shall certainly be per-

fected

What he predicts, or declares, or commands, is defign'd to enlighten Men, and will certainly come to pass. So that when he gave his Oracles or Lights of Direction to the Israelites, it was in order to

bring to Perfection all those Counsels which he then discover'd to them And

Agreeable to what has been faid is the Style of the Sacred Wri-

tings

In them the Word, Iaw, fudgment, or Oracles of God, are very frequently compared to Light and Lamps, and especially in the Pjaims, as particularly Pf exix 130

Fue also, as well as Light, fignifies therein the Divine Inspiration

and Oracles

Instead of the Expression — he shall baptize now with the Holy Ghost and with Fire — it is elsewhere said only, I with the Holy Ghost — the Holy Ghost and Fire, signifying, by an Hend, adis, that Christ would send to them that were baptized, the Holy Ghost, to give them the divine Inspiritions, and all the Operations of the said Spirit, the the chief of which was the Prophetical Light or Fire

And at first, the Descent of the Holy Ghost was accompanied with

Light or Tire

Hence says St Paul, I Theff v 19 Quench not the Spirt

Christ ilso, as the Governous of the World, m is the Light thereof—and the Way, the Truth, and the Lise And he is the Usim and Thummin, the Disposer of the Oracles of God to guide and rule Men, and to bring to Persection all the Missery of God, which is to bring

Men to eternal Life

From what has been faid of the Use of Gems in the Administration of Justice, and in the Delivering of Oracles, it appears that Gems may, upon the said Accounts, be properly us'd as the Symbols of Government, and particularly as the Symbols of the Divine Oracles, especially such as are Prophetical Both which they aptly represent upon the Account of their Lybt, Brightness, and Spailing, by reason whereof they are frequently, by Pliny and other Authors, styl'd Lights and Fires

Hence a Saying of a Chinese King, " I have four Ministers of State "who govern with great Prudence the Provinces I have committed to

"them I hose are my precious Stones, they can enlighten a thou-

" fand Furlongs

And all the Oriental Oneirocriticks in ch colvin, ashrm, that precious Stones and Pearls are the Symbols of Government, and the Indianch extru expressly asserts, That they are for the most Part to be interpreted of the Divine Oricles, and of the Wisdom and Knowledge of God.

Gamblich de Myst § 111 c 6, 7, 8 and else where See also Plut de Desect Orac p 291, 292 f Jambl de Myst § 11 c 7, 8 Virgil Æn Lib iv y 358 Pap Stat Theb Lib v y 267 cum Not Scholiast g Jambl de Myst § 111 c 7 f Jambl de Myst § 111 c 6 t Vide Ammian. Marcell Lib xx1.

Mutt in it Like in 16

Mark 1 8 Acts 1 5 & c xt 16

John xiv 6

Moral Conf Lib ii

P 45

55

GOLD

Precious Stones and Pearls are also explain'd by the Egyptians and Prinais in the coxiving of Riches and Hanour

Farther Gems are Substances not only bright and glorious and the most valuable, but also the most permanent, infomuch as no other Substance preserves its Nature without Decay like them, as hath been generally believ'd. And therefore, in relation to the Divine Oracles,—they denote consequently their Permanency and Constancy, P and what exceeding Value we ought to set upon them. For which Reason the Symbols from Gems are not us'd but about Matters which are to be of a constant and long Daration.

Lastly, as Gems are the Symbols of God's Oracles, of his Will and Commands, so by the Colour of the Gems may his Will, or the Disposition of his Countenance be known, whether for Good or Evil

Thus when God shewed himself, or at least the Place of his standing to a Moses, Aaron, Nadab, and Abibu, and the Elders of Issael, he stood upon a paved Work of Sapphire Stone, and as it were the Body of Heaven in its Clearness, i e he was resolved to shew himself constantly Good and Kind, and as pleasant as the serene Sky. The LXX have it—as serene and clear as the Sight of the Firmament above the Clouds, not to be broken with any Rain—understanding by it, the wonderful Kindness and fatherly Affection of God towards them at that Time And

This may be confirmed by the Exposition of the Colours of Gems given by the Indian Interpreter in ch cextvii, where he explains,

The white Colour, of Good Will and Favour.

The Red, of Joy from Success in War, and being a Terror to Enemies.

The Blue, of Joy, from Gentleness and Moderation.

The Green, of great Renown from Constancy, Faith, and Piety

'Tis also observable, that the Egyptians painted their God Kriff whom they look'd upon as the 'Creator of the World, of a dark Blue And Homer's gives the Epithet of Blue to the Eye-brow of Jupiter in granting a Request — where the said Epithet signifies the same as serene, Blue being the Colour of the serene Sky

GIRDLE, the Symbol of Power, and Strength, and Defence, and Ho-nour

Thus in Job XII. 18. — He that girdeth their Loins with a Girdle —

Lib in p. 69. Ex xxiv 10 Euseb Prep Ex

is explained to fignify, that God gives them their Honour and Strength to defend themselves and be obeyed. And in § 21 — Ile leaf to the Girde of the Strong — is explained by — Le weakeners in Strength of the Might

So Job xxy II — because le hath loosed m, Cord and affiled a m. The litter Expression explains the former, My Lord — is the fine

Word fignifies Exceller cv

The fame Signification is also collected from If $x_1 \leq I_2 c b x x_1 c_1$ the Prophet faith, I will freighten $b m w_i c b t b c Girdle, and I could commit they Government into <math>b \leq Ha_i d$ where this latter Expression appears to be synonymous to the former, as it often happens in the Prophets

If xxiii 10 - There is 10 1 or Girdle - is explain'd in the Tran-

flation, by Strength

So in I' xlv i $I \otimes d$ looks the Loins of Kings — fignifies — I will take away then Strength So in the 5th Verse — I girded thee — fignifies I strengthened thee

And so in other Places, to gird - is the same as to strengthen, and

to aim

And so in profane Authors " putting on of Armour is express'd by

G.s ding

As to the Oneworthicks—they explain a Girdle of the principal Servant or Keeper of the House, which is indeed the Strength thereof So

fay the Persian and Egyptia: Interpreters, ch coxliv

And concerning a golden Girale, the Indian, Egyptian, and Persian say — that the being girded with it signifies, that the Person who so dreams, shall arrive, in the Middle of his Age, to the greatest Power and Renown, and have a Son to succeed him

GLASS is a brittle Matter, and is therefore well adapted to fignify a State not durable

Thus in the Indian Oneirocritick, c exiv, Glass in general denotes a fhort he'd State Upon which Account w Horace gives the Epithet of Glass to Fame.

Gluss also, upon the Account of its Transparency, is us'd as a Sym-

bol expressive of * Beauty And

In the Poets, Waters, Fountains, Rivers, or Seas, are often compar'd to Glass, y

And

Got D is the Symbol of the great Value, and also Duration, Incorruptibility, and the Strength of the Subject to which it is applied

Isaah x111 12 — I will make a Man more precious than fine Gold, even a Man than the golden Wedge of Ophir See Lament. 14 2 So Vessels of Gold, as being precious, are opposed to Vessels of Wood and Earth, in 2 Tim 11 20

Riches ² are the Strength of a Man — for Power and Riches go together, and are a kin in the Way of the World And hence Gold, fymbolically, fignifies Power as well as Riches.

Agreeable to this 2 the Phanicians represented their Gods with

Purses of Gold as the Symbol of their Power

Thus also b Potens is Rich, and c Impotentia Poverty

GRASS. See under - TREES

GRAVE See under - BURIAL

GULPH (bottomless) See Abyffe under - WATERS

H.

HATL, by all the Oneirocriticks, c. cxix, is interpreted — of Inroads of Enemies killing and destroying
It is us'd to the very same Purpose in the 4 Prophets
And by 6 Pindar, and 5 Demosthenes, who compares the Progress of King Philip to a Storm of Hail

HATA, according to the Defign of God, was given for Honour to

§ White Hay, or boary Head — is the Symbol of the Respect and Honour due to the Person that hath it

Levit XIX 22 — Thou shalt rise up before the boary Head, and Honour the Face of the old Man And the wise Man — Prov. XVI 31 saith — The hoary Head is a Crown of Glory Hence we find in Dan vii 9 God takes upon him the Title of Antient of Days, war pray, war acids surger The Word pray fignifying both old and strong, or soversu' So that this implies, that God is the Lord and Master of Season, or the Ra'er of the World

The Hoary Heed is therefore the Symbol of Authority, and Dominion, and Honour, enfuing the eupon. And to this the Innai Inter-

preter agrees in c 20

And in general, long and beautiful Han fignifies the same So the Indian c 20 The Personne 21 and the Eg phan c 22

And in c 33 the Persian and Egystian observe, to t the Har of the

Head denotes Power and Riches

§ On the contrary, the Loss or cutting of the Hair fignifies, according to the Indian c 30 in Respect of a King, Loss of Horour, Porce, and Dominion, and sudden Death

And both the Persian and Egyptian c 31 say, the Shaving of the

Head dinotes great Affliction, Poverty, and Diffrace

Thus in If vii 20 — the Shaving the Head, the Hair of the Feet and the Beard, with a Razor bir'd—the King of Issue in fignifies the Troubles, Slaughter and Destruction, which was to be brought upon the Fews by the Assyrian King and his Armies

Hence also in Fer xlvii 5 Baldness is Destruction

The like may be collected out of the Arabian Learning For & Hegiage Ben Josef having dream'd that he shav'd the Head and Beard of Abdol'ab, who was then proclaimed and confirmed Khalife at Micca, Abdolmelik, Abdollab's Enemy, took this for a good Omen, that Hegiage should overcome Abdollab, and therefore made him General of that Expedition he undertook against him

§ Hens, as the Hairs of Women

This may either denote the Greatness, Length, and Inneness of the Hau, — the Symbol of Honour and Authority, or else, that the Hur is trest up and planted after the manner of Women, as was the Way of the Saracens. And therefore those of the Sect of An, to distinguish themselves, had not only a Turbant made after a particular Fashion, but they also h twisted their Hair after a manner quite different from the rest of the Musulmans

In this Sense Hans, as the Hans of Women, is the Symbol of Luxing

and Leachery

And therefore tressing or planting the Ham is in 1 Pet in 3 1 Im 11 = 9 forbidden to the Christian Women, as being the Practice of the Heathens, and the Dress of Harlots, and that of Huxurious Dames

² Prov xviii 11 ² Suid v Eques ^b Quinctil Institut Orit Lib vi c 3 ^c Terent Adelp Act IV Sc iii y 15 16 ^d Is. xxviii 2 So. xxx 31 xxxii 19 Ezek xiii 11, 13. ^e Pindar Ishm Od vii. ^f Demosth, Orat de Cherrones

Fed Lio ii C 12 Fed Lib iii, C 11 p 106 Said V. E, zino significant Ariftoph Nebul

And not only in Women, but also more particularly in Men, is the faid Practice condemned in holy Writ, as i Cor xi 14 where the Word m Kóµn fignifies Hair studiously dress'd, as Women are wont to do with theirs Whence such Persons were always accused of Effeminacy

HAND is the Instrument of Action, and according to the various Uses. it is

employ'd about, is its Signification to be determined

§ Hand in general is the Symbol of Power and Strength, — and the Right Hand of the chiefest Power and Strength And hence the Donetrocriticks explain the Hands of those immediate Instruments of a Man's Power, which are his Brethren, and Sons, as chief Servants

To hold up by the Right Hand, is the Symbol of great Protection and

Favour Pf xviii 35

The Expression in Mark xv1 19 — he sat at the Right Hand of God, — is equivalent to the Expression in Mark xiv. 63 he sat at the Right Hand of Power, and signifies, that the Divine Power and Authority is communicated to Christ

So the Right Hand of Fellowship Gal if 9 fignifies a Communica-

tion of the same Power and Authority

§ To give the Hands or Hand, as to a Master, is the Token of Sub-

mission, and suture Obedience.

Thus in 2 Chr xxx 8 the Words in the Original — give the Hand unto the Lord — fignify, yield your felves unto the Lord The like Phrase is used in Pf Ixviii 31 Lament v 6

And thus in Horace Epod xvii - to give Hands, - is to-submit, or to yield one's felf a Slave, as 'tis explain'd by the Commen-

tator.

To lift up the Right Hand or Hands to Heaven, is the same as to give it or them to Heaven, and was therefore, as the Sign of Submission and Obedience of antiently used in Swearing

§ Marks also in the Hands or Wrists, were the Tokens of Servitude, the P Heathens being wont to imprint Marks upon the Hands of Services and an find as deveted the following the services and an find as deveted the following the services and an find as deveted the following the services and an find as deveted the following the services and an find as deveted the following the services are services as the services and the services are services as the services are services are services as the services are s

vants, and on such as devoted themselves to some salse Deity

Thus in Zech xiii 6 the Prophet ridicules, by an Irony, those who, having by a Mark in their Hands dedicated themselves to some salse God. shall at the Time then mentioned, be assumed to own it, and pretend that it was done, not in Honour of a salse God, but by a Master who so mark'd his Servants

'Twas also the Custom of the Roman Generals, to cause the Soldiers enroll'd to receive a Mark in their Hands

In the Oneirocritick c cxxv — the Recurring of a golder Mark — is

a Symbol of great Affliction

§ The Right Hand stretched out - is the Symbol of an immediate

Exertion or Affiltance of Power, Ex xv 12

§ The Right Hand, or the Hands laid upon a Perfon, — the Symbol of a Conveyance of a Bleflings, Strength, and Power or Authority So

The Hand of God upon a Prophet fignifies the immediate Operation of God or his holy Spirit upon the Soul and Body of the Prophet, as in 1 K xviii 46 2 K iii. 13 Ezek i 3 iii 22 viii 1

S And as the Hand, so also does the Finger of God denote this Power or Spinit Thus when our Saviour says of himself, that he cast out Devils with the Finger of God, this is said by another Evange-list to be done by the Spirit of God

Whereby is denoted that our Saviour had the very Power and Spirit of God whereby at his base Command the Devils left the poffess'd Whereas the Sons of the Jews could not cast out Devils at their bare Command, — but by Invocation of the Name of God

And thus in Exod viii 19 — the Finger of God is a Work which

none but God could perform.

And thus the Expression in Exod xxxi 18 of the two Tables being written with the Finger of God, seems to denote that Letters were then first given — that the giving of them was a Work of God's Design and Contrivance, so proper to him as not to be done by any other

God declares that whe wrote the Commandments that Moses might teach them But what need was there for God to write them himfelf, if the Invention of Letters for the Sound of Words, had been before known, especially after the Breach of the first Tables, made of a very precious Substance, when Moses might as well have written the Decalogue himself, as have furnished the second Stones?

The Invention of expressing Sounds articulate by Characters, seems to exceed the Reach of human Wit, — and it has been observed and proved by many learned Men, that the Characters or Letters of all Nations which represent only Sounds or Words, are derived from the Mojaical, — and Enfolement in antient Jewish Historian, cited by Clemens Alexandrinus, and Y Enf bius, says, "That Mojes was the first wise Man who taught first the Art of Grammu or Writing

[&]quot;S lmaf Dialog de Coma
"Oneir c 70 71, 72, 73 Art L 1
Gen. xiy. 22 Ex vi. 8 Numb xiv. 30 Deut xxxii 40. Ezek xx. 5, 6. Dan. xii 7
See Spencer de Leg. Hebr. Rit. L. II. c, 14.

61

" to the Jews, that the Phane ans received it from them, and the

" Greeks from the Phanicians"

But however, though the — Finger of God — in this Place of F_3 -odus, should not relate to the giving of Letters not before known, yet, it proves that the Law was given by God, and that the Writing of it was his peculiar Work done by no other than God, or at least at his Command

Lastly, from the Hands being the Symbol of Power, the Egyptian Priests in their Processions had each in his Hand a Symbol of his particular Office For an Instance of which, see under RAIN

HARPS, or Guitars z are constantly in the Holy Scriptures Instituments of Joy

Has ps of God — are either an Hebrassm to shew their Excellency, as the Addition of — God — often signifies (the most excellent Things in their Kind being in the Scriptures said to be of God — as a Prince of God, b the Mountains of God, c the Cedars of God, and the like)

Or elfe - Harps given as from God

Or, Harps of God, may be Harps used in the Service of God, in opposition to Harps common and profane, as the Instruments of Musick in the Service of the Temple, were called dethe musical Instruments of God, and e Instruments of Musick of the Lord

HARVEST in feveral Places of Scripture denotes fome destroying Judgment, by which People fall as Corn by the Sithe

It is thus used in If xvii 5 Je, 11 33. Joel in, 13

Homer f compares Men falling thick in Battle, to Corn falling in Ranks, in the Harvest

And the Indian Oneirocritick says, — if a King dreams that he sees Harvest reap'd in his own Countrey, he will soon hear of a Slaughter of his People

This Metaphor of Reaping or Mowing, is also used in most Authors, to signify an Excision or utter Destruction of the Subject So and h Virgil have used it And in Homer, Mowing is a Symbol of War, the Straw signifies the Slain, and the Crop of Co, those that escape

§ Harvel, upon the Account of the Coin gathered and laid up, is iometimes used in a good Sense Thus in Matt ix 37 Links x 2

Original Printer a Gen vin 6 m d Original Printer 6 accepte Or Printer in the Original I Original Corner vin 2 Corner 6 To 66, Gr Hon Liv Od 14 2 21, 22 Vil 1 An Liv Vil 3 Hom Il -

the railing of the Christian Church is by our Saviour compared to a Harvest And the Labourers of Reapers are the Preachers of the Word, and then Sithe, their Preaching of it See also John iv 35

And so in Jer viii 20 — The Harvest is prea, the Summer is ended, and we are not faved, — e The Time in which we expected to be

saved, is past

§ Last's Harvest, upon the Account of the Separation of the Corn from the Earth of Stubble, is used in Mar. XIII 30 as the Symbol of the End of the IVoild When, the Good are to be separated from the Bad, in order for the one to be preserved as Corn, and the other be destroyed as Chaff

To HATE See under - To Love.

Head in general, as being the governing part of Man, always implies
Rule And therefore the Symbols about the Head must shew the
Oualities and Extent of the Power to rule

Accordingly, Diadems are constantly the Symbols of an imperial or attocratorical Power, extending it self upon all forts of Power, Ci-

vil and Ecclefiastical And

Στέφαιοι translated *Crowns* — are Symbols of an inferior, feudatory, or delegated Power, fo that there is the same difference between them and Diadems, as there is between a Royal or Imperial Crown, and a Coronet

And therefore the Crown or Coronet is by the Indian Interpreter c 247 explain'd of the second Person to the King, or the Prime Minister of State So that the Crown or Coroner is the Symbol of ju-

dicial Power and Dominion inferior to the Supreme

§ And it is also the Symbol of Victory and Reward, it being customary for Conquerors to be crown'd

§ The Head of a People - fignifies their King or chief Governoi

The Heads of a People, - their Princes or Magistrates

§ When a Body Politick comes under the Symbol of an Animal, and is so considered as one Body, the *Head* thereof by the Rule of Analogy is its Capital City

Thus in If vii 8, 9 a Carital Ci y is a Heat, and taken for all the

Territories belonging it

And the Roman Authors affected to call Rome he Head of the World

By the same Rule Cities, inferior to the general Itead, are them-

felves Capital Cities, and therefore Heads to their respective Provinces

§ To have a great Head m portends Principality and Empire For the Hair of the Head — See Hair.

Heat (Scorching) in If xlix to and so in Rev vii 16 is a bining Wind frequent in the Desarts of Arabia. It comes with such hot, siery, porsonous Puffs, as that it strikes Men dead very suddenly. Tavernies saith a that when a Man is struck Dead by it, if you thereupon touch his Flesh it seels like a slimy Fat, and if you take hold of a Limb, 'twill immediately come clear off, as if the Party had been dead some Months before

'Tis highly probable that this was the Instrument wherewith God

fometimes plagu'd the Ifraelites, and killed them fo fuddenly

The ninety first Pfalm, which begins with mentioning God's Protection, describes the Plague as Arrows, as indeed in those Winds there are observed Flashes of Fire And therefore in Numb xiii 3 the Place in which the Plague was received, is for that Reason called Taberah, 1 e a Burning

Hence a Plague is called non, as a Defart is called non, because those Winds came from the Defart, and were real Plagues, and were also called on from on the East or Arabia, where the Desarts

were, from whence those Plague Winds came

When this dreadful Wind surprizes Men abroad, there is no Way to escape present Death but one, which is, as Tavernier observes from his own Experience, by lying flat on the Ground, and wrapping themselves very close with their Cloaks, Tents or the like

This bot Wind, when used as a Symbol, signifies the Fire of Perfecution, or else some prodigious Wars which destroy Men Wind (as will appear afterwards) signifying War, and Fire, or feorching

Heat, fignifying Perfecution and Defruction

So in Matt xiii 6. 21 and Luke viii 6 13 Heat, is Tribulation, Temptation or Perfecution, and in 1 Pet 14 12 Burning — tends to Temptation.

§ A gentle Heat of the Sun fignifies according to the Oriental Oneirocriticks c. 167 the Favour and Bounty of the Prince, but great Heat, Punishment, and proportionable to the Greatness of the Heat

Hence the Burning of the Heavens, is a Portentum explained in Livi,

of Slaughter

And thus Pf cxx1 6 - the Sun shall not finite thee by Day, nor the

Moon v, Night, — is in the next Place explained thus, — The Lord shall preserve thee from all Evil, — he shall preserve the Soul

HEAVEN - There is a threefold World, and therefore a threefold Heaven - The Invisible, the Vypole, and the Political imong Men, which

last may be either Civil or Ecclesicstuel

Wherever the Sune is laid — Heaver fignifies, symbolically, the ruling Power or Government, that is, the whole Assembly of the ruling Powers, which, in respect of the Subjects or Laith, are a fortical Heaven, being over and ruling the Subjects, as the natural Heaven stands over and rules the Earth

So that according to the Subject is the Term to be limited, and therefore Artemdorus writing in the Times of the Roman Emperors makes the Countrey of Italy to be the Heaven As Heaven P, fays

he, is the Abode of Gods, so is Italy of Kings

In a E, cbylus, one of the seven Heroes, who carried in the Ensigns or Symbols of their Shields, the Prospect of their Designs to overthrow the City of Thebes, and the Government of Eteocles, hath therein a Heaven burnt by the Stars about it

In the Oneinocriticks Heaven is explain'd of Kings or Dominion. In the claim all of them agree in this — If a King dreams that he is raised up to the starry Heaven, it denotes that he shall obtain a greater Height and Renowr than other Kings If he dreams, that upon his Ascent he sit down in Heaven, it denotes that he shall Rule over a greater Kingdom than he already has.

Heaven thus fignifying the ruling Powers, the Chinese call their Monarch Tience, the Son of Heaven — meaning thereby the most powerful Monarch And thus in Matt xxiv 30 Heaven is synonymous to Powers and Glory And in the Words of our Saviour just going before — the Powers of the Heavens shall be shaken — it is easy to conceive that he meant, that the Kingdoms of the World should

be overthrown to fubmit to his Kingdom.

Any Government is a World, and therefore in If li 15, 16 Heaven and Earth fignify a political Universe, a Kingdom or Polity, the Words are — I am the Lord thy God, that divided the Sea, whose Wives roared, the Lord of Hosts is my Nama, and I have fut my Words in thy Mouth, and have covered thee in the Shadow of my Hand, that I might plant the Heavens, and lay the Foundations of the Earth, and say unto Ston, Thou art my People — that is to say — that I might make them

that

Harbelot on this Title.

that were but feattered Peisons and Slaves in Egypt before, a Kingdom or Polity, to be governed by their own Laws and Magistrates.

Thus also in the same Prophet, ch lxv 17 a new Heaven and a

1 ... Earth, fignify a new Government, new Kingdom, new People

§ A Door opened in Heaven - fignifies the Beginning of a new kind of Government

§ To ascend up into Heaven, as was before shew'd from the Oneiro-criticks, signifies to be in sull Power to obtain Rule and Dominion

And thus is the Symbol to be understood in If xiv 13, 14—where, the Words of the King of Babylon, meaning to subdue all the World, are—I will ascend into Heaver, I will exalt my Throne above the Stars of God, I will sit also upon the Mount of the Congregation in the Sides of the North—I will ascend above the Height of the Cloud, I will be like the most High

§ To descend from Heaven - fignifies, symbolically, to act by a Com-

mission from Heaven

And thus our Saviour uses the Word — descending — (John 1. 51) in speaking of the Angels acting by Divine Commission, at the Command of the Son of Man.

§ To fall from Heaven - fignifies to lose Power and Authority, to

be deprived of the Power to govern, to revolt or apostatize

For Fire from Heaven - See under ΓIRE

§ Heaven opened

The natural Heaven being the Symbol of the governing Part of the political World — a new Face in the Natural, represents a new Face in the Political.

Or, the Heaven may be faid to be opened when the Day appears, and confequently fout when Night comes, as appears from Virgil

And thus the Scripture, in a Poeticel Manner, speaks of the Doors of Heaven, Ps lxxviii 23 — Of the Heaven being shut, 1 Kings viii 35 and in Ezekiel 1 1. the Heaven is said to be opened.

§ Host of Heaven, Gen is I signifies the Sun, Moon, and Stars, under the Symbol of an Army, in which the Sun is considered as the King, the Moon as his Vicegerent or Prime Minister in Dignity—the Sars and Planets as their Attendants, and the Consellations, as the Battalions and Squadrons of the Army drawn up in order, that they may concur with their Leaders to execute the Designs and Commands of the Sovereign

And thus, according to this Notion, is it faid in the Song of Debo. ab

- the Stars in their Courfer fought against Siseia

§ -Midst of Heaven — may be the An, or the Region between Hea-

An Ecclesiastical Vicu,

Heaven may denote the true Church, Earth the Idelations And then the Arr, as the Midji of Heaven, may be the Symbol of luch Professors of Christianity, as are neitler Idelatrous nor yet true Christians, being such as are lukewarm, and destitute of a Faith producing good Works

In a Politica' Vicw,

The Heaven may represent the rifbio supreme Powers of the World,

- the Earth the common Subjects of those Powers

And then the An, as the Midst of Heaven, will be the Symbol of inferiour Rulers, who are plac'd between the supreme Governors and the lowest of the Subjects

And thus, as in the natural World the An is the Medium through which the Herr and Light of the Sun is conveyed to the Earth, to inferior ruling Powers are those through whom Justice is distributed to

the Meanest of the People

§ Again, the Air, as the Midst of Heaven, may be considered in another View — as the middle Station betwixt the corrupted Faith, and the Throne of God in Heaven And in this Sense, the Air is the proper Place, where God's Threatnings and in minent Judgments against the impenitent Inhabitants of the Earth should be denounc'd, — to denote at the same Time, God's Forbearance and Readiness to punish

Thus in I Ch xxi 16 it is faid, That David faw the Argel of the Lord stand between the Earth and the Heaven— as he was just going to destroy ferusalem with the Pestilence Which Vision was exhibited to David, that he might have Time and Occasion to put up Prayers for the City, which was going to be destroyed by that Plague So that the Hovering of the Lingel was to shew, that there was Room to pray for Mercy, just as God was going to instict the Punishment It was not fallen as yet upon the Earth, it had not as yet done any Execution.

Horns—the Symbols of Power, exerted by Strength of Arms, because such Brays as have Horns make Use of them as their Arms

As the Symbol of Strength they are us'd in P_f xviii 2

And in " Ho, acc, w Ov a, and & Claudian

§ They are also us'd to denote Regal Power, and when they are diffunguished by Numler, they figure to many Monarchies

Thus Horn fignifies a Moreret , in fer xlvin 23 And in Zeer 1

⁻ Hoi Lib iii Od 21, & Epod 6
* Chul de B Get \$ 603

18, &c the four Horns are the four great Monarchies which had each of them subdued the Jews Seconso Dan VIII 20, 21, 22

The Horn of David - in Pf cxxxii 18 is explain'd by the Targum

of a glorious King to arise out of the House of David

It appears from I Valerius Maximus, that the ancient Romeis under-

stood Horns as the Symbol of Regal Government

And the Images of the 2 Gods, Kings and Heroes among the Heathen were adorned with Horne, as a Mark of their Royalty and Power

Agreeably to this, the a Onemocriticals explain the Horn of great

Power, Riches, and Dignity

§ Hoins upon a wild Beaft are not only Expressive of Powers, but also of such Powers as are Tyrannical, Ravenous, and at Enmity with God and his Saints, as in Daniel, ch viii

§ Horns of an Altar

An Altar, both among the Jews and the Heathen, was an Affirm or Sanctuary for fuch Perions as fled to it for Refuge

By Exod xxi 14 it appears, that the Altar of Holocausts was, to

the Jews, an Afflum for Crimes undefignedly committed

As to the Practice of the Heathen in this respect, the Proofs are very copious b

Whole Tragedies of Afchylus, Sof booles, and Eurifides are grounded

' thereupon

And the Sanctuary of the Altar was held so Sacred and Inviolable, that Æschylus, in one Place, amongst others, suth, o That an Altar

was stronger than a Tower - that it was an incincible Shield

And thus Homer, when the Trojans, headed by Hellor, were just ready to destroy the Greeks in their Camp and to burn their Ships, and Agamemnon had thereupon pray'd, that Jupiter would protect them from utter Ruin, makes Jupiter to have fent this Omer— d an Fagle brings a Fawn, and throws him upon Jupiter's Altar, where the I win represents the frighted Greeks, who, being driven by Hellor, should at last find an African under Jupiter's Protection—And so the Greeks understood it, they thereupon recovering their Courage and renewing the Charge—But farther,

Those who sled to the Altar for Protection took bold of the Horrs

thereof

Thus Adonyah fearing Solomon, I Kings 1 50 arose and wert and caught hold on the Horns of the Alter So likewise Joah sled visio the Ta-

b macle

bernacle of the Lord, and caught hold on the Horns of the Attar, 1 K is 28 But because he was guilty of wilful Murder, he was fluin according to the Law, Exod xxi 14

In like manner, ethe Heithens, when they fled for Protection, or implor'd the Help of their Gods, were wont to tal. Letd of the Hours

of their Altais

Farther, the Altars were look'd upon as the Tables of the Gods, and therefore he who had caught hold on the Altai was look'd upon as one who was receiv'd into Friendship with the God to whom it was dedicated, and therefore as one who was not to be punish'd by Man

Upon these Accounts the Horns of the Altar are the Symbol of the Divine Protection And therefore when the Prophet Amos, chin 14 fays—and the Horns of the Altar shall be cut off, and fall to the Ground—the Meaning is, that there shall be no more Atonements made thereupon—the Asylum or Sanctuary thereof shall no more stand

HORSE The Horse was of old us'd only for warlike Expeditions, and not barely to ride, draw, and drudge, as 'tis now packis'd with us

Hence in that noble Description of the Horse in the Book & of Job, there is no Notice taken of any Quality of his but what relates to War

So that the Horse is the Symbol of War and Conquest

And therefore when the Prophet Zechariah, ch x 3 faith, that God bath made Judah as h s goodly Horfe in the Battel, the Meaning 15, that he will make them Conquerors over his Enemies, glorious and fuccessful

Thus in Pf xlv 5 to R de is turn'd in the LXX by Basinder, to Rign And in several hother Places, to Ride, signifies to have Demi-

7110 1

Agreeably to this, the Orderocaticks say — that if any one dreams that I erides upon a generous Horse, it dinotes, that he shall obtain Dignity, Fance, Authority, Prosperity, and a good Name enough the People, in short, all such Things which may a crue to a Maiby good Success in Muttal Assays. And hence,

From the Horse's being the Instrument of Conquest, and therefore the Symbol of the Dignity, Fime, Power, Prosperity and Success he causes, when Carroge was founded, and a Horse's Head was dug -

[&]quot;Mal M Lib v c 6 § 3 2 The prefent Lord Bishop of Oxford's Antiquaties of Greece Vol 1 p 193 4 Oneir c 82, 83, 238, 239, & 242 b See the Greeian Antiquities before cit d, Vol 1 from Page 198 to 204 Eschyl Suppl y 198 4 Hom Il Lib, viii y 245, &c.

See Servis in Virgil, L v v 124 and the lefore nam'd A '4 stres of Greece, Vol 1 p 193 See the before mention'd Greecan Antiquetts, Vol 1 c 2 p 202 Job XXXIX 18 --- 25 Deut XXXII 13 Pf IXV 12 If little 14 The Indian, c 152 -- the reft, c 233

up by the Workmen, the * Soothsayers gave out that the City would be warlike and powerful.

§ As a Horse is a warble, so is he also a swift Creature, and is therefore not only the Symbol of Conquest, but also of the 1 Speediness of it

§ If the Colour of the Horse be given, it must be particulally considered

White is the Symbol of Joy, Felicity and Prosperity

And therefore white Horis were us'd by m Conquerors on their Days of Triumph

And it was, and still is the Cultom of the Eustern Nations to ride

on white Horses at the Marriage Cavalcade "

White Horses were also look'd upon by the Ancients as the forses

By a white Horse therefore, all the good Significations of a Herse in general are greatly enhanc'd. And therefore a white Horse in proportion to the Capacity and Quality of his Rider, is the Symbol of a very speedy and great Advancement, and the certain Prognostick of great Joy and Triumph upon that Account

For the rest of the Colours, see under COLOUR

§ To Ride arm'd.

For a Prince to dream that he rides arm'd, denotes, according to the Persian and Egyptian in ch clvi, that he shall overcome his Enemics, and obtain great Renown in War

For the Tail of a Horse, see under - TAIL

House To build an House, is in the Hebrew Style to settle a Family — to make one prosper.

So in Exod 1 21 - they built themselves Houses - fignifies that they

flourished and prospered,

The same Phrase occurs in 1 Sam 11 35 2 Sam vii 27. 1 Kings xi 38 And so in Europides, P Wisdom is immoveable and keeps together a House— an Expression found in Solomon, Plov ix 1 to the very same Purpose

And therefore in the Symbolical Language, Houses, Palaces, and

Sons, mutually explain each other

Thus according to the Persian and Egyptian Interpreters, ch cxlvii — If a King dreams that he orders a new Paiace to be built for his Hauttion and it be finished — it denoies that he shall beget a Son and Heir —

Children, or rather Sons, being the Settlement of an House or F.-

HUNGER and THIRST the Symbols of All Stor

Thus in Der' viii 3 it is i it, be himbled thee ord differed thee to bunger — where the latter is the Influment of the former

INC

So Deut xxx1 24 they four eburt with Hing, -. . . shall be

torrented or afficted

So to Fig. is often call'd to af it one's Soul As in Lea XVI 29, 31

If Ivid 5

In a Arylephares Hunger is proverbilly us'd for great Mifery See

I Co, IV II 2 Co, VI 27 Phil IV I2

By several Expressions of our Saviour — to Hinger and The st. signify to be in sount of nearing God's Weet, that is, to be hindred by Persecution from worshipping God in Peace See Pf xxiii Feet xxiv 19 fobriv 13, 14 vi 35

I.

NCENSE in the Mojarcal Service was made out of four Sorts of Aromaticks, as they are named in Exod xxx 34. State, Orycha, Galbanum, and Frankicks,

The Ule of this Composition was twofold

The first was by the Pleasanth is of the Smell to draw the Favour of God, as it were to make him chearful, and more willing to hear the Petitions that, at the Time of its being by Fire offer'd, were made to him. As indeed every Thing that was burnt in the Service of the Tabernacle was for that Intent. If it was accepted, it was called a fixest Savour, if on the contrary—a Simk in the Vostrils, Lev xxvi 31 or, studing Savour, Eccles x 1 Joel 11 10 Ephes v 2 and Lev. 11 5, 16

The other Use was by the Smoke thereof, to make a kind of Covering to take away the Sins from the Sight of God, and thereby to favoil the Explation For to Explate and to Cover are Notions a-kin in

the Hirew Language, Let XVI 13

Thus was it in the Wosaical Dispensation, when Men were kept at augre. Distance from the Presence of God, who being their King, was attended and served after the Manner of Monarchs. Now as these, with n received by their Subjects, are treated with Chear and Persumes, according to the Oriestal Manner, so must God be treated.

Justin Hist L xviii c 5. 1 Joel 11 4 Hab 1 8 Jer 17 13 7 Vit-gil Æn L Pompon Liet in the Triumph of Diorlej an and Maximian Ovid de Aric Amarda, L 1 9 214 7 Cassiod, Var L 1 Ep 1 8 Hor L 1 Sat, 71 9 8 Virgil, Æn L x11 9 34 8 Europ Bacch 389

For these Reasons, Prayers or Petitions being always received through the Cloud of Incense, the Incense is become the Symbol of Prayers.

From hence it comes, that many Expressions used concerning Prayers are borrowed from the Use and Offering of Incense, and other Sa-

crifices, to which they they were always joyn'd

So because my signifies both to ascend, and to light or burn, and my both an Ascent, and Holocaust, or Burnt-offering, therefore it is

fuld, Acts x 4 that Prayer, and Alms ascend before God

So likewise because the little Portions of an Offering, which are thrown into the Fire, are called a Memorial, therefore there is added in the same Place an Enough of that they ascended up for a Memorial

So the Pfalmist, Pf cxlii 2 faith - Let my Prayer be directed as Incense before thee

§ In the Oneirocriticks Incense is the Symbol of Favour and good

Fame

So the Persian, ch clxix — if any one dreams that he offers Incerse in the inner Part of a Temple, it denotes that in proportion to the Fragrancy of the Smell, he shall obtain a good Character and Power and Authority from his Prince

§ To incense Men with a Censer — fignifies according to the Indian, ch xxviii to speak barsh Words, but sweet at the same Time, or profitable to them — the Harshness being signified by the Fire, and the

Sweetness by the Incense.

IRON, the Symbol of Strength, Patience, and Constancy

So in Jer 1 18 — I have made thee this D v a Defenced City, an Iron Pillar

In general Iron is taken in ill Pirt, for flubborn, cit. I, or hard

Thus in If xlviii 4 — thy Neck is an Lion Siew, and toy Brow Brass. So fer vi 28 of the Rebellious Jews—the are Bass and Iron And in Jer viii i — the Sin of Judah is writter with a Pen of Lion—never to go out of their Heart, nor to be expiated, as the following Words imply

In Lev xxvi 9 a Heaven of Iron - fignifies hard Times, either on

the Account of Scarcity, or Tylanny

In Devt xxviii 33 Earth of Iron - is an unfruitful Land

So in fer xxviii \$3, 14 Yokes of Iron — fignify grievous Bondage And, I Kings xxii II the false Prophet Zedeliab who made himself Horns of Iron, meant by that Symbol to shew, that the King of Iron.

should have irresistible Power And a Rod of Iron signifies a fiver and bash Gover ment

To draim of being charged uto Iron, denotes, figs in m Lic 5:

lasting Mister , and Troubles

When the Poet States describes the Palace of Mus, to shew the

Muschief of Wars, he makes it o'll of Iron

So in the Oricle about the Bones of O. fles in the Ilerodo. us, and u Paularts, the Anvil and Hammer are expressed by with the original was invented to do Mischief upor Mischief Because both the one, I on was invented to that End So that I on and Visit for are in this Oracle synonymous

In Mer ne, lion Troops - me bold, herdy, in fit vo Enem e

Island, or with the Hevrew Tongue, is such a Place to which Man went by Sca from Judica, whence Europe is in holy Scripture called the Islands or in Sa. So in It are the Land of Cosh or Ethiof a, seems to be called an Island, because the Islands went to it by Ser from Exicing ber. And indeed my Place or Hiven to which Ships re-

forted, wis by them called an Island

Thus the City of Y Tyre, as it was in ancient Times, comes under the Name of the Ist in Is axiii 2, 6 though feated only near the Sea, and the Tyrians, under the Name of the Inhabitants of tree Isle, and at the same Time of Merchants, and their City, the Merchant City, \$\forall 3\$, if And because the Islands look'd upon Islands is Places of Merchandise, to which Men went to triffick and setch Riches, hence it comes, that an Island, in their Notion, is a kin to Mart-Town, a rich trading potalous City, a Place show whence Riches are brought. Thus in \$Ez_{in}\$ axivity 3 Tyre also is called a Mut, improperly, of the Peoples show many Islands. And the whole Chapter, together with the I is sind, many Islands. And the whole Chapter, together with the I is said, many Islands. And the whole Chapter, together with the I is said, many Islands are mentioned in order to produce and bring Silver and Gold.

For this very Reason, as will be shewed in its proper Place, Ships

are the Symbols of Profit and Riches

Thus in If x iii 2 the, that travel over Sea — and Merchants — are fynonymous, the H brew and, and the Greek Expros Grantfying both, because so call'd from their passing to and so So that an Island is a Place of Trade, to which and from whence are brought over Sea in

⁴ See Mele's Christian Sacrifice, ch 6.

Pap Stit Theb L vii V43

p 83 Stephan de Urbio Voc Terra

Year Herono, L i c 67 Prufan Lacon

* Hor L i, od 14) 2), 30 Yid

Jac Perizon Orig Basyl c vi.

Ships, all kinds of Merchandise and Riches Because the Sea and Rivers afford the Conveniency of trading from one Place to another, and thereby enrich all the Countrey Whence in 2 Euripides uttag The hiple, a great Haven of Riches, fignifies a great Revenue

KEY

Upon the whole, an Island being thus in the Notion of the Helieus a Place fitting near the Sea, convenient for Merchandise, and flowing with Riches by all kind of Trade, - symbolically signifies the Riches, Revenues, Places or Ways of Trading, and Treasures of the Matter about which the Symbol is employ'd In the fame Manner as we may fay now of the Kingdoms of Spain, Britain, and others, that the Ameruan Plantations, which are Islands to them all in the Hebi ew Style, are the Riches and Revenues of those Kingdoms, because their I rade and Riches are fetch'd from thence

And the Waters or Seas, the Merchants, and Islands to which they refort, are as a Crop or Revenue to the City where they come

And thus in If xxii 3 the Prophet speaking of Tyre, which is before called the Isle by way of Excellency, adds - and by great Water, the Seed of Sibor, the Harvist of the River is her Revenue, and she is a Mart of Nation - where, the Meaning feems plainly to be this, the Merchants, by their Sea Trade, fow as it were their Seed in the Waters for Increase, and the Revenues arising by the Waters are as her Harvest - he compares their Sea Trade to the overflowing of the Sihor, or Nile, and faith that it brings them Riches, as the Nile to the Egyptians by his Fertility The LXX ci Isali wond, on eua μείαθόλων, ως αμητε είσφεςομένε, οι μείαθολοι τ εθνών They feem to have taken and, instead of, or as and Merchants See Schuldier According to them the Place is thus to be taken - The Seed of Merchants are as thrown in many Waters, the Mircharts of the Nations are as a Crop brought in Or thus, - in man, Waters is the Seed of Mercharts, they are as a Crop to the Piace where they rejort Which is just as Tully argues 2 Quafi quædam prædia popu'i Rom fint vertigalin nofra, aique Provinciæ

K.

FY fignifies Power and Trust committed

It denotes Power either to stop the Action, or to exert it, according to the Circumstances

So the Keys of the Kingdom of Heaven, Matt xvi 19 fignify the Power to admit into that State, and to confer the Graces and Benefits

* Eur. Orest v 1077. * M I, Cic 17 Verr L 11. p 239

thereof So in Lake XI 52. the Key of Knowledge - fignifies the Power of attaining to Knowledge - the Means of getting Knowledge. And according to the same Analogy - to open the Scriptures, Lake XXIV 32 is

to shew the true Menning of them, whereby others may understand them So in Il Axu 22 the Key of David - fignifics the Power to rule,

and fo the Targam buth there Dominian

Thus the Heithen to denote the Government of Pluto, and the rest of the infernal Gods, assigned to them the Ke, s of the infernal Pits b

And therefore Pluto and Projet pina were represented with Keys in

their Hands c

So Silence, which is Inactivity, is represented by a golden Key on the

Tonque in & Soplocles

And so in the Arabian Writers, Soliman Ben Anddalmalel had the Name or Title of Meftab Albair, the Key of Goodness, because he had fet at Liberty ill the Wretches in Prison, and done good to all his Subjects

To KILL or fly, is to be explained according to the Nature of the Subject spoken of.

To kill Men is utterly to destroy them

To kill a Kirgdom, is to destroy utterly the Power it had to act as fuch For Alling and Living are f Analogical to each other And Goveriment is the Life of the Commonwealth And therefore as long as the Commonwealth can perform the Actions of Government, so long it lives, if they are stopped, that Life dies.

King signifies the Possessor of the supreme Power, let it be lodg'd in one or more Persons 8

It also frequently signifies a Succession of Kings

And King — and — Kingdom — are synonymous, as appears from Damel c vii \$ 17 23.

AMB --- our Saviour is by the Battist declared to be the Lamb L of God, because to be sacrificed to him, as a Lamb, to take away the Sins of the World Hence our Saviour upon the Account of his Sacrifice, is represented in the Revelation by the Symbol of a Lamb.

This is special, and therefore none else comes under the same Sym-

bol but himseif

b Orph Argonaut y 1369 Paufan Eliac I p 168 d Sophoel. Oed p 306 Ed H Steph Herbelot in Tit. Artem L IV C. 42. * H Grot de J B. & P. L. 11. c. 1x. § 8

Though in general, in the Symbolical Language, any horned Beast may signify a King or Monarch, because of the Horns which denote Power.

So according to the Oriental One-recriticks c 242 a Ram is the Symbol of a plain Monarch or Prince But other horned Beafts are to be explained with some Adjunct, as a Goat signifies according to the same interpreters, a Fool-hard, fighting Prince And therefore the Prince of Persia, — Darius, a settled King, is properly represented by a Ram in one of Daniel's Visions, and Alexander, the most surrous and rash of all Warriors, is as properly représented by a Goat

Thus the wild Beasts, Θ_{ngla} , with Horns, fignify Tyrants But a Lamb is the meekest of all Animals, and therefore very proper in that Respect also to fignify our Saviour, who was slain as a Lamb, without opening his Mouth against those who persecuted him, If lin 7. Als viii 3.2

The Lamb as the Symbol of Meekness is also used in If Al VI 65

25 Jer XI 19

Christ is therefore the good Shepherd or King, the Ram of the Flock,

who laid down his Life for the Sheep

LAM

And to this Purpose it is observable, that in several Places of Scripture the Word we which properly signifies a Ram, is taken for a Prince, as in the Song of Moses in Ex xv 15 main the mighty Men of Moab, in the LXX *Agxovies Moabitar the Princes of the Moabites

And this is plainly from the Metaphor, for the Prince is the Ram

of the Flock or People See Pf lxxx 1 lxxviii 71,72

The same may be said of the Word man, which is both a Bull and a Prince It is so explained by the Oriental Oneirocriticks in ch coxxxviii. And so h Boga or Buga, in the Turkish Language, which properly signifies a Bull, or the Mate of any Cattle, is also a Name of Dignity, signifying Chief or Leader

§ A Ram of a golden or purple Colour portends, according to the Thusean Commentaries produced by Macrobius, an universal Happiness

and Prosperity to the Person invested with the supreme Power

LAMP. - See under - LIGHT.

LEOPARD See under - BEAST.

LEAVES. See under Sores, and TREES.

LIGHT. — The Lights or Luminaries direct and shew the Way, and by Consequence govern Men who otherwise would not know what to do, or whither to go.

Herbelot, Tit. Boga,

Macrob. Satural L III, c 7

Hence Sapor King of Persia writing to Constantius k called himself the Brother of the Sun and Moon, to one who ruled the World, is well as those Luminaries do

Upon the Account of the Lum varies in the Heaven, governing the Day and Night, all Luminaries in the Symbolical Language fignify

Ruling Powers

And the Light it felf is well employed to fignify the Edicts, Laws, Rules, or Directions that proceed from them for the Good of their Subjects

Thus of the great King of all faith the Pfalm ft, Pf cxix 105 Tog Word is a Light unto my Path And Hofeah ch. vi 5 Thy Judgments are

as the Light

In John viii 12 Christ is called the Light of the World

And Tully calls Rome, as governing the World, the Light of the Nations.

And with " Philo, Instruction is the Light of the Soul

§ As for Lightnings — they, upon the Account of the Fire attending their Light, are the Symbols of Edicts enforced with Destruction to those who oppose them, or hinder others from giving Obedience to them

§ Agreeably to the Notion of Lights, being the Symbol of good Go vernment, Light also signifies a Protestion, Deliverance, and Joy.

Sun, Moon, and Stars

Wherever the Scene of Government is laid, whether in the C.vil or Ecclefiastical State, or in that of a single Family, the Sun, Moon, and Stars, when mentioned together, denote the different Degrees of Power, or Governors in the same State

This is evident in Relation to a single Family from Joseph's Dream, Gen xxxvii 10, where the Sun, Moon, and Stans are interpreted, of Jacob the Head of his Family, of his Wife the next

Head or Girde, and of his Sons, the leffer ones.

And as to a Kingdom, the Oriental One. recriticks cb. 167 jointly fay, that the Sin is the Simbol of the King, and the Moon of the

next to bim n Power

And therefore the Stars, when mentioned together with the Sun and Moon, must denote Governors or Rulers of an inferior Kind, but next in Power to him who is the second Person in the Government.

^{*} Vid Ammian Marcellin L xvii

Phil de Mon L 1 p 556

Pf xx 1 9 Efth viii 16 If 1x 2, 3

Mic vii 8 Job iii 20 xxix 3, Prov. xx 27, Hom. II, L, vii, y 6, L xi y 796

L xvi y 39 xvii y 615

LIG

And therefore the Stars in the Symbolical Character, which taken from the Appearance of Things, and their Proportion, being to the Eye less Lum naries, fignify, according o to the Oriental Onesrocriticks, inferior Princes or Governors

And thus Hippolytus, Prince of Athens, is called a Star Ly

P Euripides

When a King is not compared with his own Nobles or Princes,

but with other Kings, a Star may be his Symbol

Thus in If xiv 17 the King of Babylon is represented by a Star, and particularly by the Morning Star For as the Morning Star is brighter than the rest of the Stars, and is the Forerunner of the Sun, and so shews a Power preceding in Time the rest of the Light, so the King of Babylon was greater in Power and Dignity than other Kings, and the Monarchy established in Babylon was the first that was established in the World

DARRNESS

As Light is the Symbol of Joy and Safety; so on the contrary, Darkness is the Symbol of Misery and Adversity

It is thus used in Fer. xiii. 16 Ezek xxx 18 xxxiv 12. If viii

22. IX I.

And Artemidorus examining the various Significations of the Air, as to its Qualities says, A gloomy, dark, over-clouded Air, signifies ill Success, or want of Power, and Sorrow arising thereupon

DARKNESS of the SUN, MOON, and STARS,

Is an Induction to denote a general Darkness or Deficiency in the Government, as in If xiii. 10. Ezek xxxii 7 Joel ii 10 31

And the Oneirocriticks in ch clavii explain the Eclipses of the Sun and Moon, of Obscurity, Affliction, Oppression, and the like, according to the Subject.

A SETTING SUN

Is the Symbol, of a decliming and perishing Power, and

A RISING SUN

Of a Rifing Power or Government

Whatever comes from the RISING of the SUN betokens 9 some fortunate Accident It is a good and prosperous Omen, and betokens Assistance

Thus in 2 Sam xxiii 4 the Favour and Protection of God to his People is compared to the Light of the Morning when the Sun refeth, even a Morning without Clouds.

• Ch clavn, clavn, clar, clar P Eurip Hippol, * 1120. Artem L m. c 36 Sueton Vespas, c, y ad fin

For as in Hof vi 5. Light is the Symbol of God's Government, so the Diwning of it in the Rising of the Sun, is the beginning of his Favour and Deliverance, which is to go forward unto greater Perfection

Hence Solon on Prov iv 18 faith, the Path of the Ju?, is a language Light, rol on flucth more and more unto the period Da And again, the xx 27 the Lamp or Light of the Lord to the Brevio of Man. That is, the Favour of God keeps up Men alive, makes them active, vigorous and prosperous, it is comfortable and beneficial to them. So that the Words of Divid signify, that the Glory of his kingdom newly risen shall daily increase, like Grass which hath the Benefit of the Sun after seasonable Showers Again,

In If Ivin 8 it is faid, -then shall the Light break forth as the

Morning, and thine Health Shall Spring forth speedy

The Health implies Forgivencis of Sins, and the Light of the Morning a Deliverel That is, God will fend a Deliverer, and forgive the Sins of his People, or remit the Punishment. The like Expression we have in If lx 1, 2 Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee. In behold, the Darkness shall cover the Earth, and gross Darkness the People But the Lord shall arise upon thee, and his Glory shall be seen upon thee. The Light or Deliverer here is the Melsias, who to the Church of Israel is the 'Avatorn' the Spring, or East, or Sun-Rising as well as the Light of the World, Zech in 8 Mal is 2 John 1 4, Ge and is therefore called also the Sur of Righteousness.

All which is applicable to the Exposition which Zacharias Father of the Baptist gives of the 'Avator's in his Hymn, in these Words, Luke 1 78, 79—whereby the Da, Spring, 'Avator's, from on High hath visited us, to give Light to them that sit in Darkness, and in the Shadow of Death to guide our Feet into the Way of Peace For the Words to set in Darkness, and in the Shadow of Death—fignify, to be in Slavery and Subjection, in Allusion to an * Eastern Custom still in Practice, of putting the Slaves in Prisons, or Pits under Ground, where they are lock'd up every Night. And sometimes to compleat their Misery, those that were to work continually therein were blinded, as appears from Judg xvi. 21 and from the Custom of the Scythians related by Heroditis, L 1v. § 2 Those that were designed for Work elsewhere, were every Morning taken out of the Dungeon, and sent to their Work

Now as the Day-spring delivers them from that Place, at least

LIC

for a Time, fo 'tis a proper Symbol of Release from Slavery ac-

cording to the Subject spoken of

Thus in If xlii 6, 7— I will give thee for a Light to the Gentiles, to open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison-bouse See to the same Purpose If xlix 9 And thus also it is said Ps xlix. 14. the Upright shall have Dominion over them in the Moining, that is, when God comes to judge the Cause of the Upright, that have been in Oppression, and sets them at Liberty, then shall the Upright in their Turn subdue the Wicked

And there is this further Conformity of the Expression to the Nature of the Thing, that Justice was executed, and Causes tried in Courts in the Morning, as appears from Jer. xxi 12 so that the Morning is the proper Time of Goal-delivery, and Courts of Justice met then — the Places in which Slaves were either delivered to their Masters by Sentence for Payment, or else set at Liberty, such Causes being there managed, as is evident from Exod. xxi 6

So Tyndarus in Plautus being taken out of the Quarry Pits faith, Lucis das tuendæ Copiam, - you release me from my Slaver;

DAY,

(As the Time of Light) is the Symbol of a Time of Prosperity. And on the contrary,

NIGHT,

(As being a Time of Darkness — the Image and Shadow of Death, wherein all the Beasts of Prey get out upon their Designs to devour, Ps civ 20) — lymbolically signifies a Time of Adversity, Oppression, War, and Timult, in which Men prey upon

each other, and the Stronger tyrannize over the Weaker

Thus in Zech xiv 6, 7 the Words—and it shall come to pass in that Day, that the Light shall not be clear nor dark But it shall be one Day which shall be known unto the Lord, not Day nor Night, but it shall come to pass that at Evening time it shall be Light—signify, that there shall not be a Vicissitude of Day and Night, but a constant Light, neither Heat nor Cold, but a constant temperate Season—And this signifies, symbolically, that there shall be no Vicissitude of Peace and War, Persecution, and Peace, but a constant State of Quiet and Happiness.

The following Passage out of Herbelor will shew the Notion of the Arabians, to In the Humajoun nameh it is said, he that has done

" Justice n this Night, has built himself a Hruse for be , v P

meaning, fays Herbiloi, by this Nght the prefent I te con this World, which is nothing but Darkness, and by the next

" Day, the future Life, which is to be a clear Day for good

" Men "

And thus Sr Pair, Rom XIII 12 " calls the prefent Enfe by the Name of Night

LAMP,

Upon the Account of its Light, is the Symbol of Government or a Governor

Thus concerning the Law of God, five the Pfilmist, Pf CXIX 105 The Word is a Lamp unto my Feet, and a Light unto my Pachs—10.

Law being inat whereby the King was to be guided

And in 1 Kigs xi 36 a Lamp fignifies the Seit and Domins, or else the perpetual Succession of a Kingdom. The Words are, — that my Servant David may have a Light, Lamp, or Cardle alway before me in Jerusalem. So the Hebrew, but the LXX rather explaining the Serse, have — That my Servant David may have a Seat or Positio. The same Tring in the Hebrew of i Kings xy 4 is by the LXX turned by xalaxeppa, and it follows i x show, a Remnant to settle a Foundation. But in 2 Kings viii 19 they have xixvox a Lamp, all which Expressions are parallel to this in 2 Sam vii 13 — I will establish the Throne of his Kingdom for ever — This being more proper, and the rest symbolical Expications of the same Promise of God

Agreeably to what has been faid is the Exposition of the Onen ociticks. For in ch clx they apply the Missortunes that happer to the Lamp, to the Loss of a Kingdom or Power to Rule, as the

Dreamer is a Prince or common Person

§ In the Greek Church, in the Consecration of a Bishop, among other symbolical Ceremonies, there was we a Lamp delivered to him, and to the Patriarch of Constantinople, a double Lamp

A CANDLESTICK OF LAMPSCONCE,

According to Artemidows, Lib 1 c. 76, fignifies a Wife, for which, in ch. 80, he gives this Reason, viz That as the Lamp of the Light thereof, signifies the Master of the House, because he overlooks it, so the Lamp-Sconce signifies his Wife, whom he rules and presides over

80

And Weddings were celebrated in * the Eastern Countries with Lamps or Torches - the Bride-groom and Bride, the Bride-men and Bride maids having each one in their Hands And the fame Custom was amongst the y Greeks and z Romans.

LIGHTNING - See under LIGHT According to the German Astrologer put to Death by Vespasian, they denote Revolutions in the State. See Eachard's Rom Hist Vol II p 251

Lion is the a strongest and b boldest of Beasts, and is therefore upon the Account of his Courage and Power to refift his Enemies, the Symbol of a King

And it is so explain'd by the Persian and Egyptian Interpreters,

ch celxix, and by Artemidorus, Lib iii c. 12

Agreeably to the Signification of this Symbol, the Muffulmans call c Ali, one of their great Prophets, and Son in Law to Mahome, by the Name of Affad Allah Algaleb, the Lion of God always victorious, and the Persians, Schir Khoda, the Lion of God

§ The Lion is feldom taken in ill part, but when his Mouth or Ra-

pacity is in view, as in Pf. xxii. 21. I Pet v 8

HEAD of a LION.

To have the Head of a Lion, or of a Wolf, or of a Leopard, or of an Elephant, portends, says Artemidorus, Lib. i. c 39 obtaining of Victory, and then adds, he that has fuch a Dream will be φοθερός τοις ενανίοις, επαχθής ή τοις ιδίοις χυόμεν & terrible to bis Enemies, and burdensome to his own People

§ By the Head of a Lion d the Egyptians represented a vigilant Person, or Guardian, the Lion sleeping with his Eyes open

And according to e Ehan the Lion has a very piercing Eye, and is of Brutes the only one that is not born blind

Fine LINEN - See GARMENTS.

To LIVE - See under - DEATH and RESURRECTION.

Locusts begin to appear in f Spring, about a Month after the Equinox, and are only seen at most during five Months, viz part of April, Maj, June, July, and August, with part of September.

They are wont to rife in such vast Companies, that & they Form a Kind of Cloud which Eclipses the Sun, and darkens the Sky

And make so great a Noise with their Wings as thar, according to

fome, the Sound thereof may be heard at fix Miles distance

Wherever they fall they make a most terrible Havock of all the Fruits of the Earth, and therefore the People, when they fee them flying, hare in the greatest Consternation

Plany fays, That they were look'd upon as a Plague proceeding from the

Wrath of the Goas

And therefore they were not only accounted Prodigies, for the Harm which they did, but also for that which they portended, vast Numbers of Locusts having been frequently seen to appear before the Approach of great Armies, as is frequently observed by Abul Pharajas. and by du Fresne, at the End of Cunamus, p 530

The Heads of the Locusts resemble that of a Horse, and therefore the Italians, who are often troubled with them, call them Cavalette,

as it were little Horses.

The Arabians, who know them well, say, That the Locusts have the Thigh of a Camel, the Legs of an Offich, the Wings of an Eagle, the Breaft of a Lion, their Tails are like a Viper's, and the Appearance of Horses adorns their Heads and Countenance Another Arabian Author cited by Bochart, faith, That in the meanest Locust there is the Face of an Horse, the Eyes of an Elephant, the Neck of a Bull, the Breast of a Lion, the Belly of a Vulture, the Wings of an Eagle, the Thighs of a Came, the Feet of an Oftrich, and the Tail of a Snake

As to the Teeth of the Locusts - Plin; observes k that nothing can

refist them

For the Reasons above given, Locasts are the Symbol of an Army of Enemies coming in great Multitudes, with great Speed and Swiftness to make an Excursion, in order to plunder and destroy

See Joel 1 6 Amos VII 1

And agreeably to this, Locusts are explain'd by the Indian, cb ccc - of a Mulatude of Armies fert against a Country at the Command of God 1

And in ch colyxxviii, the Pe for and Egyptian explain Locusts of Armes And again, in the ccc it is find, If any King or Potentate fee Locusts come upon a Place, let bin expest bie a powerful Multitude of Enemies, and that the Mischief tray will effect, will be in prepartien to the Huit done by the Locates

^{*} See Tavermer's Per Trav Lib v c 18 Matt xxv 1 y Hom Il v \$ 492 Europ Phoeniss \$ 346 Medæa \$ 1027 z Virgil ² Proy. xxx. 30 Eclog. VIII \$ 29 b Prov. xxviii 1 " Herbelot Tit Ali Hor Apoll Hierogl 19 Lib. 1 Plin N H Lib xi. c 29. * Ælian Lib v. c 39 They

Eld Ib See also Borbart's Hero p 173, 4-5 Indolph Lilhop H p 17, Plin N II Lib xi C 29 Id 1b N H Lib XI C 29 1 See Joel II II Deut XALL 38 2 Gh VI I, M

MAN

83

It is to be further observed, that the Locust's m are bred in Pits of the

The Reason of it seems to be, that having consum'd all the Fruits of the Earth towards the End of the Summer, the Hent makes them feek for Wells and Pits of Water, and there they take occasion to lay their Eggs or Spawn, out of which new ones arise the next Spring And as for those that lay them elsewhere, the Inhabitants endeavour to destroy them, or the Winter Rains rot them, which is a Bleffing to Men, if the Runs prove abundant, but especially in the Spring, as n Plny observes; and therefore the Locusts spawn in rimosis locis, in Places where there are Pits

The Locusts, when they fly, may be drawn down upon the Earth by Art, as sometimes it happens, that the Inhabitants make great Fires of fome smoking Stuff in great Holes very deep, and so the Locusts flying over it, fall down upon the Earth, being offended with the Smoke, as all other Infects are o

N B In Judges vi. 3 - 5. and vii 12 the Arabians, or Children of the East, are compared to Locusts See the Orig and the LXX

To LOOSE See BIND.

To Love, in the Style of the Holy Scripture, fignifies to adhere or cleave to, as in Gen xxxiv 3 to love and to cleave to, are put as Synonymous, - his Soul cleaved unto Dinab the Daughter of Jacob, and he loved the Damfel

And so also in Deut xi, 12 - xxx. 20

§ On the contrary, to hate is to forfake, Thus in Rom XII 9 - to bate Evil, and to cleave to that which is Good - is to forfake Evil, and love Good.

And in If lx. 15 - forfaken and bated, are put as fynonymous. Thus a Man must bate his Father for the Sake of Christ - i e forsake or leave him, to follow and obey Christ, when it stands in Competition

Thus God hated Esau - that is, passed by him, when he preferred before him his younger Brother Jacob, in entitling Jacob to greater worldly Privileges, and entering into a closer Covenant with him See Mal 1, 2, 3

The Meaning is, that God chose rather to make the Posterity of Jacob, a greater Nation than the Posterity of Esau For the Words - Jacob and Esau - are not to be understood of their Persons but of

M Vid Gesner de Insect " Plin N H Lib xi c 29. · Vid Agatharcid de M Rubr c 27 apud Phot, Cod. ccl. Strab. Geogr. Lib. xvi. Diod. Sic Lib. in. p. 114. Hom Il 9 y. 12,

their Offspring, as is evident from what was fuld of them by God to their Mother, before they were boin - two Nations are in thy Womn, and two Warner of People shall be separated from the Bowels, and the one People shall be stronger than the other, and the Eld r shall serve the Younger Gin. XXV 23

M.

MANNA (bidder) — of the Manna that fell, some was designed for common Uic. or the Sustenance of the Formation of the Sustenance of the Formation of the Sustenance of the Sust

laid by for a facred Use in the Ark, to be as a Memorial

That which was Common was corruptible, and they who eat thereof died, even tho' it were Bread that came down from Heaven, as our Saviour faith, John vi 32 but that which was laid up and hidden in the Ark, did miraculously remain to be preserved to all Generations. It is God alone that keeps, and consequently gives the true Bread, Food, or Manna from Heaven, and that is such Manna as was hidden in the Ark, and incorruptible, even the incorruptible Riches or Livelihood, which is laid up, whereof they who partake or eat shall never Hunger, but shall be immortal

The bidden Manna therefore is the Symbol of Immortality, but an Immortality, confifting of fuch a Life, and Means to preferve it, as are wonderful and transcendent beyond our present Imaginations

It is fecret or bidden, and therefore wonderful

MARRIAGE is fymbolically us'd in the P Scriptures to fignify a State, and Reason or Cause of great Joy and Happiness

A Man is not perfett till Marriage Till then there is something

wanting to make him eafy. Gen 11 18

Therefore Marriage, by the 9 Greeks, was called TEAG Perfection And a Bride in Hebrew is called , that is a perfect one, from 173 to perfect or consummate.

WIFE.

their

According to the Indian Interpreter, ch exxui, Is the Symbol of Power and Authority of her Husband, and as he dreams of seeing her . evell or ill dress'd, so be shall meet with foy or Affiction

o If Is to lait 5 John iii. 29 Matt. 1x 15 TEOTENHO & TENHO! SUIG. T TING

" Hefych v.

To MEASURE, and to divide, are the same, and both signify, to go about to take Possession, after the Division

Hence a Lot, or Division, or Inheritance, are all one, because the Israehtes got Possession of the Promised Land, by Division, Measure, and Lot

And to divide the Spoil, is to get a great Booty or Victory, because Division of the Spoils is a Consequence of the other

See Numb xxiv 17 xxxiii. 54 Josh 1 16 xiii 6. Is ix 3.

lm 12.

To mete out is the same Thus Pf lx 6 — I will divide Sichem, and mete out the Valley of Sucoth — fignifies in entire Possession after a Victory, which God had promised to David

So in If xviii 2 — A Nation that is meted out, and trodden down — is a Nation overcome by its Enemies, and quite subdued, so that its

Possessions are divided and possessid by the Conquerors.

So when in Josh xxiv. 3 God faith, — I have divided unto you by Lot those Nations that remain — What is this but to say, that God hath put them in Possession of their Lands? So in Zech is 2 to measure Jerusalem — is to take again Possession of it, to rebuild it, or at least to repair that and rebuild the Temple. See also Amos vii. 17

The same Notion is also in the Heathen Authors.

Thus in Horace, immetata jugera, Lands unmeasured, signify, not possess'd by any Propriety to them, but Common, whence the Fruits of such Lands are called by the Poet, Liberæ, free for any one to take.

Moon See under LIGHT

MOTHER — Father and Mother, are Words which, in all Languages, may figuratively fignify the Author or Producer of a Thing.

A City which has great Dominions under it, and confequently several other Cities, is frequently call'd a Mother, in respect of those

Cities, which are therefore, by Analogy, her Daughters

Nay, A City may be called a Mother in Respect of the Inhabitants, as in If xlix 23 and therefore in the Symbolical Language, Mother is explained of the Patria, or Country, or City See Suetomius in Jul Gas § 7 and Artemidorus L. 11 c 82 where he says, that to dream of lying with one's Mother denotes the obtaining of Power in one's own Country, — Mother being the Symbol of one's Country

MOUNTAIN, - the Governing pair of the Political World appears and der Symbols of different Species being variously represented, accordance of the Political World appears are der Symbols of different Species being variously represented, accordance to the Political World appears are der Symbols of different Species being variously represented.

ing to the various kinds of Allegories

If the Allegory be fetch'd from the Heavens, — then the Luminaries denote the governing Part. If from an Animal, the Head or Horns. If from the Earth, a Mount in or Fortress, and in this Cite the Capital City, or Residence of the Governor, is taken for the Supreme, by which it happens that these mutually illustrate each other

So a Capital City is the Head of the Political Body, the Head of an Animal is the Fortress of the Animal, Mountains are the natural Fortresses of the Earth, and therefore a Fortress of Capital City,

tho' fet in a plain level Ground, may be called a Mountain

Thus Head, Mountain, Hill, Ci. j, Horn, and King, are, in a minner, synonymous Terms to signify a Kingdom, or Moraichy, or Rejublick united under one Government, only with this Difference, that it is to be understood in different Respects. For the Head represents it in respect of the Capital City, Mountain of Hill in respect of the Strength of the Metropolis, which gives Law to, or is above, and commands the adjacent Territories, and the like

Thus concerning the Kingdom of the Messias, says If it 2 It shall come to pass in the last Days that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the

Hills, and all Nations Shall flow unto it

And c xi 9 — They shall not hurt not destroy in all my holy Mountains—that is in all the Kingdom of the Messias, which shall then reach all over the World, for it follows—'the East'h shall be full of the Know-

ledge of the Lord

So the whole Affirian Monarch, or Bebylor, for all its Dominions, is called a Mountain in Zeeh iv 7 and Jer li 25 in which last Place the Targum has a Fortress, just as Virgil in his Enoid Lib vi \$\forall 782, calls the seven Hills of Rome, Arces, or Fortresses, tho' there was but one—the Capitol

Septemque una sibi muro cu cumdabit Arces

Thus also in Dan is 35—the Stone that smote the Image, became a great Mountain and filled the whole Earth—That is, the Kingdom o the Messias having destroyed the four Monarchies became an universal Monarchy, as it is plainly made out in \$\div 44, 45

In this View then, a Mountain is the Symbol of a Kingdom, or of a Capital City with its Dominions, or of a King, which is the time

§ Mountains are frequently us'd to fignify all Places of Strength of what kind foever, and to whatfoever use applied, Mountains being difficult of Access to an Enemy, and overawing and commanding the

Countrey

^{&#}x27; Hor Lib III Od 24. V 12 See also Virg Georg Liv. 1, V 126, 127
' Ezek. xxIII Hos, II 2, 5 IV 5 If I 1

MOU

Countrey round about, being properly qualified, both to fecure what is on them, and to protect and govern what is about them. See Jer iii 23

§ Among the heathen, Persons of great Note and Eminency were buried in or under *Mountains*, Tombs were erected over them in honour of their Memory — and by Degrees their Souls became the Ob-

jects of Worship

This gave Rise to a Custom of building Temples and Places of Worship a upon Mountains And the these Temples were not always, strictly speaking, the very Monuments of the Heroes deceased, yet the bare Invocation was supposed to call the Soul thither, and to make the very Place a sepulchral Monument, as Turnebus proves from Virgil En L in \$67 and En L vi \$505 And therefore Servius on Virgil's Eneid, L in \$701 observes, that human Souls are by Sacrifice turn'd into Deities For which see Lycophron's Cassandra, \$927 1123. and from \$1126. to 1140

The faid Temples were also built like Forts or Towers, as appears from Judg. ix \$\forall 46, 48, 49. — where the Temple of the God Berith, is called in the Original the Tower of the House — or the Tower, —

the House of the God Berith

They were likewise Places of Asslum, and beyond all were look'd upon as the Fortresses and Defenders of the Worshippers by reason of the Presence of the false Deities, and of the Relicks of deceased Men kept therein within the Sanctuaries

Thus in w Euripides we find, that the Heroes in their Tombs were

esteem'd as Saviours and Defenders of the People

*Tully, 7 Clemens Alexandrinus, 2 Arnobius and 2 Lattantius give Examples of dead Men worshipped, upon the Supposition that the Prefence of their Relicks fix'd the Damon to the Place, and protected those for whom they had a Kindness when alive

Hence b the Spartans in Distress were by an Oracle directed to get the Bones of Orestes, and the Athemans in the like Case were com-

manded to find the Bones of Theseus.

d Pausamas having observed, that the Bones of Aristomenes, the Messenian Hero, were brought to the new Messene, and there gave out Ostenta, — gives a Reason for it, setch'd from the Immortality of the Soul, by which he supposes, that Souls in the separate State keep still their Thoughts and Affections as before, and by Consequence assist

their Votaries in suitable Enterprizes, on which Account their Relicks were thought to do Wonders

So the Shield of that Hero was thought to have help'd the The san

Army against the Lacedamonians

So in the same Author the Thebars were commanded to get the

Bones of Hellor

The Bones of f Hessed were fetch'd out of Na spatia in a Mortality, those of & Astaon in a Scarcity We read the like of the Bones of Hercules and Pelops helping to take Troy In the same h Writer the like Fancy went current among the Indians, as i Clemens Alexandrinus observes, and the same to be sure went among the k Romans, when they buried the Bone of a Man that had triumph'd in the City

This Notion may be traced up as high as I Hef.od It was the Foundation of all Idolatry, and was improved by the Supposition that without the Relicks, as was before observed, the Invocation with Sacri-

fices might turn human Souls into Deities

Upon the Accounts now given, Mountains were the Forts of Paganism And therefore in several Places of Scripture, Mountains signify the idolatrous Ten ples and Places of Worship, as in Ezek vi 2—6 fer iii 23 Mic iv i

And thus Mountains by the Rule of Analogy, may be properly us'd in respect of the Monasteries and Churches of the Christian Church

when corrupted by the Introduction of Saints and Images

The aforefaid Notion of the Heathens concerning dead Heroes was foon entertain d by the new Converts of Christianity in relation to the Martyrs, and their Relicks. And the Fury of the People at last was fo great, that they rais'd up Altars in every Place to the Martyrs without Relicks, helping out the Deficiency with Dreams and Revelations. The 86th Canon of the Council of Carthage shews all this, and the Fathers therein seem assaid of the Tumults of the People in ordering those Altars to be demolish'd which had no such Relicks. So that now no maltar is rear'd in any consecrated Place without them, true or false, which are thrust into it in some Hole made for that purpose. By which all their Altars are become Tombs of the Dead, as were those of the Pagans, and their Churches the Houses of their Protectors and Saviours, all the Difference being that they have taken the Martyrs or Heroes of the Church, instead of those of Paganism

It is also observable, that anciently Monasteries were built upon

Mountains, and built like Forts

See Serv in Virgil An L xi y 849, 850 Spencer de Leg Heb L ii c 11 § 2 "Deut xii 2 "Eurip. Herachd y 1030, &c "M. T C de Nat Deor L 1 fin 'Clem Al Protrep p 13 "Arnob adv Gent L vi "Lact. de f Rel L 1 c 15 "Herodot. L.1 § 67 'Paufan Lacon p 84 "Pauf Messen p 142.

Pausan Boot p 295 f Ibid p 311 lbid p 312. Pausan Eliac.
L 1 p 160 Clem Al Sir p 194. L 111 Plut Qu Rom. p 252
Hesiod Op L 1 V 121, &c Vid Euseb Præp Ev. L. Mil. p 388. Vid.
Pontifical, Rom. & Dall. de Obj. Cult L. 17. c 9.

Those in the Greek Church were certainly so, as appears by several Authors, as "Cyril of Alexandria, and St. Chrysostome, who therefore calls the Monks are considered, the Dwellers on the Mountains Upon Mount P Athos there are still 22 Monasteries, and about 6000 Monks therein In this they are conformable to their Pattern the Therapeutae of Philo, who dwelt upon a Mountain, and whose Cells were called Monasteries.

There are also Monasteries upon Mount ^r Sina, and that is truly a ^s Fort built by Justiman to defend the Monks from the Incursions of the Arabs. Therefore the Emperor Manuel Comnene ^r was for keeping them to their primitive Institution in the Deserts, and upon the Mountains. The same is true of the Ethiopick Monks And therefore in their Language ^u the same Word, viz Dabuyr, signifies a Mountain and a Monastery

We may observe also, that the very Etymology of the Word helps out the Signification of the Symbol For דביר a Mountain comes from יהרביר In Hipbil הרביר This, and the Chaldee רביר, and Arabick הבר fignify to command, subdue and govern So in our military Terms, Hills and Mountains are faid to command the Places about them. And accordingly the Monasteries were the Forts or Mountains of Popery, and so many Authors who speak of them have affected to call them Sir R Baker speaking of the Dissolution of the Monasteries, styles the Abbies and Priories the Fortresses and Pillars of the Pope, and a * French Author concerning the Monasteries in his Country fays, that it may be faid of the Monks, that all the Houses they have in France are so many CITADELS which the Court of Rome has within the Kingdom In a Word, the Monks are by their very Institution wholly devoted to the Service and Maintenance of the Romish See, and are as so many Soldiers of the Papacy They have fought in his Wars, and the 7 General of the Minorites offer'd once to the Pope, for an Expedition against

s As for the Oneirocriticks — a Mountain is with them the Symbol of a Man in a great Station, and rich, in Proportion to the Size of the Mountain feen So all the Interpreters, ch cxliv And in ch cxliv Mountains burning with Fire together with a strong Wind, and seen b, a King in his Dream, signify according to the Persian and Egystian, the D struction of his People by divariake Enemy.

the Turk, thirty thousand Soldiers out of the fingle Order of the Fran-

§ In the Postentum in Plany, Rome and Confinuum, two Capital Cities, are reprefented by two Mountains

NAK

Mouth, according to the a Onewood ricks, denotes the House of the Party, and by Analogy, the Teeth, the Servants of the Houshold

§ The Mouth also fignifies the Words that proceed out of it, which in the facred Style are the same as Commands and Actions, because they imply the Estects of the Thoughts, Words or Commands being the Means us'd to communicate the Thoughts and Decrees to those that are to execute them

Hence for a Person to come out of the Mouto of arother, signifies to be constituted and commanded, to become an Agent or Minister

under a superior Power

Thus the Word of God, or the Word that proceeds out of his Mouth, fignifies fometimes the Actions of God's Providence, his Commands whereby he rules the World, and brings all Things to his Purpose, and sometimes that Divine Person, or enanated Substance of bimself, which executes his Commands or Word, as a Minister, and by a Metonymy of the Abstract for the Concrete usual in Holy Writ, and the Eastern Nations, is called the Word of God

N.

AKEDNESS — To chferve one's Garments that one may not go naked — fignifies as has been shewn under — GARMENTS — to make Reafon and Scripture the Rule of one's Actions

According to this Analogy, Nakedness signifies Sin or Folly.

Thus in Gen in 7 it is taken for Sin in general, and in Exod xxxii 25 Ezek xvi 36 and 2 Chron xxviii 19, for Idolatry. And so essewhere in the Scriptures—all kind of Vice, more or less, but in the highest Sense, Idolatry—the main Act of Rebellion and Apostasy against God—and all the Degrees and Acts of it, or dependant and consequent upon it, come under the Notion of Filthiness or Nakedness or Sores And therefore to be in the biguest Degree naked, is to be guilty of Idolatry—This Sin, and that of Fornication, which is often in Holy Writ modestly called the uncovering of the Shame or Nakedness, are a-kin, the idolatrous Rites of the ancient Times being performed with not only Fornication, but all the lascivious Postures imaginable, and shewing what Modesty requires to be hidden.

§ Nakedres signifies also Gult, Shame, Poverty, or Misery any way,

^{*} Adverf Anthropomorph

Output

as being the Consequence and Punishment of Sin and of Idolates in particular — a Crime which God never leaves unpunished

Thus in Fer xlix 10 - I have made Efau bare, I have uncovered by fecret Places, and he shall not be able to hide himself, his Seed is spoiled, and his Brethren, and his Neighbours, and he is not - fignifies the Destruction of Efau. So in If xlvii 3 the Prophet concerning Babylon fays - thy Nakedness shall be uncovered, year thy Shame shall be seer that is, thou shalt be humbled and made a Slave

The Indian Interpreter, cb exvi explains the Symbol, of Diffrest,

Poverty and Difgrace

§ The Nakedness of Enemies is by the Intrepreters of Omen constantly explain'd, as fignifying, that by some Discovery of their Secrets, a Way would be made to vanquish them in the End. And of this

there is a remarkable Instance in b Procopius

He observes, that when the Persians came to besiege Amida in Mefopotamia, the besieged made such Resistance, that the King ordered the Siege to be rais'd, and then some lewd Women in Derision, took up their Coats and shew'd him their Nakedness The Magicians having observed this, hindered the raising of the Siege, giving out that this was an Omen, that shortly the Besieg'd should shew what they had most hidden Accordingly a little after, a secret Way was discovered, by which the Town was taken.

NAME - the Name of a Person or Thing, according to the Hebrew Style, frequently imports the Quality or State thereof

Thus in Rath 1 20 - and she said unto them call me not Naomi, 1 e Pleasant, but call me Mara, i e Bitter, for the Lord bath dealt very

bitterly with me.

And thus when it is faid in Isaiab ch. ix he shall be called Immai nelthe Meaning is, that the Son there spoken of shall be God with us, dwelling amongst us.

And so in Luke 1 32 - be shall be called the Son of the Highest, 18,

he shall be the Son of the Highest,

And thus in CThucydides - to be called the Allies of the Lacedemomans - is the same as to be Allies, and have effectually the Honour and Advantage of that Title

§ Agreeably to this, a new Name signifies a new Quality or State, a

Change of the former Condition, as in If |xii 2

Hence the Custom of changing Names upon any remarkable Change of Condition

So on Account of the new Covenant made with God; Abraham and Sarab received those new Names from God himself

So

Procop Perfic L. 1. c. 7. Thucyd L v §9

So Jacov was named Israel So Joseph had a new Name given him by Pharaob, and Daniel mother by the King of Bibilo,

So our Saviour changed Simon's Name for Peter, and the Primitive

Christians took a vew Name at their Baptifi.

§ To be called by the Name of any one, fignifies to belong to, to be the Property of, or to be in Subjection to that Person whose Nation is called upon the other, as in Gen Alvin 16

Thus to be called b, the Name of Cod - is to be accounted his Ser vant, to be appropriated to him, and separated from the heathen

World, as in Deut xxviii 10. 2 Chron vii 14 Aftexv 17

So because a Woman by Marriage, becomes subject, and the Property of her Husband, therefore in 1/1 iv I she is faid to have the Name of her Husband called upon ber

And thus when God had submitted all Creatures on Earth to Adam in Token of their Subjection, and to give him Posseision of the Gift,

God brought th m to him to be nam'd

So David, to express that God is the Lord as well as Maker of the Stars, fays Pf calvii 4 - he telleth the Number of the Stars he calleth tnem all by then Names

Thus Masters gave Names to d their Slaves, and these, that it might be publickly known to whom they belong'd, were brinded in their

Torebeads with the Names or Marks of their Masters .

And for the fame Reason Soldiers were branded in the Hand with

the Name or Charatter of their General f

And after the fame Manner, upon the faid Account, it was likewise customary to stigmatize g the Worshippers and Votaries of some of the Gods Whence Lucian speaking of the Votaries of the Syrian Goddess, affirms - they were all branded with certain Marks, some in the Palms of their Hands, and others in their Necks, whence it became customary for the Assyrians so to stigmatize themselves

§ To call by Name - implies a Superiority to examine and blame

the Actions of the Persons cill'd

The Phrase is thus us'd in Ignatius's Epistles And in Virgil's Æneid, L xII \$ 759

See also to this Purpose, Servius's Observation on Energy, L 1 y 80

and Æn L XII \$ 652

§ Names of Men are sometimes taken for the Men themselves

Thus in Acts 1 15 - the Number of the Names - 1 e. the Number of the Men

N 2

^{*} See Plant Bacchid Act ii Sc iii v 127 Captiv Act v Sc iii v 7 the Lord Bishop of Oxford's Grecian Antiquities, Vol 1 p 65 Person Arb Satir p 366, 3/0, 373 Marial L 11 Fp 29 Plant Cal Act. 11. Sc 11 149 8 Ibid Vol p 65 Gr Ant Vol 1 p 05

93

And thus in Virgil h Sylvius, Albanum nomen - is Sylvius, a Man of Albania

The Origin of this Expression is to be deduc'd from the publick Registers of the Names of Citizens, (which were very carefully kept by the Greeks and Romans) and from the exact Account of Genealogies among the Jews, and from the Diptychs or Matricula used in the Primitive Church, in which were registred the Names of all the Faithful

Hence the Expression — to blot out a Man's Name — signifies to reject, or cast him out from enjoying any longer the Privileges of a Citizen, or Christian, by blotting out his Name out of the Publick Register, or Matricula

§ Man of Name — is a Man of Renown So David is called in 2 Sam vii 9. being made famous for many Victories, which made him to be celebrated upon different Accounts See 1 Sam xviii 7, 8. 2 Sam. xii 28

And the Roman Generals us'd to take Names from their Victories; as Africanus, Afiaticus, Macedonicus, and the like, and fometimes from I hings done at Home to the Good of the Publick, as Tully was filuted Pater Pairia, Father of his Country And Augustus afterwards

§ The Word w Name, denotes simply an Object of Worship or Invocation

Hence the Name, signifies the Object of Worship to Israel, Lev xxiv 11.

And so in Exod xx 25. when God says, I record my Name — the Meaning is — I chuse a Place where I require to be worshipped, wherein I will shew my Glory and Power, and hear the Prayers of them that invoke me

Thus the Declaration of God in Evod in 15 when he first appeared unto Moses—this is my Name for ever, and this is my Memorial unio all Generations, respects his Worship. 'Tis that Name by which he is to be remembred, that is, invok'd, and served by his People, and distinguished from all saise Objects For, the Word—Memorial—is a Term of the Rituals, Lev ii 2 Therefore when God sorbids Is acl, in Exod xxiii 13 even to make mention of the Names of other Gods, he forbids to worship, and give Veneration, or to commemorate in publick or private Worship with the salse Votaries, those Actions of other Gods which had occasioned their being dessed. For God is, and calls himself, Exod xxxiv 14 in the LXX zradio dropa a sealous Name, a jealous God, or Object of Worship It was on this Account, and with a due Sense of Gratefulness to God's Kindness to Is acl, that

Moses enquired after the Name of God, when he appeared to him, and that the Isi aclites might serve God their Deliverer, Exod in 13 But Manoah speaks out in Judg XIII 17 — What is thy Name, that when thy Sayings come to pass we may do thee Horom?

The Origin of this Expression appears to be this. When God appear'd by some Vision, Dream or Miracle to the Patrial bs, they noted the Place and commemorated the Event by some solemn Acts of Devotion, and the Imposition of a Name, as in Gen xii 7,8 xiii 4,18. xxviii 18,19. But when Men mistook the Object of their Worship, and by whatever Mistake, woishipped with Divine Honours, either living or dead Men, which was done to Nimrod, and to all the other Heads of Families after the Deluge, except Abraham and his Descendants by Jacob, at least after their Decease, then wherever this Object of Worship had done some memorable Action when alive, or was believed to have done so after his Decease upon the Prayers or Invocation of his Worshippers, or where he was buried and supposed to presside and savour his Worshippers, there a Monument was rais'd, and his Name invoked in proper Hymns, with suitable Praises and Thanks See an Instance in Pap Statius, L iv \$664

Hence it comes, that not only among the k Jewish Authors, but also the Gentile, to Name — is the same as to invoke in divine Worship

And thus to be baptiz'd into the Name of the Iather, and of the Son, and of the Holy Ghost, is to be baptized into the Worship of the Father, and of the Son, and of the Holy Ghost, as the one God

NIGHT. See - under LIGHT

NUMBER THIRD, Three or Threefold, frequently fignifies in the facred Writers, Greatness, Excellency and Perfection

It is thus us'd in If xix 23 — In that Day shall Israel be the Third couth Egypt and Assyria — 1 e great, admir'd, beloved and blessed, as it there follows

So in Prov XXII 20 — according to the Oi.g. nal — have I not written unto thee with LXX removes — i e excellent, perfect Things, that Place being parallel to Prov VIII 6 and the same as in Hof VIII. 12

So with in Pf lxxx 6. and If xl 12 is a great Measure And so with Third in Order, signifies an Heroe or great Man As in Exad xiv. 7 xv 4 2 K vii 3 ix 25 See also i K ix 22 Ezek xxiii 15

In the " Latin and Greek Tongues the Number Thee is also Mystral, and often fignifies many, and doth not so much imply an exact Number, as a great Increase

L m Od 1 \$16 See the Lord Bishop of Oxford's Green Antiquetes, Vol I p 46, 47, 48 Delice's Cypr Dist D, V

Plut Quæst Rom p 254 Mecrob Saturn L 1 c 16 Ammian Marcell L 17 Sec the Lord Beshop of Oxford's G1 ant Vol 11 p 250.

NUM

Hence resoutives, thrice great, that is very great. And in Horace, Li Od i Triple Honours are many Honours

§ The Repetition of a Word, Sentence or Petition thrice, is a Token of great Eurnestness, as in Jer xxii 29 Fzek xxi 27

It was a great Emphasis when our Saviour told Peter, that he should deny bim Thrice So St Paul, to shew the Earnestness of his Prayers, saith, that he befought the Lord Thrice, 2 Cor xii 8 So our Savious prayed three Times in his Agony, that the Cip might pass from him, Matt xxvi 44

The " Heathens to shew their Sorrow for the Death of their Kins-

men called upon them thrue

In o Pinda there is an Allusion to some old Custom of saluting a King thrice at his Inauguration And the Acclamations in the P Roman Theatres seem also to have been commonly repeated thrice And so in the Senate House, of which there is an Instance and Form in Vulc. Gallicanus, in these Words.

Antonine Pie, Dit te servent, Antonine Clemens, Dit te servent, Antonine Clemens, Dit te servent

And Ælius Lampridius, speaking of the first Reception of Alexander Severus, which was in the Senate as a kind of Inauguration, relates the Acclamations in like Manner

But in Cases of excessive Joy, the Measure of it was express'd by the frequent Repetition of the same Acclamation. So that Trebelli is Pollio observes, that at one Time in the Case of D Claudius, some Acclamations were repeated fixty Times, some forty, some five, some seven Times.

The like was done to the Emperor Tacitus, as Flavius Vop. scris relates If the Mischna, chevii § 8 in Sotah, may be trusted to, there is Proof that the Jews repeated the Acclamations to their Kings thrice See Wagenseil's Note, p 684 and the Addition of Christ Airoldus, p 1216.

Two, is very often us'd in holy Writ to fignify very few. Thus in 1 K xvii, 12. — I am gathering two Sticks — 1 e a few So in If vii 21 — two Sheep — that is a small Flock In Persus — vel duo vel nemo, sew or none, next to none And the like is to be seen in Homer, Il ii \$346

Four — is a Symbolical Number, denoting an Universality of the Matters comprized As in Jer xlix 36 the four Winds — fignify all the Winds In If xi 12. the four Corners of the Earth — denote

* Hom Odyss L 1x 1/65 Pind. Pyth. od. 4. P Horat L 11 od 1-

all Parts of the Earth. And in Ezek vii 2 the four Corners of the Land — fignify all Parts of the Land of Judaa. And therefore with 9 Philo — Four — is a Number of Universality in Nature

Seven—alto denotes an Universality in its proper District, as being a Number of Fullness and Perfection—'Tis so at least in all the divine *Oeconomies from the Day of the Creation—And from the Glimmerings of that Tradition the Heathens look'd upon it as a facred Number denoting also Perfection, of which *Clemens Alexandrinus*, and * others have sufficiently treated

In the Divine Occonomy in respect of Chastisements 'tis very evident. Thus in Job v 12 the just is only smitten six Times, but not a seventh. He shall deliver thee in fix Trowles. Yea in se-

ven there shall no Evil touch thee.

Thus also in Ezekiel ix. 2 fix Men are imploy'd to destroy, but the Seventh has the Ink-horn, whereby they that are to be faved, are mark'd

Philo observes, that " Nature loves the Number seven Which Censorinus consirms by saying, * that the said Number was of great

Efficacy in every Thing.

Farther, the two Numbers of four and seven, are observed by Hippocrates to be Critical in the Growth and Resolution of Fevers He says—of seven Days the fourth is the Index, of the next Septenary, the Beginning of it, v.z. the eighth Day—And that the eleventh is also to be considered, as being the fourth Day of the second Septenary—and again, that the seventeenth Day is to be considered, upon the Account of its being the fourth from the fourteenth, and the seventh from the eleventh

That the Number seven is a Number of Fullness and Perfection,

may appear also from the Etymology of it in Hebiew.

For your, seven, is plainly derived from you, he was full. And so you to swear is derived from the Signification of Fulness, an Oath 2 being an End of all Strife for Confirmation, when Things are unseen or future, to content for the present, to satisfy and a fill the Mind

TEN - according to the Style of the Scriptures, may have besides the Signification of that determinate Number, that also of an

Philo de Vit Mos L in p 456 * Philo Jud de Mund Op.f * Clem Al Strom L v p 2,6 * Andr. Massi Comm in Jos vi 15 Epiphan Lib de Numer Mysteris Vid Lindenbrog Not in Censorin c 7 * Phil Jud Allegor L 1, p 29 * Censor c 7 * Hippocr Aphor L " § 21.

Terent, Hecyr. Act iv Sc v. y 27, 28

indeterminate One; yet fo, as not to imply either a very great Number, or a very small one

PAR

See Gen xxx1 7, 41 where, ten Times is many Times And fo in Lev xxvi 26 ten Women, are many Women - in I Sam 1 8 ten Sons are many Sons, and in Ecclef vit 9 ten Men, many Men

See also Dan 1 20 Amos v1 9 Zech v111 23 And so in seve-

ral Places of b Plautus ten signifies many

PALMS — Branches of Palm Trees are the Symbol of Joy after a Victory, attended with antecedent Sufficient Symbol of Joy after a Vi-

ctory, attended with antecedent Sufferings

By the Mosaical Law, Lev. xxIII 40. they were used as a Token of Joy at the Feast of Tabernacles And they were used upon any solemn Occasion of Joy, as after a Victory or Deliverance, 1 Macc, XIII. 51 John XII 13

With Philo the Palm is the Symbol of Victory

And d Plutarch gives the same Signification, assigning the Reason of it, from the natural Property of the Palm-Tree to rife up against Pressure Hence Palma for Victory, of which Examples might be given in great Numbers from Tully, Plautus, Ovid, Terence, and others And

Hence the Toga of a triumphing Emperor was called Palmata, as

having Branches of Palms painted thereon

PAPs are in the f Oneirocriticks explained of Sons and Daughters And the Symbol is very adequate, the Breafts being deligned for the Nurture of Children.

Hence Job, to express that a Man hath great Substance to uphold

his Family, faith - his Breasts are full of Milk, ch xxi 24.

And in Hof ix 14 - a miscarrying Womb, and dry Breasts, fignify Loss or Want of Children.

PARADISE is a Garden of Pleasure. Such in particular was that in which Adam was at first placed, in the State of Innocence, called by the Name of Try Pleasure

From the Pleasantness of such a Place, Parad.fe is in general the

Symbol of any pleasant or happy State, as in Ezek xxviii 13

See also to this Purpose the Indian in ch viii

In Particular, as in Luke xxiii 43 Paradife fignifies, the Manfield of good Souls in their State of Separation.

POS

With Philo, Paradife is the Symbol of & Virtue conferring Prace, Ease, and Joy And according to the Indan, c vin The Fren's of Paradise are divine and useful Notions.

PILLAR is a Support and Ornament of a Building, and symbolically fignifies the chief Prop of a Family, City, or State

St Paul, Gal 11 q uses the Symbol in speaking of the Apostles

James, Cephas, and John

In h Europides — the Pollars of Families are the Mae Children

In the Onerrocriticks, Pillars fignify the Princes or Nobles in a Kingdom.

§ Pillar of Iron - the Symbol of great Firmness and Duration -

and as fuch, us'd in the Prophet Jeiemiah, c 1 18

§ Pillars birning with a clear Fire, without being destroy'd - signif., according to Artemidorus, Lib ii. c 10 That the Children of the Dieamer shall grow better and more illustrious

For, I've implies Persecution and Torment, and as Fire trieth

Gold, fo does Adverfity the Good and Valiant

This Interpretation of Pillars burning with Fire without being confum'd, greatly illustrates the Symbol of the Bush burning with Fire, and remaining unconfum'd in Exad iii 2 For, this at once fet forth the miraculous Prefervation of the Ifraelites in the Egyptian fiery Furnace, or their State of Oppression there, and then wonderful Deliverance from thence

POSTURE of Persons acting, determines, in some Measure, the Nature or Kind of their Actions

STANDING - fignifies refifting, defending, struggling, and contending for Victory - giving Affistance to Friends and the like, as in Alls vii 55 Christ is faid to be standing, when he appeared to St Stephen, as ready to affift him in his Agony To stand before another - is a Posture of Service, Deut x. 8.

1 Kin x. 8 1 Sam. xvi. 22. 2 Chi xviii 18. Luke 1 19

WALKING among or in the midst is a Posture of Dignity and Authority - of one that is bufy, and watching, and defending those whom he walks about or amongst

Thus God, to represent himself as protecting and governing

5 Phil Allegor Lib i p 33 The Perfun h Eurip Iphigen Taui and Egyptian, c. calvil and all the Interpreters, c cly the

b Plaut Mercat Act n Sc m \$2 Act w Sc n \$3 Stich Act m Sc n \$44 Amphitryon, Act 11 Sc 1 7 27 Ph Alleg L 11 p 50 d Plut Sympol L vin c 4 p 887 Ed Ald Aul Gell L in c 6. Strab Geogr L xv p 731 " Martial L vii Ep 3. Servius ad Æn. L 11. Artem. L 1 C 43 L IV. c 37. and the Indian, c 80.

the Ifraelites, faith, in Lev. xxvi 12. that he would walk amongst them. And the protecting Angel in Dan. iv 13, 23 is called a Watchman or Patroller, one that goes about to defend from any Surprize And so Homer in his Iliad, Lib 1 \$\frac{1}{2}\$ 37 has used the Symbol in relation to Apollo, of whom he says,

ος χρύσιω ἀμφιβέβηκαι κίλλαν τε ζαθίίω, τενέδοιό τε ῖφι ανάσεις, where the Scholiast explains αμφιβέβηκαι by ὑπερμαχείς. For indeed ῖφι ανάσεις, is but synonymous to it

SITTING - fignifies Ruling, Reigning, Judging, and enjoying Peace.

Thus in Judg v 10 — Ye that fit in Judgment — are the Magistrates or Judges In 2 Sam xix 8 — The King fitteth in the Gate — 1 e he is ready to execute any Duty of a King

And to sit on the Throne is always synonymous to Resgning — in the Scripture, and is so us'd by Virgil in his Æneid, Lib. vii \$\foxtar{y}\$ 169 — a Seat or Throne being the Symbol of Government

Sitting, with other Adjuncts, has a different Signification. As, To fit k upon the Earth, or on a 1 Dungbil, fignifies to be in extream Misery

To fit in In Darkness—to be in Prison and Slavery And to sit as a I Widow, is to mourn as a Widow

To fall down or profitate before another, is the Symbol of Sub-mission and Homage

See Gen xxxvii 7, 8 xxvii. 29. If xlv 14.

PROPHECY, consists not only in predicting suture Events by divine Information, but also in a publick Study and Zeal for God's Laws, the Office of the ancient Prophets being not only to reveal suture Events (which Power was rather given them to establish their Commission) but also to preach and maintain the Law of God, already established, when the Israelites for sook it, and to be zealous for it even unto Death, to the End that their Zeal and Constancy might be a Witness and Testimony against their Persecutors, of the Truth of God's Law

The primitive Notion also of a *Prophet* is to be a Spokesman, or Interpreter, or Declarer of the Mind of God to Man, as appears by comparing *Exod* vii 1, with *Exod*. iv. 16. See also *Virgil's Æneid* Lib x

¥ 175

So that to Prophecy is to bear Witness or Testimony to the Truth against Errors and Corruptions. And hence to Prophesy and to Witness are used as near a kin in several Places of Scripture.

* If m 26 xlvn 1 Lam, n 10 Ezek xxv1, 16 = Pf. cyn. 10. If xln. 7. ... If xlvn 8.

1 Job 11 8

Thus

Thus when our Savious was going to prophely that one of his Disciples should betray him, the Word used is excellent, he testified, in-

stead of prophesied, John XIII 21

So in John 1 7—to witness concerning the Light—fignifies to preach the Gospel—to be the great Prophet and Fore-runner of the Messirs So in Ast, 1 8 and xxii 15 the Apoples and S. Paul are faid to be Winnesses, because Preachers or Prophets, and in Asts xx 23 the Holy Spirit is said to witness— Siauaglicelau

See likewise I Pet 1 I

And thus our Saviour can, to the World to bear W well of le Truth to e to declire the Will of God to Men, as that P great Prophet, which whosoever would not hear should be cur off from his People

R.

RAIMENT See GARMENTS

RAIN (gentle) or Dew — the Symbol of Truth or Wisdom — of the Divine Protection, or the Effusion of God's Goodness any way—and in particular, that of his Word, as it is an Effect of his Goodness to Mankind, and the Means of making them the Subjects of his Favour

Thus in If xxvii 3 - I the Lord do keep it, I will water it every

moment, lest any burt it, I will keep it Night and Day

Again If xliv 3 — I will pour Water upon him that is this fty, and Floods upon the dry Ground I will pour my Spirit upon thy Seed, and my Bleffing upon thine Offspring In If lv 10, 11 the Dew and Rain are explained of the Word of the Lord

In Amos vii 16 — to drop the Word — is to Prophefy, the Metaphor being taken from the Symbol of Dew, because Prophecy is the

most gracious Effect of God's Favour.

In Deut xxx 2 Ram is the Symbol of pure and heavenly Doctrine

And in 2 Pet ii 17 False Teachers are called Wells and Water

In Pf lxxii 6 The Bleffings of Chift's Coming are described as the Rain that falls upon the mown Graft, and as Showers that water the Lasth And a Homer compares the Exaltation of Joy in a Man's Mind, to the More ng Dew reviving the Coin

* John vm 37 P Deut xvm 15, 19.

9 Homes Il \$ \$ 597, &c

IOI

RESUR-

Agreeably to this Account, the Ouerrocriticks explain the Symbol of

Ren or Ders, of all manner of good Th ngs 1

The Indian in ch classi, faith - Rain is interpreted of Mercy and Succession in Prayer And that if any one dreams that his Field is rained upon -11 denotes, that he shall obtain Riches, and Joy, and Mercy from God

And the Persian and Egyptian, in ch clxxii, tay - a fine gentle Sunfluy Rain is the Symbol of a general Good According to which, says the Pfalmift, Pf lxviii 9 — Thou, O God, sentest a gracious Rain apor

this e Investitance, and refreshedst it when it was weary

Hence, among the Egyptians, the great Masters of symbolical Learning, the 9 Prophet, who was the Supreme of all the Religious Orders, carried in his Hand, as a Symbol of his Office, upon the folemn Processions, a Pitcher, idesion, as being the Disposer of Learning, which is as Water, Rain, or Dew to the Soul

§ Shower tempestuous may be the Symbol of War

Thus Pindar compares War to a Shower And thus Hannibal the Phancian compares in Plutarch, Fabius Maximus the Cunstator, hovering upon the Hills to avoid a Battle, and afterwards coming down to fnatch the Victory out of Hannibal's Hands, and to fave the other Reman Army — to a Cloud upon the Top of a Hill, breaking out afterwards into a Shower, with Storms and Flashes.

The RAINBOW was instituted by God himself, as the Symbol or Sign of his Covenant with Mankind after the Flood, wherein he had destroyed all Mankind, excepting Noab and his Family

By the Rambow, as a Symbol or Token of the Covenant, he promiled not to destroy the Earth any more by the Waters of a Flood, and that upon the Sight of it he would be mindful of his Promife,

Gen 1x 9-17.

So that whilst this World lasts, it will be a Token of God's Reconciliation with Mankind, and consequently, that he will not bring them wholly under his Anger, to deftroy them.

So that in general, it is a Symbol of God's willingness to receive Men

into Favour again.

The common Bow hath been shewn to be a Symbol of War and Victory But the Rambow hath two notable Properties which make st fit to be a 'Symbol of Peace

For, first, its Rundle or Part which should look towards the Object aimed at, is always turned from the Earth, shewing thereby, that it aims not at Men, as we know that the pointing of the Sword downward is a Token of Submission or Surrending

And then, fecondly, it both no String, which shows that the Master will not shoot, so that a "Bow unbent, or without a String is a pro-

per Symbol of Peace and Friendship

Hence the Rambow, howfoever it appears, is according to Artemdorus, L 11 c 39 always accounted Good to them that are in great

Poverty, or other ill Circumstances

And all this is fuitable to the natural Properties of the Rayabers, for it never appears but when there is a gentle Run with the Sun shining, which kind of Rain is never known to do any Haim, but much Good

TO REAP See HARVEST.

REED - There are two Things mentioned in Holy Writ, whereby Men

may Measure - a Line and a Reed

The Line, nach, implies constantly a Division, and giving of Posfession into new Hands, because it is the Instrument by which the Lands of conquered Nations are divided, as in 2 Sam viii 2 Lam 11 8 Amos vii. 17 If xxxiv 11-17 The Division of a Land into new Lots, supposing a late Conquest, and its being divided, to be inherited by new Mafters, Nahum iii 10

But the Reed, as it is also us'd about Lands, so it is chiefly employed about 'Buildings, of which there are frequent Examples in the Prophecy of Ezekiel, especially about the Temple In Zech 11 1-5 a Line is used to measure the whole City, and the Prophecy explains it felf, that it is in order to have Jerusalem newly inhabited

And the profane Authors have Expressions which shew, that a meafuring Reed or Lim, is to take Possession of the Things measured y And hence, from agn, a Cane or Reed, comes ap, to acquire or pof-

SPS

This Use of a Line or Reed explains the Kardy or Rule upon which St. Paul argues 2 Cor x 13, 16 — the faid Rule fignifying those Churches to which he had the fole Right by first Occupation

§ Staff of Read — is a Support or Affistance that will not last long

or be firm, as in Ezek xxix 6 2 Kin xviii 21

A golden Reed for Measuring, denotes that what is measured by it shall be glorious and permanent

R Clem Alex Strom L vi. p 269 & Porplar de Abst n L iv. §6 Findar Isthia Od vi Plutarch Vit Tab.i Fol 37 Ed Ald. ! See Gousset Voc pup

[&]quot; See Spincer of Prod gies, C 11 \$ 7 P 157 י Vid Schinale" Voc קנה See the Oracle given to the Lacedemon in Heroactic, L 1 c 66 L, ii c. 6. Stephan de Urb , Teren Said y Exeris-

RESURRECTION, when used symbolically, signifies, according to the Oriental Interpreters, a Recovery of fuch Rights and Liberties as have been taken away, and a Deliverance from War, Persecution, Affliction, and Bondage

The Indian, in ch v faith - That to dream of feeing Persons rise from the Dead, denotes that there shall be a Performance of Justice in that Place,

which is the Scene of the Vision

102

The Perfian, in cb vi faith, - That fuch a Dream fignifies a Freedom from Slavery and Afflictions. And the Egyptian, ch vii. - That it fig-

nifies a Release of Captives, and a Deliverance from War

What is faid in Ezekiel, c xxxvii 11-14, is altogether conformable to these Notions The Resurrection there spoken of being to be understood, as it is there also explained, concerning a Deliverance of the Jews from Thraldom and Captivity, and a Restoration of them to their own Land For when Resurrettion is spoken of a Political Body, it is to be understood proportionably of a Political Resurrection of that Body in the like Power.

And so Latin Authors have us'd the Word refurgo, as appears from 2 Ovid, 2 Plin, and 5 Terence.

To RIDE - To what has been faid concerning Riding under the Word

-Horse - may be added the two following Stories

The first is out of c Procopius, who says, he heard a Roman Senator fay, that in the Times of Athalarick, who reign'd in Italy, an Herd of Oxen passing through the Market, one of them rid a brazen Bull, and that a Tuscan Pensant said thereupon, that some Time or other an Eunuch should subdue the Tyrant of Italy. This, he says, was fulfill'd by Narses an Eunuch, General under Just man

The next is a Story out of the Turkish History That Nation still minds Dreams, and some of them study very much the symbolical

Language

The Story is of Othman the IId in these Words _ " One Thing is " worthy of Note, a little before this Tumult happened, Othman "dream'd that he rid a Camel, and being mounted he could not " force him to go by fur Means or Stripes, and that then descending " in a Rage to revenge it with his Sword, the Body of the Beast va-" nished, leaving in his Hand only the Head and Bridle, at which "Dream being exceedingly troubled, he the next Day fends for one of his Wizards to interpret it, but he refused, persuading him to

2 Ovid F-ft L 1 y 523 ² Plin N Hift I xv c 32. Terent Hecyr. Act 1 Sc IV y 12. ' Procop Hist Mat c xxi " apply 44 apply himself to the Mifrit, which he did, and had this Interpretation, " That the Camel fignified his Empire, his Riding, his Abuse of in Government, his Delcention of Alighting, his Depoting; the " Vanishing of the Body of the Beast, the Revolt of his Subjects, the

" Head and Bridle remaining in his Hand, only a bare Title, and 66 that he should shortly die and lose his Empire, the empty Name

" only of Emperor accompanying him to his Grave "

ROD, or SCEPTER, or STAIR, is the Symbol of Power and Government, and fo is taken for a King or powerful Man

It is so explain'd by the Onemocriticks in ch cxxi, clx, and ccxv

And is so taken in a Æschylus

In Latin Authors Sceptium and Virga do likewise often denote

Power

In If x 5 the Afform is called the Rod of God's Anger

In Fer 1 11 A Rod of an Almond Tree is explained, by the Targum, of a King haltening to destroy, because the now, Almord Tree is an hafty Budder, having its Name from שקר to baften, or to do Evil, or

to watch for that purpose, as in If xxix 20

Amongst the Pagans, the Magicians and Augurs in their Divinations made use of a Rod, Scepter, or Staff, which they commonly pretended f was given them by some God for that purpose And thus when Hefiod pretends that he was inspired by the Muses, he says they gave him & a Scripter of Bry

And Palles heiself, in Homer, h makes use of a Rod to act the Magical Trick of changing Ulifes nto a Beggir. And again to restore

him

And thus in Opposition to the Rods of the Magicians which they used in their Inchantments, God commanded Moses to make Use of his Rod or Walking Staff, in the Working of the Miracles in Egypt, and which is therefore called in Exod xvii 9 the Rod of God

As to the Manuell Rod or Staff amongst the Heathen, there is a

Gradation of its Power in the History of Tirefias

When Tirefias was alive, and lost his Eyes, but hid given him, instead thereof, the Faculty of a second Sight, that is, of Prophetical Visions and Divination, he had at the same time a blue Staff delivered, which was a Badge thereof When he was dead, and an Oracle was fet up in his Name, K Homer takes from thence an Occasion to inform us, that Proferpina had given his Soul an eminent Privilege

^{*} Æsch Suppl y 255 E Heliod Theogon y 30 ' Hom Odys 7. v. 172,

See Jamblich de Mister Æg § m c 11 1 Hom Odyli , x 429 7 1 456. Hom Odysi x. y 493, &c

104

above all others, to have still Wisdom, that is, Knowledge of future Things And for that Reason Ulyfes in the Necromancy was only to confult that Soul, which alone was able to give him a fatisfactory Oracle, When therefore that Soul appears, Homer observes ! that it had a golden Scepter, which is therefore the Badge of the Power of Divination which Proferpina had given him Now a golden Rod for Divination fuits the immortal State of the Soul, and shews, that by the golden Scepter, Homer understood that Tirefias had thereby received some more eminent and durable Power of Divination than he had when he was alive, and had only a plain Mantical Rod or Staff, and that the Oracle of Tiresias would subsist perpetually. Wherein, though Homer was mistaken, that Oracle having ceas'd before m Plutaich's time, yet the Poet spake according to his Conceptions of the Things So that Tirefias, when dead, has a fuitable Symbol of Divination among the Souls, as Homer observes, that Mercury had an inchanting Rod of Gold to conduct the " Souls to Hell, and perform some other Feats, but not Divine, · Apollo who gave it him having made that Exception.

The Egyptian Hieroglyphick of a Scepter with an Eye on the Top of

1' - denoted a wife King or Government

In Ezekiel, c, xxxvii \$\forall 16 a Rod, from the Allusion of the Hebrew Name of it, to that of a Tribe which is wow, is used symbolically with the Name of Judah, to lignify that Tribe, with all its Adherents, as another, with the Name of Ephraim, to denote all the Apostate Israelites,

S.

CACKCLOTH See under GARMENTS.

SALT hinders' Flesh from Corruption, and makes it keep, and is therefore us'd fometimes to fignify Incorruption, Eternity, perpetual Duration

Thus in Numb xviii. 19 - all the Heave Offerings of the Holy Things, which the Children of Israel offer unto the Lord, have I given thee, and thy Sons, and thy Daughters with thee, by a Statute for ever It is a Covenant of Salt for ever. So again 2 Chron xiii 5 The Lord God of Israel gave the Kingdom to David for ever by a Covenant of Salt

And thus Lot's Wife being chang'd into a Pillar of Sait Symbolically shew'd, that she was a standing or perpetual Monument of the Judgment of God against those that mistrust his Power and Goodness

Agreeably to this is our Saviour's Discourse in Mark ix 48, 49 he fays, that the Torments of the Wicked shall be like that of those that are gnawn by an immortal Worm - which relates to their Conscience, - and that they shall be tormented also by an unquenchable Fire - which relates to their Body He then proceeds - for every one shall be salted with Fire, i e every one shall be salted with that ve-

ry Fire which torments him

This is to prevent an Objection, how can their Body hiblist therein? Yes, fays he, because that Fire shall have a Salt therein, which will make their Body incorruptible Then he adds, by way of Proof and Illustration - and every Sacrifice shall be salted with Salt, that is, the Wicked shall be made, in that Torment of Fire, a Sacrifice of everlasting Holocaust to the Divine Justice - God having given an IIlustration and Proof thereof in the typical Law, having therein commanded that all Sacrifices should be falted which were offered by Fire, Lev. 11 13 Ezek xli11 24 The next Words - Salt 15 good, &c. may be faid to be a kind of Digression or Explanation, as thus Tho' Salt may fignify the Perpetuity of their Torments, yet there is a good Salt, a Symbolical Signification thereof to a good Purpole, for as ye are the Salt of the Earth, which is to be supplied from Matt v 13. so ye may fave the Earth or Men to eternal Salvation, but ye must take Care to preserve its Savour, or else as unprofitable ye shall be rejected.

Salt being thus the Symbol of Perpetuity, is put fynonymous with Brimstone in Deut. xxix 33 - and the whole Land thereof is Brimstone and Salt, and Burning, that it is not fown - Which alludes to the Salt Lands frequent in Africa, Ai abia and Persia, which bear nothing growing on them So in Judg ix 45 Abimelech having overthrown a City, fowed it with Salt to curfe it, that it never should be built again So Pf cvii 34 according to the Original - a fruitful Land into Saltness

See Ezek xlv11 11 Jer xv11 6 Zephan 11 9

SAND of the Sea may be confidered two Ways, either implicitly, as the Sand of the Sea is the same as the Sea Shore, or else as it is an aggregate Body of innumerable Individuals.

Sand of the Sea in the first Sense implies, according to Artemidorus, L 11 c 43 Hope and Safety to Persons in Distress, upon the Account of Persons toss'd in a Tempest being glad when they can see the Shore

The fecond Sense of the Sand of the Sea is obvious, to fignify any great Multitude, oi indefinite Number

So God promised to Abraham, that his Seed should be wishout Number, under this Similitude Gen xxii 17 xxxii 12

¹ Hom Odyst A ygr m Plutarch. de Def Orac p 293 * Hom Odys w y 3. Hor L. 1. Od. x. · Hom, Hymn in Merc, \$ 530, &c.

And the Similitude is often us'd of Israel, as i K iv 20 and in general of an / Multitude, as in Gen xli 49 If x. 22 Josh xi 4 i Sam xiii 5 2 Sam xvii 11 Jer xv 8 Hof i 10

The Similitude is also us'd by Homer II L. 11 \$ 307 And Pindar gives this Reason of the Similitude — because the Sand is to us innumer able

Therefore in Euripides P anaelbuffor the Numberless, are the common

People which are of no Account.

Scorpion is explained by the 9 Oneirocrit.cks of a wicked Enemy, or mischicvous contemptible Person For the Scorpion is constantly shaking his Tail to strike, and the Torment caused by his Sting is very grievous.

Hence Ezekiel, c ii 6 compares the wicked Ifraelites to Scorpions And the Author of the Book of Ecclefiaficus in ch xxvi y 7 compares a Man that hath a Shrew to his Wife, to one that taketh hold

of a Scorpion.

Terrestrial Scorpions are of all the most : hurtful

In the Arabian Authors, there is the following Account which ex-

plains the Symbol of the Stinging of a Scorpion

"Adhed, last Khalife of the Fathimites in Egypt, a little before his Deposition, dream'd, that a Scorpion coming out of the Mosque stung him The Interpreters said, that a Man coming out of that Mosque should either deprive him, or kill him The Event was, that Saladin designing to depose these Chalifes, in Favour of those at Bagdad, did assemble all the Doctors of Cayro, as in a Synod, and that the Sophi Nagmeddin, Rector of the Mosque, did therein declare the Fathimites unworthy of the Chalefat, and so they were deposed Such was the Sting of that salse Doctor, who before, being examined by the Chalife, was thought out of Scorn unable to do any Harm

Note, The Scorpsons, as well as the Locusts, burt only for five * Months

SCYTH, or Sickle. See HARVEST

SEA See under WATERS.

SEAL See SEALING

SEALING has several Acceptations.

I It denotes Preservation and Security. Thus in Cant iv 12 a Fountain seal'd — is a Fountain carefully preserved from the Injuries of

Weather and Beasts, that its Water may be preserved good and clean.
In Job xiv. 17 Sins sealed up in a Bag — fignify, that as Sin shall be forgot

And thus for the greater Security the Stone at the Mouth of our

Saviour's Sepulchre was fealed with a Seal.

2 It denotes also Propriety, from the Custom of sealing Goods and Servants when they were bought, that it might be known to whom they belong'd.

3 Sealing may denote Secrecy and Privacy, Men fealing up those

Things which they intend to keep fecret

Thus a Book fealed— is a Book whose Contents are secret, and have y for a very long Time been so, and are not to be published till the Seal be removed Horace has us'd the Symbol, L 1 Epist xx y 3

And in If xxix, 11 a Vision like to a Book sealed - is a Vision not

understood

4 Sealing sometimes signifies Completion and Perfection, because the putting of the Seal to any Instrument or Writing completes the Matter about which it is, and finisheth the whole Transaction

Thus concerning the King of Tyrus, fays the Prophet Ezekiel c xxviii 12 — thou fealest up the Sum [or Measure] full of Wisdom and Glory—that is, thou lookest upon thy felf as having arrived at the

highest Pitch of Wisdom and Glory.

Thus the Arabians call the Alchoran — 2 the Seal of God's Promifes, as being, according to them, the Completion or Perfection of God's Promifes — and Mahomet, the Seal of the Prophets, as being according to them the greatest of the Prophets, after whom no more are to follow

5. Sealing fignifies Affent, Confirmation, and Authority, from the Use of a Seal's being put to Decrees, Diploma's, Covenants and Wills

Thus in Nehem ix 38 — The Princes, the Priests and Levites, to shew their Assent to, fealed the Covenant. And Sealing has the same Signification in John in 33

In Efther, c viii 8, a Writing feated with the King's Seal — denotes the Will and Pleasure of the King, and that it is unalterable, not to

be revers'd

Weather

And hence a Person sealed — signifies a Person authorized and commission'd — as in relation to our Saviour — concerning his giving that Meat which endureth to everlasting Life — says St John, ch vi. 27 — him bath the Father sealed

[°] Pind Olym 2 P Eur Helen 1695 Idem Ion v 837 See tle Perfian, c 285 Artem L n c 13 Plin N H L xi c 25 Boch Hieroz p 639, 640, 642 Bochart Hieroz p 934 Herbelot tit Adhed & Fatherman Bochart Hieroz p 639, 640, 642.

γ Λόγοι κὸ φύπα π βιβλίου τ-φεωγισμθώνν παλαιώταζον δηλοΐ Hor Ap L 11 Hierogl 25 Ε Herpelot tit Abou Maaschar.

Hence the bearing of a Ring or Seal is a Token of an High Office See Gen xlL 42

SEE

And therefore in * Aristophanes — the giving of a Ring to a Person is making him chief Magistrate or High Steward — and the taking away of the Ring the discharging him of his Office

And to the same Purpose speak the Persian and Egyptian Interpre-

ters in ch celx concerning a Ring or Seal

6 Sealing fignifies Hindrince and Restraint, to put a Cessation to, or stop the Essect of any Design Thus in Job xxxvii 7 God is said to seal up the Hand of every Man — 1 e to hinder their Work by Storms and wer Weather, or to restrain their Power

And so in Job ix 7 he is said to feal up the Stars, that is to restrain

their Influences.

And thus in b Æschylus - Thunder sealed up - is Thunder restrain'd, not us'd, or laid aside.

To SEE is in feveral Places a Prophetical Expression, shewing the proper

Work of the Prophets.

For in 1 Sam. ix. 9. — he that was in those Days called a Prophet, was before-time called a Seer, and therefore their inspiration when it was given them by Symbols, comes under the Name of Steing or Vision, as in Numb. xxiv 4, 16.

And this is the very Style of the Heathens as appears from Euri-

pides and d Virgil.

§ Verbs that belong to the human Senses are often put for one another, in

the best Authors.

Thus to fee a Voice — is an Expression us'd by the facred Writers, and by f Æschylus.

Aristophanes uses & piveau & Svege'- tafte the Door - instead of, feel

the Door

And Petronius, a nice Author as to Matter of Style, hath us'd the fame kind of Expression, who saith — necdum libaveram cellulæ limer For another Instance of the Rule see Lucretius, B 1 \$645.

5 The Eyes oftentimes sympathize with the Affections of the Soul, and therefore to fee — in Scripture — frequently signifies to rejoyce or be grieved, according to the Circumstances of the Person affected.

Thus old Simeon, when he saw our Saviour, said, Lord now lettest thou thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation That is, I shall now die in Peace, or with Joy, because I have seen my Saviour

So

So in Pf lxv1 18. — If I regard Iniquity in my Heart, the Lord will not hear me That is, if I take Delight in Sin, God will not bless me

In like Manner, as to the Affection of Soirow, — 2 K vii 2 — thou shalt fee it with thine Eyes, but thou shalt not eat thereof That is, thou shalt have the Sorrow not to enjoy the Benefit of it

See also 2 K xxII 20. Esther VIII 6 Pfal CXII. 10 1 Sam. II. 33

Deut xxvIII. 34.

So in profane Authors, in relation to foy—h Pascere oculos, to feed the Eyes—fignifies to take a Delight in seeing 1 In oculis gestare, to carry or have a Person in one's Eyes, is to love him dearly, to desire to have him always present.

And in relation to Sorrow - a Thing done before the Eyes heightens

the Grief, as in k feveral Places in I Terence, and m Virgil.

After the same Manner, according to the Circumstances, are many Expressions of Holy Writ, in which God is said to behold, see or regard, to be understood. As when in Luke 1. 48.— the Virgin Mary saith—be bath regarded the low Estate of his Hand-maiden—the Meaning is—he hath taken a Delight in, or hath savoured the low Estate of his Hand-maiden, so as to account her worthy of the greatest Homour.

And on the other hand, our feeing God, denotes the large and clear Knowledge we shall have of God, the unconceivable Pleasure of contemplating him, the Joy of loving, and of being loved by him. All which is very fitly represented by feeing. Because this of all our Senses is the most Noble and Resin'd, the most Critical and Exact, the most Perfect and Comprehensive, the most Unwearied and Inquisitive, and the most Desirable and Delightful

SEPULCHRE: See under BURIAL.

SERPENT. See DRAGON - under - BEAST.

SHIELD — to be well arm'd, especially with defensive Arms, gives Courage and Confidence, and Boldness to attack or undertake any Thing

Thus Horace, speaking of the Boldness of him that first ventur'd to Sea, saith that his Breast was arm'd with treble Brass, L. 1.

od m

Hence the Shield is with the Oneirocriticks a Symbol of Courage. In

^{*} Aristoph Equit b Æschyl. Eumen v 830, &c Eurip Helen v 755 Virgil Æn L. vi. v 86, 87. Exod, xx, 18. Æschyl. Prom. v 21

Terent Phorm 1 Terent Eunuch. * Terent. Heauton. --- non mihi per faliacias adducere ante oculos? Ter Eun. Quæ mihi arie oculos coram amatorem
adduxishi tuum Elsewhere the Grief it self is expressed As in Phorm Act v Sc ult.

64. See Servius in Virg. En. L. 1, \$118. and in Fn. L. 11. col. 585.

c 233 they say it betokens Intrepidity - and that if a King sees a Shield in his Dieam, it denotes a flout Commander under him against his Enemies luch a General being the Shield of a King, n & work es wedownor creibn ru क्ष्यात क्षेत्रक कार्य

So in Elchylus, the Adulteress Clytemnestra is confident, that as long as Ægisthus, her Lumina, y, shall blaze in her House, he will be her

Protestor and Shield, and drive away all Fear n

Thus in Pf xviii 2 David calls God his Shield, in the Hebrew pap from 122, to protest, cover, defend And in Pf xxxiii 20 God is called the Help and Buckler, the offensive and defensive Arms of his People

SHIPS (Merchant) signify the Merchandise and Treasure which they bring, and are therefore the Symbols of Profit

In former Times the Ways of Trade were generally carried on by the Means and Work of Slaves And therefore in the Onen ocriticks. Ships denote Riches procur'd to a Person by the Labour of his Slaves

Islands, as has been shewn, are standing and fix'd Places of Commerce and Riches But Ships are only transfient, moveable Instruments to procure and bring them And therefore Ships denote moveable Riches and Wealth.

See HARVEST SITHE

IIO

SILENCE metaphorically fignifies any ceafing from Action

So the Moon is faid to be P Silent when she is in Conjunction, and so gives no Light

So Silence in War 9 is a Ceffation from Acts of Hostility

And so likewise when the Sun stood still at the Prayer of Joshua, cb x 12, 13 the Sun, in the Original, is faid to be filent, te not to perform his usual Course. And thus in Pliny, Heaven is faid to be Silent when no Wind is stirring

Silence, in the Auspicia, was when nothing Foreign was observed, which might hinder the true Observation of them And therefore it was a solemn Form, before any Observation was made, for the Augur

to alk a proper Person, if there was Silence.

During the Sacrifices of the Heathens, Silence was required of all the Worshippers, excepting the Priests and Cryers, who only spake the Words of their Rituals This was called Eυφημία and Σίγη, and the Formula of the Romans, was Favete Linguis

Hence,

Hence, Sacrum filentium in " Horace, and Theophraftus reckons it is Part of the Character of a filthy Fellow . to speak when he is facrificing So that if any one made any Prayer in the mean Time for paiticular Favours to himself, he prayed filently From which some took the Liberty, not being heard, to ask y unreasonable Things Ipon which Account, to hinder such foolish and unreasonable Prayers, Pythagoras commanded his Disciples to 2 speak aloud when they prayed

As for the Jews - Silence was observed in the Temple during the offering of Incense, at which Time the People stood in the Courts of the Temple, and falling upon their Knees prayed every Man to himfelf, whereas during the other Parts of Divine Service, there was a great Noise of musical Instruments and Trumpets

See 2 Chron xxix 25 - 28 Lake 1 10 Upon this Account Silence

before God, and a Selent Soul may be Symbols of Praying

SITTING - See under - POSTURE.

SIT

To STAY. See - to KILL.

SMOKE, considered as bindring or obscuring the Sight, may signify gross Errors, which obscure and darken the Understanding

§ When consider'd as a Thing of 10 Substance, and that quickly disagrapears, it then fignifies 2 Ambition, and the vain Promises of Cour-

§ When confidered as proceeding from Interse offered to God, it is the

fame as a Cloud of Covering or Protection

§ When considered as proceeding from the only, it then fignifies, according to the b Onerrocriticks, Diseases, Anger, Punishment and War

And agreeably to this Smoke is in "Virgil explain'd of War

And in the facred Writings, Smoke is for the most Part the Adjurtt of War and Destruction

See Gen xix 28 Josh viii 20 Judg xx 40 Ps xxxvii 20. If xiv 31. To which may be added, those Places where Smoke is faid to come out of God's Nostrils, as in Deat xxix 20 2 Sam xxii 9 Pf xviii 8 lxxiv 1 for that is the fame as his Anger, according to the constant Rule of the Poets.

^{*} Æschyl Agamemn v 1443 See the Persian and Egyptian, c. 180 r Plin Nat Hift. L xvi c 39 and L xviii c 31 4 Livy, L. xxxvii c 38 1 Plin Nat Hift L xviii c 28 fin * Tuliv de Divinat. L. 11. Vid Fest Voc Silen-Eurip Iphigen. LIO.

[&]quot; Horat L 11 od 13 y Perfius * Theophr chap week duggering Sat 11 \$ 6, 7. * Apud Clem Alex 2 Hor L. 111 cd 29 \$ 11, 12. b The Indan, c 159 and the Perfan and Egyptian, Martial L iv Ep 5. £ 29, 160, and 284 · Virgil Æn L vii > 76 --- 81

d Xola word piv) nathiace

Disce, sed Ira cadat Naso.

SNO

f Fames & mora bilem in Nasum conciunt.

Hence Virgil,

8 - premens volvit sub naribus ignem

And Martial,

h Fumantem Nasum vivi tentaveris Ursi.

In Pindar, Smoke likewise signifies Anger — He says this the Lot of a good Man to bring Water against the Smoke to them that Quarrel—that is to make Peace when Men sall out

§ A House filled with Smoke — denotes & Punishment from Persons in Authority, or the supreme Power.

Snow, according to all the oriental Interpreters in th. 191. — denotes Powerty, Cares, and Torments — And again — that to dream of Snow falling upon a Place, where there us'd to be none — fignifies Fertility in that Place And in Persia, as Tavernier says, they guess at the Fruitfulness of the following Year, by the Fall of the Snow.

Song (new) In Hosea ii. 15. Singing implies the miraculous Assistance and Manisestation of God's Favour——And she shall sing then as in the Days of her Youth, as in the Day when she came out of the Land of Egypt.— Where the Targum saith—I will work Miracles for them, and perform great Acts as in the Day when they ascended up out of the Land of Egypt.

Thus a Song is upon the Account of a new Subject of Thankfgiving,

and therefore denotes a great Deliverance

So in Pf xl. 3. — be has put a new Song in my Mouth — is the same as if it had been said — he has wrought a new Work of Salvarion and Favour towards me, which requires this extraordinary Return of Thanks.

Sores or Ulcers — The Symbol of Sores or Ulcers is very analogous to the Vices and Guilt of the Mind For as the Habit or Clothing shews the Quality and Fortune of the Person, so the Affections of the Body can be us'd only to denote those of the Soul The Proximity of the Clothing is thought to be sufficient to affect the Body, and the

close Union of the Body must certainly affect the Soul Hence comes the general Opinion of the Oriental Nations, Pagan and Mahometan, that the Dirt of the Clothes makes the whole Man impure, which is as old as the Times of the Patriarchs before the Mosaical Dispensation

A Sore therefore fignifies an Unclearness, a Sin or Vice proportion-

able to the Properties of the Sore

This is thus proved from Holy Writ

First, in Deut. XXVIII 35 "EARGO TOVEGOV, an eating Sore is faid to be the Punishment or Curse for Disobedience And thus, as in the Hobiew Style, the Work is taken for the Reward, and the Reward or Punishment for the Work, the Sore may represent the Guilt

And hence Job's Friends, from the Greatness of bis Sores, did agree about the Greatness of bis supposed Sins, and taxed him accordingly

Secondly, a Sore, Leprofy, or running Sore, were the visible Marks which not only drove a Man from coming into the Prefence of God, but also forced him to go out of the Camp, and the Society of Men

And therefore a Sore may very well fymbolically represent that those who are plagued with it are driven away from the Presence of God, and become abominable in his Sight, and unfit for the Society of Christians, which we know in the Christian Religion arises not from any bodily Infirmity, but from the Ulcers of the Soul, the Sins and Wickedness of Men

Thirdly, Sores or Ulcers symbolically signify Sins, because in the Hebrew Phrase and Notions, to beal signifies to pardon Sins, and to pardon

the Sin is equivalent to healing

Thus in 2 Cbr xxx 20 Hezekiab having prayed that God would excuse and pardon those who had eaten the Passover without being sufficiently purified — The Lord hearkened to Hezekiah, and healed the People

Thus in If his 5 by our Saviour's Stripes are we bealed

And in If 1 6 Wounds, Brusses, and Sores are Sins — the binding up of them fignifies Repentance — and the healing up, Remission

Agreeably to this, Philo observes, That the Leprosy k is the Symbol of

the Sins of the Soul

§ As for the Exposition of the Onen occuticks — they all say — That Sores and Intosthi mes signify the Acquisition of Riches, with Envy, and to the Prejudice of the supreme Power — and that too with Shame and by Stealth See ch cv, cvi, cvii

§ Upon the same Principles that Soies are Suis, may the Leaves of a Tree be the Symbol of Remission of Sins, or divine Pardons, and so of

the divine Favour confequent thereupon And this

First, As Leaves of Plants are used medicinally to heal the Sores and Brusses of Bodies

Philo de Immutab, p 210

IIS

Secondly, As they have been us'd in religious Purgations or Ex-

SOR

In the Mosaical Law there was one general Kind of Sacrifice commanded for Purgation, which confisted of an Heiser sacrificed and burnt to Ashes, with which and Spring water, a Lee was made to

ferve many Sorts of Purgations

When this Heifer was burnt, Cedar and Hyssop, with Scarlet Wooll, were thrown into the Burning, and when Purgations were made with the Water, a Branch of Hyssop was us'd to sprinkle it, Num xix 6, 18 Also in the Purgation of the Leprosy, the like Branches of Cedar and Hyssop, with Scarlet Wooll, were us'd, Lev. xiv 4, 6, 7. Hence in Pf is 9 Purge me with Hyssop and I shall be clean, wash me and I shall be whiter than Snow Which Ceremonial Rite is symbolical, and grounded upon the abstersive or purging Virtue of the Hyssop

As for the Pagans, they us'd Herbs feveral Ways in Sacrifices and

Purgations

Porphyry says, ! The ancient Way of Sacrificing was to offer Grass and

Branches

m Pluny is of Opinion, that the Thus or Frankincense was not used in the Times of the Trojan Wars for a Persume or Incence in religious Rites, but that they us'd the Smoke of Cedar and Citrus So the ancient Romans in the Times of Romalus us'd the n Myrtle in their Purgations, and Bay likewise was thought to explate , and P Savine was used to the same purpose.

Hence came the Use of Crowns in Sacrifices, and these were us'd not only by them who offer'd, but upon the Statutes and Altars too,

to make the Gods propitious 9

Eusebius also makes mention of offering Herbs and Leaves as the

most ancient Way of Sacrificing among the Heathens

All which Practices proceeded from the Confideration of the natural Virtues of fuch Plants, which by a Similitude or Analogy, between the Ulcers or Pains of the Body to the Sins or Guilt of the Soul, they applied in religious Rites, as appears from Proclus and Jamblichus.

Thirdly, Leaves ferve for Covering, and so may be Symbols of a

Sins, when grievous and ripe for Punishment, are faid to be before God What therefore covers them makes a Propination. Upon this

Score, the Cloud of the Incense which covered the Mercy Seat when the High Priest went into the Sanctuary, is said to prevent his Death, Lev xvi 13 God would have a kind of Veil to stand before the High Priest, that he might not, as it were, see God Face to Face, which was a Privilege only granted to Moses

So in Pf xxxii i Blessed is he whose Transgression is so given, whose Sin is covered, and in Pf. lxxxv 2 Thou hast forg ven the Iniquity of thy People, thou hast covered all their Sin, wherein pardon and coverng

explain each other

Further, Sta is Nakedness in the Style of the Holy Writ, and the Consequence of it is Shame Thus in Exod xxxii 25 when the People had committed Idolatry - Moses saw that the People were Naked, for Aaron had made them Naked, to 2 Chr xxviii. 19 Ior be made Judah naked, and transgressed sore against the Lord What therefore covers Man, takes off, or at least lessens his Shame. When therefore Adam had finned, he endeavour'd to palliate his Shame, by covering his Body with Leaves or Boughs. But God, who was merciful, though he cuts'd him in some Things, yet he favoured him in others, and upon his Confession, which was a Token of Repentance, he clothed him 'Tis probable that God instructed him to offer up some Victims for his Sin, and thereupon commanded him to clothe himself with the Skins, which by that were ndeed a Mark of God's Reconciliation, but shewed still that the Guilt was not so quite remov'd, but that he continually flood in need of the Divine Mercy, and that his own Invention of the Covering of the Leaves was not that which could cover his Sin, but that which God allow'd.

See - under - TREES

STAFF See Rod.

STANDING See under - POSTURE

STAR To what has been faid concerning Stars under — Light — may be added the following remarkable Dream explain'd by the Arabian Writers, and to be met with in Herbelot, Tit — Toumenabkan and Timour

Toumenabkan, Prince of the Moguls or Oriental Tartars, had, by one

of his two Wives, twin Sons, Kilkhan and Fagiouli

This Fagrou's dieam'd one Night that he faw, proceeding out of his Brother's Bosom, three Stars which arose successively, after which a fourth arose more glorious than the rest, whose Rays enlighten'd the whole Surface of the Earth

From this Star came out others, which had a bright Light, but

far inferior to the other

This great Star being fet as well as the three others, gave place to

Porphyr de Abstin L 11 § 5 m Plin. Nat Hist L xiii c 1
Plin Nat. Hist Lib xv c 29 ld L xv c 30. POvid Fast
L 1 × 343 Plaut Trinuma Act I Sc 11 Merc Act IV Sc. 1
Procl. de Magia. Jamblich de Myst, § 1, c 15 § v. c 23

STO

SWO

117

those less Stars, which cast their Beams upon several particular Parts of the Earth

Fagrouli having had this mysterious Dream and awaking, thought upon it in his Mind, and was again overcome with Sleep, and dream'd a second Time, and saw seven Stars, which came out of his own Bosom, following one another, and taking each a particular Turn in Heaven

These seven were followed by an eighth, whose Greatness and Light far exceeded the rest, and indeed enlighten'd all the Parts of the World, and produc'd a great Number of other Stars, which took their several

Turns after the great one had finish'd its Course

Having consulted his Father thereupon, well skill'd in Oneirocrify, he called his Son Kilkhan and explain'd them thus. That according to the first Dream, out of the Progeny of Kilkhan should arise three Princes which should posses the Empire of the Moguls, and should transmit it to a fourth, who should Subjugate a great Part of the World, and divide it amongst his Children. And accordingly these were Coblaskhan, Bortan Behadir, and Jesukas Behadir, and the fourth Ginghizkhan, who accordingly divided his Kingdom and Conquests to his Children.

As to the second, that out of Fagrouls should arise seven Princes possessing an absolute-Command in the Armies under the Authority of the ithen reigning Mogul Emperors, after which an eighth should arise in direct Line, who should be the greatest Conqueror in the World, and leave a numerous Posterity, whose Princes should reign to the End of the World Now these seven were accordingly the chief Captains of the Moguls, and the eighth wis Timour, or Tamerlan, that great Conqueror, whose Posterity still reigns in the Indies under the Name of the great Moguls

Upon this Exposition the two Brethren agreed, that the Empire should remain in Propriety to the Posterity of Kilkban, the Elder, and that the Command of the Armies should always be in the Hands of Fagioul, the Younger And this was so exactly observed by their Successors till the Times of Tamerlan, that, notwithstanding his vast Power, he long resused the Title of Khan, or Sultan, and only took that of Emir, or Commander, until the Death of Soiourgatmischkhan

Sultan of Cather descended from Ginghizkhan.

STING is equivalent to the Poison which it contains, and transmits into the Wound it makes

In Scripture, Poison, Laes, Error, Delusion, Curfes, Gall, and Mis-

chief, are synonymous, the former being the Causes of the last

So in Pf cxl. 3.— Adders Poison is under their Lips—is to be explained by Lies or Curses, as in Pf lviii 3, 4—They go astray, as soon as they be born, speaking Lies Their Poison is like the Poison of a

Serpent They are like the deaf Adder that stoppeth her Ear And in Pf xiv 5 With their Tongues have they decesved, the Posson of Asps is under their Lips, their Mouth is full of Cursing and Bitterness. For the Sting of the Scorpion, see under — Scorpion.

Siones (precious) See Gems

STONE (white) The most ancient Way among the Grecians of giving Sentence in Courts of Judicature was by black and white Pebbles call'd Yspoi. They who were for acquitting a Person tried, cast into an Una a white Pebble, and those who were for condemning him a black or e Ovid has taken Notice of this Custom,

² Mos erat antiquis, niveis atrisq, lapilles H s damare reos, ilus absolvere culpă.

B ack and white Stones were us'd in Ages past These to acquit the Prisoner, those to cast.

НН

The like was done in popular Elections, the white Pebbles being given by way of Approbation, and the black ones by way of Rejection

Hence a white Pebble or Stone, becomes a Symbol of Absolution in

Judgment, and of conferring Honours and Rewards.

The Symbol of a Stone cut out of a Mountain without Hands is us'd in

Dan 11 and may be thus explain'd

A Mountain has been shewn to signify symbolically a Kingdom of Empire Now a Mountain consists of Stores united together. By the Rule of Analogy, Stores therefore must signify the several Peoples of which a Kingdom or Empire represented by a Mountain is composed. And therefore a Store cut out of a symbolical Mountain, will be a People to be formed out of the Kingdom represented, and to be (forasmuch as the Cutting denotes a Separation) of a quite different Nature to the rest of the People, of which the said Kingdom consists. And forasmuch as this is said to be done without Hands—this may denote, that the said People would be of a sudden formed when Men were not aware of any such Thing, and that it would be done without any visible worldly Support or Assistance.

SUN. See under - LIGHT.

SWORD is the Symbol of War and Slaughter, as may be feen in many

Places of Holy Writ, especially in the Prophets See Ezek xxi So likewise our Saviour uses it in Opposition to Peace, Matt x 34—I came not to send Peace but a Sword—which St. Luke xii 51, expresses by the Word Division.

Thus the Egyptians, those great Masters of symbolical Learning, called b Ochus King of Persia, a cruel Conqueror to them, by the

Name of Sword

§ With the Oneirocriticks, a Sword is the Symbol of Authority,

Power, and Increase of Offspring

§ In all forts of Authors, innumerable are the Places in which the Sword is the Symbol of Death or Destruction

Thus in d Euripides,

Ξίφω μινέι σε μάλλον ή τεμόν λέχω.

The Sword shall reach thee, not my Nuptial Bed.

§ The Word of God is often in Scripture compar'd to a Sword, as by St Paul, Eph. vi. 17 — And the Sword of the Spirit which is the Word of God. So in Heb. iv 12. — For the Word of God is quick and powerful, and sharper than any two-edged Sword And in Hosea vi 5 The Word of God is said to destroy all his Enemies — Therefore have I mowed down your Prophets, I have stain them by the Words of my Mouth, and n., Judgments go out as the Light.

T.

THE TABERNACLE amongst the Jews, during the Times that their Church was not fully settled, was the Symbol of God's Presence, and consequently of his Protection, and of his Church, to whom the Promises of Protection were made, and consirm'd by the Symbol of his Presence. So that

The faid Tabernacle prefigur'd, and is therefore us'd in the Christian Dispensation as the Symbol of the Christian Church, as in Favour indeed with God, and under his Protection, but in an unsettled State and Condition

See - TEMPLE

Farther, the Tabernacle of the Jews, upon the Account of the Shecinab, or glorious Dwelling and Appearance of God in it, was a

Type of the Body of Chi st, in whom deselt all the Folices of the Godbead bodily, and who was therefore on Earth, the Tabernacle of God with Men

TAIL in Holy Writ is us'd fymbolically to fignify two Things which meet frequently both together in one Subject, the one being the Cause of the other

First it signifies Subjection or Oppression under Tyranny So this Symbol is used and explained by God himself in Deut xxviii 13. where he promises Blessings to the Obedient — And the Lord shall make thee the Head and not the Tail, and thou shall be above only, and thou shall not be b neath

And thus in the Oriental Oneirocriticks, the Tail of a Beaft, as being the Part that follows or comes behind, fignifies the Retinue, Honour, Dignity, and Riches of the Subject concerned, ch coxxxiii, coxxxvi

The Indian in particular, ch clu, concerning a Horse—the Symbol of a warlike Conqueror, says—If any one dreams he rides on a generous Steed (such as the Persians called Pharas) having a large Tail thick of Hair and long, he shall have a Retinue or Train of Men or Officers, ar-fwerable to the Fulness or Length of the Tail

The other Signification of Tail is, when it signifies a false Prophet, Impostor, or Deceiver, who insufes the Poison of his Doctrine, which

brings on a Curse, as the Scorpion doth with his Tail

Thus in If ix 14, 15.—The Lord will cut off from Ifrael Head and Tail, Branch and Rush in one Day The ancient and honourable, he is the Head, and the Prophet that teacheth Lies, he is the Tail So again, ch xix 15.—Neither shall there be any Work for Egypt, which the Head or Tail, Branch or Rush may do—that is, neither the Power of the Princes, nor the Devices of the false Prophets and Finchanteis shall avail any Thing.

By this may be explain'd the fymbolical Meaning of that great Miracle exhibited to Moses, of the Serpent transformed out of his Staff, and into it again, which was to affure him of his Power to overcome

the Egyptians.

The Staff is thrown upon the Earth and turn'd into a Serpent, at which Moses was frighted—to shew what Terror he and the Israelites were in at the Sight of Pharaoh the great Egyptian Dragon. He is ordered to take it by the Tail, and it was turned into a Staff—to shew that he would overcome the Tail of the Serpent, the salse Prophets, and Retinue of Pharaoh, and by that Victory get into his Power a Scepter or Authority to govern the Israelites.

b Plutarch de Isid & Osir p 394 Coneir c cexxi, cexlix, according to the Persian and Egyptian.

Lurip. Helen v. 809

Type

To the same purpose was the second Miracle wrought in Consequence of that, when the i Rod of Moses turned into a Serpent, swallowed up those of the Magicians For that plainly shewed and fignified the Power of Moses to overcome the Magicians in their Inchant ments, and to rescue Israel out of their Hands

TEETH are frequently us'd in Scripture as the Symbols of Cruelty, or of

a devouring Enemy.

Thus in Prov xxx. 14. - There is a Generation whose Teeth are as Swords, and their Jaw-Teeth as Knives, to devour the Poor from off the Earth, and the Needy from among Men So David, to express the Cruelty of Tyrants, Pf lvi 6. prays to God - to break out the great Teeth of the young Lions So God threatning the Ifraelites for Rebellion, Deut xxxii 24 faith - I will also send the Teeth of Beasts upon them And David, Pfal Ivii 4 compares the Teeth of wicked Men to Spears and Arrows My Soul, faith he, is among Lions, and I he even among them that are set on Fire, whose Teeth are Spears and Arrows, and their Tongue a sharp Sword

For the Interpretation of the Teeth given by the Oneirocriticks - fee -

MOUTH.

TEMPLE, and Tabernacle or Tent, are opposite

A Tabernacle or Tent denotes an unsettled State, from the Use of Tents in Places where Men travel and have no fettled Habitations

And thus whilst Israel was unsettled in the Desart, and even in Caraan, till the utmost of what was promised to Abraham for their Sakes was fulfill'd, God had a moveable Taterracle, and therefore faid of humself, that he also walked in a Tent, and in a Tabernacle, 2 Sam vii 6

But, on the contrary, when the Is achites were fully settled in the Promis'd Land, God had then to shew his fix'd Abode with them, a standing House, Palace, or Temple built for him, and to make up the Notion of Dwelling or Habitation compleat, there were to be all Things fuitable to a House belonging to it

Hence in the Holy Place, there was to be a Table and a Candle-

flick, because this was the ordinary Furniture of a Room

The Table was to have its Dishes, Spoons, Bowls and Covers, and to be always furnished with Bread upon it, and the Candlestick to have its Lamp continually burning

Hence also there was to be a continual Fire kept in the House of God,

upon the Altar as the Focus of it

And besides all this, to carry the Notion still farther, there was to

be some constant Meat and Provasion brought into this House, which was done in the Sacrifices, that were partly confum'd by Fire upon the Altar, as God's own Portion and Messe, and partly eaten by the Priefts, who were God's Family, and therefore to be maintained by

Besides the Flesh of the Beast offered up in Sacrifice, there was a Mircha made of Flour and Oyl, and a Libamer that was always join'd with the duly Sicrifice, as the Bread and Drink which was to go along

with God's Mert

It was also strictly commanded, that there should be Salt in every

Sacrifice, because all Meat is Unfavoury without Salt

Laftly, all these Things were to be consum'd on the Altar only by the Holy Fire that came down from Heaven, because they were God's Portion, and therefore to be eaten or confum'd by himielf in an extra-

traordinary Manner

From all this it appears, that the Building of the Temple was wholly defign'd to make a durable and permanent Mansion for God, and confequently for his Worship - a Rest for the Ark, a Settlement for the Feet of God - as David defigned it, I Chron xxviii 2 and as God himself did declire it to David by the Prophet Nathan, I Chron xvii

And therefore the Word Temple, when us'd Symbolically, is the Symbol of the Christian Church since its Settlement with Authority

In the One vocriticks, c ccxxv a Temple is interpreted of the House of the King — which agrees with the Jewish Temple being an House or

Palace for God, is the King or Monarch of the Jews

As a Tibernacle denotes an unfettled State of the Church, fo even the Symbol of Temple may come under the Notion of a Tabernacle, whenever the Church is in a weak declining Condition Thus in Fer x 20 when the Fer h Nation was reduc'd to fuch a State, that the Temple was to be destroyed, and the People led into Captivity, the Temple is spoken of under the Symbols of Talernacle and Cuttrins, to shew that the Temple was as it were tottering, and as unsettled is a Tibernacle

The like Opposition is to be seen in Amos ix II - In that Dig will I raise up the Tuburnacie of David that is fallen, and close up the Breaches thereof, and I will reife up his Rivers, and I will build it es in be Drus of cla, where the Kingdom or House of David in Oppression comes under the Notion of a Tabernacle The Opposition between a House and Tabernacle appears in Prov XIV II the House of the Wicken The I ve over thrown, but the Tabernacle of the Upright that fourth The Menning is — the most slourishing State of the Wicked shall have an End - but the Upright from a low oppressed State and Condition shall be evalted to Honour and Happiness

And thus St Paul comparing this present Life, and the unsertled, afflicted, and miserable State thereof, with the Certainty, Happiness and Perpetuity of the next, calls the first by the Name of — our early by House of the S Tabernacle, and that too subject to be dissourced, adding thereto, that in this Tabernacle we grown being burden'd. But the other is — a Building of God, an House not made with Hands, c'erial in the Heavens, 2 Cor v. 1. So in Heb XIII. 13, 14 we have the Symbols of a Camp and City oppos'd, which bear the same Proportion to each other as Tent and Temple

THIGH is the Part on which the Sword of a Warriour is hung

See to this Purpose Exod xxx11 27. Judy 111 16, 21. Pf xlv 3

Cant 111 8 Homer Il a. \$ 900

122

§ Another Signification of Thigh is, when we take it in holy Writ to fignify, by a Metonymy, the Parts in Man or Woman which serve for Procreation and the Multiplication of the Species

Thus it is to be understood in Gen xlvi 26 according to the Oi.

ginal, and so in Judg viii 30 See the Original

In this Sense the Thigh is the Symbol of the Offspring, Children, according to the Persian and Egyptian Interpreters in che xcviii, being denoted by the Parts of Generation But

§ Thighs literally taken are in cb exili, explained by them of Kinsmen

§ A third Symbolical Signification of Thigh may be fetch'd from the Custom arisen in the Times of the Patriarchs, that when a Man impos'd an Oath upon another to secure his Promise, he made him put his Hand under his Thigh

Abraham thus adjur'd h.s Servant, Gen xxiv 2, 9 And in the fame Manner Jacob adjured his Son Joseph, that he should not bury him in

Egypt, Gen xlvii 29

This is still practised in the East, says Vatablus, and & Tavernier gives

an Instance of it in his Travels

In 1 Chron xxix. 24 according to the Original—the putting of the Hands under Solomon—is a Ceremony of Homage and Obedience, whereby the Person swearing gave the greatest Token of his Design to be faithful—And of this there are still some Remains, when Men take an Oath of Fidelity to their Superiours, and do them Homage

THIRST - See HUNGER - and WATER

THRESHING is always in the Prophets a Symbol of the Destruction of the Subject concern'd, as in Is. xli. 15. Jer. li. 33 Amos 1, 3. Mica's

Tavernier's Ind. Tray. L. 11. C. 3.

iv 13 Hab in 12 and in H xxi 10 — Ong t'i flig a d the Com of m I'.oo. — figurfies, as explained by the LXX, People of And, joi- faken and grava

THRONE - the Symbol of a Kingdom or Government

THR

Thus in Holy Scripture Throne is put for Kingdom, Gen xli 4—according to the Word shoul art my People be ruled only in the Throne will It e greater than thou In 2 Sur iii 10 Kingdom and Throne are set synonymously,—to translete the Kingdom from the Holfe of Saul—and to set up the Throne of Div dover Israel And both together, as in 2 Sam vii 13 I will establish the Throne of his Kingdom for ever

And thus God, to represent himself Symbolically as King of the few, had the Marcy Stat with the Cherupin about it, as his Throne

See If vi 1, 2 2 Kin xix 15 1 Sam iv 4, 2 Sam vi 2 1 Chron

XIII 6 Pf lxxx I

In like Manner — the fettling of the Thro. e — fignifies the settling, or Establishmenr of the Government in Peace, as in 2 Sam vn. 12,

13, 16 where Throne and Kingdom explain each other

And the Enlargement of the Throne implies a great Accession of Dominions and Power, as in 1 Kin 1 37 compar'd with \$\delta\$ 47 And therefore Solomon, when he had subjugated all the Nations round about him, so that they were obliged to bring him Tribute, and had thus enlarged his Dominions beyond what David had possessed before, he made a new Throne — a great Throne of Ivory— which symbolically represented his Power, and the Enlargement of his Dominions, and the Peace and Prosperity of his Reign

A Thore is by all the Oreirocriticks in ch coxxv explain'd of Power And by the Persian and Egypran in ch 261 a Royal Torone is

explain'd of e King, or his eldest Son

In the Migick Oracles of Zoroastro, Avayans Ogovo, the Throne of

Necessity, fignifies the Power of Fate or Death

§ Torone of God — may fignify a great Magnificent Throne, according to an usual Hebraism, where Nouns join'd with the Word — God—(18 was observed before under — HARPS) acquire a Sense of Excellency, and Greatness

According to which — the Torone of God — may be an high and exalted Throne, a Royal or Imperial Seat, from whence the Political Wold is rul'd, as God from Heaven rules the whole Universe

THUNDER in Pf xxix 3 is called the Voice of God

I his Voice comes from Heaven And therefore as the Heaven fignifies the Station of the supreme visible Power, which is the Political Heaven, as has been shewn under the Word—Heaven—to the Ibinder must be the Voice and Proclamation of that Authority

and Power, and of its Will and Laws, implying the Obedience of the

TIM

Subjects, and at last overcoming all Opposition

So that in this Sense, Thunder is the Symbol of such Oracles or Laws as are enacted with Terior, and so terrify Men into a fuitable Obedience And thus the Law of Moses was usher'd in with Thunders

and Lightnings, Exod xix 16

The Oneirocriticks have had some Notion of Thunder signifying the Publication of Things And therefore Al xander Mindius cited by Arten idorus faith .- The inder discovers those that are hidden or defire to be bid And afterwards it is faid, - Thunder betokens a more glorioi. Authority, or Priesthood, which those that are struck, or dream'd to be so, therewith, Shall enjoy

§ Tounder confider'd as a Motion or Shaking, fignifies a Revolution

in the State, or Change of Affairs, as in Haggi 11 6, 7, 21 1

And from the Fear and Terror which Thunder occasions - Thunder in Scripture is frequently us'd of God's discomsting of the Enemies of his Church, as in Sam. II. 10 vii 10. Pf xviii 13 and in If axix 6 of his fun.shing the Rebellious Jews

§ Amongst the Pagans k all other portending Symbols were stopp'd by that of the Thunder, unless the Thunder did confirm the former

by being on the same Side

They esteem'd Thunder the immediate Voice of God, and there fore thought it Presumption to consult about any Thing when God spake. His Voice ought to impose Silence on all, according to that eternal Maxim of all Government, that when the supreme Authority fpeaks, the less Courts cannot exert their Power, and the Presence of the supreme Magnitrate superfedes for the Time the Power of all the Inferiours

§ With the 1 Egyptians Thunder was the Symbol of a Voice at a great Distance.

The Seat of Thunders and Lightnings is the Air

TIME - concerning the Terms of Time, in the Symbolical Language, are the following Words of Artemidorus in Lib ii c 75

Days, Months, and Years - have not always their proper " Signification For Months are fometimes denoted by Years, and

- " Days too, and Years and Days by Months, and Months and
- "Years by Days. But that this may not become doubtful, when
- "Years are mentioned, if they be proportionable and fuitable, they

" may be accounted as Years, but if many, as Months, if over " many as Days The fame Rule holds reciprocally for Days, for if

they be many let them be accounted as Days, if less, as Months,

" if few, as Years Likewise of Months, let them be taken accord-

" ing to the present Occasion

"Now where there is Occasion or not, and what it is, will be " shewn, over and besides the due Proportion of Life, by the Age

" of the Dreamci, and in other Cases, by the Consideration of the

" Necessity

From these Words it appears, that in the Symbolic il Language the aforefaid Terms of Time are Symbolical, and fometimes by the faid Rule literal - and that the faid Terms are in the faid Language synonymous, as they are also in the Orental Languages

And thus, in the facred Writings, a Day in some Places is put for

Year, as in Nom xiv 34 Ezek iv 4,6

This Practice feems to have rifen, either from Days and Years being all one in the Primitive State of the World, or else from the Ignorance of Men at first in settling Words to express the determined Spaces of Time A Day with them was a Year, a Month a Year, three Months a Year, four Months a Year, fix Months a Year, as well as the whole yearly Revolution of the Sun

'Tis worth observing, that the Egyptians, from whom the Symbolical Language did chiefly come at first, were involv'd in this Uncertrinty, and give the Name of Year to several Sorts of Revolutions of Time, or determined Spaces thereof John Malela, who in his Work has copied more ancient m Authors, fays plainly, that they called a

Day a Year

The Day is a Period and Revolution, and so it is an evicules, a

From the same Author, and several n others, it appears also that they accounted a Month a Year

o Pluterch and P Diodorus say, that four Months, or a Season, were called a Year

As for the Revolution of the Sun, which is done in that Space of Time which we call a Year, 'twas called by them the Year of the Sur, or in other Words 9 the Year of God

Hence a full Year is called by Virgil a great Year - and the Year of

Jupiter by & Homer

m Suid , 'HAID, 'HORI-B " Diod Sic I i p 15 Plin Nit Hift L vir o Plut Vit Num Pomp P Diod Sic L 1 p 16 ap Hieroglyph / L i Virgil Æn L, iii, v 28; Hom, Il 2, y 134

h Artem L 11 c 8 ' See also Senec Nat Quæst. L. 11 C 41 * Sen Nat Quæst L 11, c 34 1 Hor ap. Hierogl 29 ee may

As for other Nations, some Barbarians, as * Plutarch says, had Years of three Months, as also the Acadians among the Greeks, if we may stand to the Testimony of * Plun, and * Censorinus But Plutarch says they made them of sour Months And these two last Autho a say, the Car.ans and Acarnamans made their Years of six Months

Terms of Time being thus ambiguous amongst the Ancients, they must in the Symbolical Language be by the Rule of Proportion de-

termined by the Circumstances

Thus if Days were mentioned of a Matter of great Importance and Duration, they must be explained by folar Years, or full Years. In Years were spoken of a mean Subject, as of the Persons of Men, and seem'd to be above Proportion, they must be explained of so many diurnal Years, or common Days. This is evidently the Principle of Artemidorus, who sinds Mysteries in all Numbers, and all Expressions determining Spaces of Time.

Upon this also are grounded Joseph's Expositions upon the Dreams of the chief Butler and chief Baker For otherwise three Branches should rather signify three distinct Springs, or solar Years, as the seven Ears of Corn in Pharaoh's Dream portended seven distinct Crops, and by Consequence seven solar Years But the Subject Matter altered the Property Pharaoh's Dream concerned the whole Nation, the King being a Representative of the People But the chief Butler's Dream

concern'd only his own Person.

The Way of the Symbolical Language in Expressions determining the Spaces of Time may be yet set in a plainer Light from the Manner of Predictions, or the Nature of Prophetical Visions. For a Prophecy concerning future Events is a Picture or Representation of the Events in Symbols, which being fetch'd from Objects visible at one View, or cast of the Eye, rather represent the Events in Miniature, than in full Proportion, giving us more to understand than what we see

And therefore that the Duration of the Events may be represented in Terms suitable to the Symbols of the Visions, the Symbols of Duration must be also drawn in Miniature

Thus for Instance, if a vast Empire persecuting the Church for 1260 Years was to be Symbolically represented by a Beast — the Decorum of the Symbol would require, that the said Time of its Tyranny should not be express'd by 1260 Years, because it would be monstrous and indecent to represent a Beast ravaging for so long a Space of Time, bur by 1260 Dass

And thus a Day may imply a 22 w, because that short Revolution of the Sun bears the same Proportion to the Yearly, as the Type to the Antitype

In the Symbolical Language Objects also of extended Quantity may be us'd to represent 1 ime, which is only successive, as in the aforeful Dream of Phason's chief Butler, the three Branches of the Vine are explained by Fostph to signify three Days. In that of the

chief Baker, the three Baskets signified three Days

In the Dreams of *Pharcob*, the leven good Kine, and the feven lean Kine portended so many Years of Plenty and Famine, as also the seven good Ears, and the seven bad Ears of Corn. So likewise in the Statue of *Nabuchodonoso*, the Proportion and Order of the Members signifies the Order of Succession and Time. The Head begins, and signifies the *Babyloman* Monarchy, and so on to the Feet, Legs, and Toes, signifying the last tyrannical Powers exercising Cruelty against the Saints and Church of God.

Thus also in the Poi Intum exhibited to the Greeks in Adlis, and there explain'd by Calchas, as * Homer reports it — the eight young Birds with the Mother, which is the Ninth, being swallowed up by a Drigon, who is after that turn'd into a Stone, signify that the Greeks should spend nine Years in their War against Troy, and that in the tenth Year they should take the Town

Tully objects against this Interpretation, and demands y why the Birds were rather to be interpreted of Years, than of Months or Days? But the Answer is obvious Years only were proportionable to the Event, and to the Way of managing Wars in those Days. So that the Rule of Proportion is to be fram'd upon the Circumstances.

There is fuch another Portentum in Wingil, where thirty young Pigs

denote as many Years

And in a Silius Italians there is an Arginium fet down of an Hawk pursuing and killing fifteen Doves, and whilst he was stooping upon another, an Eagle comes and forces the Hawk away. Which is there explained of Itamibal's wasting Italy during sixteen Years, and his being driven away by Scipio

In several Places of Scripture a Day signifies an appointed Time of Season, as in Is xxxiv 8 1xiii 4 And so may imply a long Time, of many Years, as in Heb iii 8, 9—the Day of Temptation in the Wilder-

nefs - is the Time of forty Years.

In the Latin Authors a Day is us'd to fignify Time in general, as in b Tully, Opinion um emm commenta delet Dies, Nature Judicia con

r Plut Vit Numæ, r Plin Nat Hift L vii c 48 r Cenfor de Die Nat c 19

^{*} Hom Il β v 308 y Tully de Divinat L 11 z Virgil Æn L viii γ 42. g Sil Ital. de Bell Pun. L. 1v. g Tully de Nat. Deor L. 11

firmat --- and in c Terence --- Diem adimere ægritudinem homini-

And Dies also may fignify more especially the whole Year, as it does in these Verses of Lucretius

a Nam simul ac species patefacta est Verna Diei, Et reserata viget genitalis Aura Favoni

In e Tully, Dies perexigua fignifies a short Time, yet so as to contain cx Days Upon which Asconius makes this Observation,

Dies faminino genere Tempus & ideo diminutive Diecula dicitur brez tempus & mora Dies horarum xii, generis Masculini est unde hodie, quasi hoc die Sof Dies longa in Pling

Again, Annus is used to signify the Season, be it changed more or less

Thus Annus Hybernus in & Horace is the Winter, and in Virgil Eclog iii \$ 57 - Formofillimus Annus is the Spring

And Kaleos, a Season, is sometimes us'd for a Year, as in Dan XII 7 and in the following Words of Eustathius Antioch

h 'Η δε χελιδών ἄπαξ γνα τε Καιεε

And so xgov@ is put for a Year in many Places, as in Sophocles, in the k Oriental Oneirocriticks, in Levan, and in Mamonius

And so also Ovid has us'd " the Word Tempus to signify a Year

Lastly, "Ωεα, Hour, signifies Time indefinitely both in sacred and profane Authors

In Aristophanes, "He@ w wea in the Spring Time In Thucyd.d.s ween

ETUS the Summer Time

And so P Hora is us'd in the Latin Authors for Time or Season in general

Torch, when consider'd in respect only of its burning, is a Symbol of

great Anger and Destruction

It is thus us'd by the Prophet Zechariah, c xii \$6 — In that Did I will make the Governors of Judah like a Hearth of Fire among to Wood, and like a Torch of Fire in a Sheaf, and they shall dirour at the People round about, on the Right Hand, and on the Left

So in If vii 4 Rezin King of Syria, and the King of Isiael, two bitter Enemies of Abaz King of Judah, threatning War agunst Judah, are call'd two Tails of smoothing Friedrands — two angry, hery Fellows going out in a Snuss

Thus the Dream of Hecuba when with Child of Par. — how she brought forth a Torch which burnt the City — was explained by Esacus the Onen ocritick — that the Child would prove to be the Ruin of his Country.

And therefore Europides calls this Peris or Alexander, by the Name

of · Δαλέ πικεον μίμεμα — the better Representation of a Torch

And so Horace speaking of Haun, bal compares him to Torches set of Fire, or a blasting Wind, another Symbol of War.

Dirus per Urbes Afer ut Italas Ceu Flamma per tædas, vel Eurus Per Siculas equitavit undas

A Star burning like a Torch may be a Description of that Sort of

Comets which for the Figure of them are call'd Lampedas

And what is by " Aristotle call'd Kountas, is, in the Author of the Description of the Olympiads called Auunds And as it is supposed to be mentioned in the Marble Chronicle at Oxford, it is there said to burn, reserver

Now a Comer was always thought to be a Prodigy of bed Omen,

that in the Times of Augustus only excepted by w Pling

And Streams of Fire like Torches, of which * Livy gives fome Inflances, were look'd upon as ill Omens And y Silvus Italicus describing the Prodigies which foreboded the Event of the Battle at Canva, mentions such I orches

Lastly, concerning Torches it may be observed, that the ancient Gree an Signals for the Beginning the Battle were lighted Torches thrown from both Armies by Men call'd πυρφόροι or πυροφόροι who were Priests of Mars, and therefore held inviolable, and who having cast their Torches had safe Regress

TRAVAILING (with Child) is a Symbol of great Endeavours to bring fomething to pass, not without much Difficulty, Pain, and Danger

S

^{*} Terent Heaut Act III Sc 1 ½ 13 d Lucr L 1 ½ 10

* M T C Orat 1 in Verr f Plin L viii Epift 5 s Hor t

Epod ii Eustath Hexam p 30 Sophocl Oed T51 p 175

* Ch cxxvii and cccxxxviii AEl Var Hist L iv 6 2,

** Ammon de Differ v Kaiegs Ovid Fast L iii ½ 163 Aristoph

Neb Vid Vost Etym

^q Apollod Biblioth L in c 11 §5
^r Eurip Troad v 922
^s Hor L iv Od 4
Plin Nat Hift L ii c 25
^w Plin Nat Hift L ii c 25

x Liv L xxix, xh, xhii y Sil Ital de B. Pun L viii 2

The Lord Bishop of Oxfora's Arch. Gr. Vol ii p 78.

And

And the compeffing the End, which Persons represented by the Symbol aim'd at, is a Delivery of what they were big with, and a Deliverance from the Pain and Danger they laboured under Hence,

The Symbol of Travailing with Child is often us'd in the Prophets to denote a State of Anguish and Misery, as in If xxvi 17, 18

IXVI 7 7e1 IV 31. XIII 21 XXX 6, 7

And so also in the New Testament, the Puins of Child-bearing are us'd to fignify the Sorrow of Tribulation or Perfecution, as in $\widetilde{M}_{4^{\prime\prime}}$

xxiv 8 Mark xiii 8 John xvi, 21, 22, 1 Theff v 3

And St Paul applies the Expression to the Propagation of the Go fpel through Perfecutions, Gal iv 19 - My little Children of whom I travail in Birth again until Christ be formed in you, - 1 e for whom I um concern'd and in fear, till the Christian Doctime has overcome in you the Habits of Sin And in Rom viii 22 he compares the earneth Define of the Creation for the Kingdom of Christ, to the Pains of a Woman in Travail

The same Metaphor is not unusual in Pagar Authors , and a $\operatorname{Tu}^{\prime\prime}_{}$ hath it more than once It is likewise understood by the Persian and

Egyptian Interpreters of Affliction and Cares, in ch exxvii

§ On the other hand, the Symbol of the Birth betokens Joy and Deliverance, and especially if the Child be a Male, as in John XVI 21 And in If lavi 7 where, the Man-Child is interpreted by the Targum

of a King-a Deliverer

Agreeably to this Artemidorus, in L 1 c 16 fays - Male Children bring good Success, and in the preceding Chapter his Words are - for a poor Man, a Debtor, and a Slave, and any one that is in any bad Co cumstances whatsoever - to dream that he brings forth a Child, significe that he shall clear himself of all his Grievances And the Reason is plain, because it is a Deliverance from the Pains, in which he was before, fignified by the Pregnancy.

TREAD (under or trample upon) fignifies to overcome and bring unde-Subjection Thus in Pf lx 12 - Through God we shall do valiante, for it is he that shall tread down our Enemies See also If x 6 xiv 25 To tread upon Oaths, in Homer, fignifies to break or violate then See Il. A V 157. where the Word - malew is us'd

TREES were at first, in the primitive Way of Building, us'd for Piller, and agreeably to this they denote in the Symbolical Language, according to their respective Bulks and Height, the several Degrees of great or rich Men, or the Nobles of a Kingdom, as in Zech. xi 1, 2. Of "

b, Doors, O Lerason, that the I remix devous the Cedars Houl O In tree, for the Cedar is faller, b could all the Mighty and Spoiled II, O ve Oaks of Bafar, for the Forest of the I wrag is come wow - Where the Words - all the Mighty are sported - shew that the Prophecy does not point t Trees but at Men

See to the fune Purpose If it 13 x 17, 18, 19 xit 8

XXII 7, 23 Ez . XXXI 4

The Oderocriticks are very full in this Particular, as the Perform and Egyptian in ch cxlii, and all of them in ch cli, and clxv, where Ires

blown down with the Wind, Signify the Defruction of great Men

Home, , who has many Remnants and Notions of the Eastern I earning, and whole Comparisons are exactly just, very often compares his Heroes to Trees, as in L xiv Hellor, fell'd by a Stone, is compar'd to an Oak over-turn'd by a Thunder bolt.

In L iv the Fill of Simoifies is compared to that of a Poplii, and

in L xvii that of Luphor b is to the Fall of a beautiful Oliver

§ A Tree exceeding Great may be the Symbol of a King or Monaichy, as in Din iv And, as the Vine, in the Dream of Myages, cited by b Valerius Masimus

§ As Trees denote great Men and Princes, fo Boughs, Branches,

Sprouts, or Plants denote then Offspring

In Conformity to which way of Speaking, Chrift, in If xi i in respect of his human Nature, is still'd a Rod of the Stem of Feff., and a Branch out of his Roots - that is, a Prince arising from the Family of David

Thus in the Dream of Clytemiestia in Sophoclis, from the Scepter of Agamm, on fix'd by himfelf in the Ground, a Sprout ariling, spreading, and over-shadowing all his Kingdom, denoted that a young Prince of his Blood should arise, and, dispossessing the Tyrant Egisthus of his Government, should be settled in the Kingdom, to govern and protect it

To the same Purpose is the Dream of Nassereddi Sebekteghin, cited by Herbelot, that a True grew and increased intentibly out of his Hearth in the Middle of his Chamber, which stretched out its Branches all over the Room, and going out at the Windows did cover the whole House, all which is explain'd of his Son's Conquering the greatest Part of Ain

So in d Caffiedo, v. - Belibeum Germen is a young Prince of the Bal-

In Home, 37.3 Agr & a Bough of Mais, for a Son of Wars often occurs as in his Citalogue of Ships, Il ii \$ 4/, 170, 211, 252, 349

Val M L 1 c - Ev. 95 Soph Llectr 1 +15, &c Caff Var L v Ep, S 2

And the like Kind of Expression is us'd in Pindar, and other Greek Authors

And so even in our Engl.sh Tongue, the Word Imp, which is originally Sa.on, and denotes a Plant, is us'd to the same Purpose, particularly by Fox the Martyrologist, who calls King Edward VI an Imp of great Hope, and by Thomas Cromwell Earl of Essex, in his dying Speech, who has the same Expression concerning the same Prince

Roor is the Producer and Bearer of a Tree, and fo denotes the Ori-

gin from whence a Person has his Rise or Being

Thus Christ, who in respect of his human Nature is the Offspring, the Son and Successor of David in the Government of the Jews, is also, in respect of his divine Nature, the Root of David, the Lord from whom David received his Government over the Jews

Leaves of a Tree are explained by the Oneirocriticks in ch xv, of Aνθεώπων — of the common Sort of Men — as Trees themselves are the Symbols of Ανδεών and Μεγισώνων, of the better Sort of Men, and of the Nobles of the Kingdom

According to the same Interpreters, Leaves in their Prime, being green, strong, and whole, denote Men of a sound Judgment, but Leaves weak, stinking, and withered — Men of a

weak Judgment and deprav'd Manners

The same Authors, in ch cc, consider the Symbol in another Light—explaining Leaves of Clothes, upon the Account of the Analogy of the one to the other, in that both serve for a Covering

FIG-TREES, taken fymbolically, fignify Women

Thus in Astemodorus, L v. c 35 there is a Dream — of a Fig-tree growing, from which Figs are gathered — which is explain'd of receiving an Inheritance from a Female Relation

And in Pliny there is an Account of a Fig-tree being found growing upon the Top of the Capitol, in the fame Place where a Palm-tree had before stood, and was blown down with the Wird—which was understood by Piso of the growing Lewdness of the Romans

OLIVE-TREE, upon the Account of its Verdure, Soundness, and the Usefulness of the Oyl it produces, is with the Oneirocritick's,

ch cc, the Symbol of a Person happy, blessed, and prasse-worthy

And thus the Pfalm st, in describing the Happiness of a Min blessed of God, says — his Children shall be like the Olive Branches

round about his Table

In Astematories L is the Olive Tree is the Symbol of a Wife,

of Combat, Pr neipality, and Liberty

In the Prophet Zecharab, ch iv \dot{y} 3, 11, 14. — the two Obve-Trees on either Side of the Lamp-sconces, pouring Oyl into the Lamps — are there explain'd to be the two Anointed Oncs—that is, two Heads of the Captivity — the one Zorobabel, as Captain of the People, the other Joshua, as High Priest

And this Type plainly fignified, that those two Heads did maintain the Nation of the captive Jews, both as to their Eccle-fiastical and Civil State, even as the Ouve-Trees which afford Oyl do maintain the Light in the Lamps—the Symbols of Govern

mens

TREE of LIFE is a Tree that gives Fruit to eternal Life, so that they who eat thereof continually shall never die

It is thus explained, Gen in 22 and is therefore a proper Sym-

bol to fignify Immortality

From the Happiness of Eating of the Tree of List in Paradise, any fort of true Happiness or Joy may come under the Symbol of a Tree of Lise, as in Proverbs xv 4 — A wholsome Tongue is a Tree of Lise, and so also in ch xi. 30 — Hope discreted maketh the Heart sick, but when the Desire cometh, it is a Tree of Lise.

GRASS As Trees fignify Princes, Nobles, and Rich Mir, so by the Rule of Analogy, Grass must fignify the Common People

And in the Holy Scriptures Men are compar'd to Grass, as it I Pet 1 24 If xl 6, 7,

TRUMPET (founding) is in Exod xix 16—19 the Fore-runner of the Appearance of God, and of the Proclamation of the Law

Amongst the Jews Trumpets were used on several Occasions

I logive Notice, whilft they were in the Wilderness, when the Camp should remove Num x 2

2. To call Assemblies Num x 2

3 To proclaim the Return of the Jubilce Lev xxv 8, 9

4 To found over the daily Burnt Offering, and over the Burnt-Offerings and Peace-Offerings on the folemn Days and new Moons. 2. Chron. xxix. 27, 28. Pjalm lxxxi 3,

TRU

135

5 To give Notice s of the Entrance and going out of the Sabbath

the Prophets, a Denunciation of Judgments, and a Warning of the implicit Approach of them, as in fer iv. 19, 20, 21 My Bowels Bowle, I am passed at my very Heart, my Heart maketh a Noise is in fit to a not bold my Peace, because thou hast heard, O my So il, the Soil of the Trumpet, the Alarm of War Destruction upon Destruction is cr d. for the Jobel Laid is spoiled suddenly are my Tents spoiled, and the Cinta is in a Moment How long shall I see the Standard, and hear to So is d of the Trumpet.

See also Jer xi 14. li 27 Amos 111 6. Zeph 1 16.

7 Trumpets founded at the Inauguration of the Jewish Kings, I Kir 1 34. 2 Kir ix 13 31. 14

8 When the City Jericho was to be taken the Trumpets were to feed, and a Shout was to be rais'd Josh vi 16

9 Trumpets were us'd at the Laying of the Foundation of the fe-

cond Temple Esdras III 10

And it is highly probable that Trumpets were us'd at the Laying of the Foundation of the First For, during the Time of the Building of it, Musick was continually us'd Compare i Chr vi 31, 32, with ch xvi 7 and xxv i

Amongst the Henthent, Trumpets were us'd also upon divers Ac-

counts;

I The Romans made use of them to I notify the Watches in the Night; and to give Notice also of the Time upon several other Occasions

2. They made use of them at the 5 Inauguration of their Em-

belose

3 The Reman Magnifrates caus'd the Trumpets to found at the Execution of Criminals, whom they look'd upon as Sacrifices, or Persons devoted, as appears from ¹ Tac tus and ^m Seneca

Z. Trumpets were us'd by the Heathen in founding Alaims for

War

Thus I Homer makes the Heaven to found the Trumpet when the Gods went to War.

F Jos ce Bell Jun L v c 3. h Num x 9 Ezel n 14

Senec Tryest. 3 797 Claud de 11 Cons Hon V 454
L xxmi Vo' 1 p 257 1 Tac Ann L ii c. 32 Esen de Iri,
L . c 15 2 Hom II 9 V 388.

And P'starch, in the Life of Sylla, fays, that there were many Omina of the Wai between Sylla and Worlds, but that the greatest of all—was the Sound of a Trumpet in the Air

5 Trumpets were us'd by the Heathens at the Destruction of

Cities

Thus in Amos is 2 — I will fend a Fire apon Moab, and it fall decour the Pali es of Kinioth, and Moab shall die with Tumutt, with Swoiting, and with the Sound of the Trumpet And exactly in the same manner is the Burning of Troy describ'd by Virgit—the Grecian Army shouting, and their Trumpets sounding

Hom r also makes mention of this Custom in the following Verses

Ρ Ώς δ' ότ' άξιζήλη Φωιή, ότε τ ίως σαλπι, ξ "Δευ τεριπλιμένων διίων τωο Αυμοροιείων "Ως τοτ αξιζήλη Φινη Μύετ' Άιαχίδαο

The Sense of which is given in the following Lines

When Foes encamp'd around a City he
And wait Surrender from the Encmy,
Great Fear runs thrilling thro' their Breast within
The Walls, when ecchoing Trumpets do begin,
Such was Achilles Voice, such Dread appear'd
In the Dardaman Host, 'twas so distinctly beard

 $\mathbf{B} \mathbf{A}$

According to the same Custom the Romans 4 demolished Corinth by Sound of Trumpet

These were a kind of religious Acts

And therefore Aiexander the Great, concerning Perseposis, declar'd to his Generals, that they ought to make a Sacrifice to their Ancestors by its Destruction

And thus the Inhabitants of Jericho were accursed or devoted, and

as Sacrifices flain Jos vi 17, 18, 21

6 The Foundations of Cities were laid at the Sound of Musical Inftruments, 5 in Allusion to which, in Job xxxviii 6, 7. it is faid, That when God laid the Foundation of the Earth, the Stars and Ange's fong and showed for Joy — which shews that such a Custom had been us'd in the Pair archael Times, to which also there is Allusion in Z.ch iv 7

Virg Æn in V 313 See aiso Servius in Loc 219, 220 9 Florus L, in C, 16, Pausan Messen p 137.

137

 V_{\circ}

TIME It is a very frequent Symbol in the Prophets to represent the Nation of Israel as a Vine, as in Pf lxxx 8. - Thou hast brought a Vine out of Egypt, thou hast cast out the Heathen, and planted it See the rest of the Psalm - and Fer 11 21 Ezek xix. 10 Hof x 1

Israel is represented as a Vineyard in Isaiah ch v Jer xii 10 and by our Saviour in Matthew, ch. xx. 21, 28, 33. Mark xii 1 and Luke

In the Dream of Mandane, Mother to Cyrus, a Vine issuing out of her, and overshadowing a Kingdom, signifies Cyrus her Son usurping his Grandfather's Kingdom, and founding a new Monarchy

And the Persian Oneworrtick in ch celv says - If any one diean. that he bath planted a Vineyard - he shall acquire Riches, Nobility and Authority, the flowly And on the contrary, that if he dreams of pluck ing up his Vineyard - he will lose his Riches and Power, and he reduc'd to Poverty

Voice of a Person according to the Indian Interpreter, ch 1. denotes b. Fame and Reputation among the People And again in the same Chapter - if any one dreams that he sings, and has a good Voice, it signifies that be shall have foy and Praise among st the People - And that if a King has such a Dream, it denotes his proclaiming of a new Law which shall be gratiful to the People, and cause him to be beloved of them

Farther, the Persian and Egyptian in ch li say, - if any one dream. that his Voice is enlarg'd and grown great, it porcends Honour and Dignity

to Lis Children, and Terror to his Enemies

§ A Voice to a Person from Behind — when the Word — Behind — is not us'd to denote symbolically a Thing future - fignifies, that the Person it is directed to, or the Party whom he represents, is gone out of the Way, and so must be recalled to turn back, which implies a Repentance

Thus in Isa xxx 21 — and thine Ears shall bear a Word behind thee, faying, this is the Way, walk in it, when ye turn to the Right-hand,

and when ye turn to the Left.

Agreeably to this, a Voice to a Person from behind, in order to di rect him to behold a Vision behind him, will denote that the Vision relates to fomething past or existent, and to be observed as well back-

wards towards the Time past, as forwards towards that which is to come

W.

Stability and Safety of those that are therein

So in If axvi I - Salvation will God appoint for Wa's and Bulwa, ! So in Zech ii 5 - For I, faith the Lord, will be vin's ber a Wall of Fire round about, and be the Glory in the nidst of b, - this is, I will defend her from all Enemies without, and rule her within with my Glory and Majeity

§ A High Wall] According to the Notions and Wiy of the Ancients, before the Use of Cannon, the Height of the Walls was thought to contribute to the Strength of the Town, and therefore a high Wall denotes still a greater Stability and Safety of the Inhabitants

§ A Wall of Brass is us'd by "Horace as a Symbol of the greatest

Strength and Defence

WALKING See - POSTURE

WATER is so necessary to Life, that the Oneirocriticks make it, when clear,

cold and pleafant, the Symbol of great Good

Thus according to the Indian in b xxviii to dream of quenching one's Thirst with pure Water — denotes a greater Joy than can be procur'd by any worldly Affluence And in ch clxxxvii it is faid, - if a King dreams that he makes an Aqueduct for his People of pure Water, and they being thirsty drink of it, - it signifies, that he will relieve, set at Liberty, and make proful the Oppres'd

And on the other Hand in ch. clxxxii maddy Waters denote Diferfes

and Afflictions

Hence the Torments of wicked Men after this Life were by the Ancients represented under the Symbol of a Lake w whose Waters were full of Mud and Dung

§ Living or Quick Springs of Water, are fuch as have their Water continually springing up, and running, in Opposition to standing

[&]quot; Hor Epist 1 L 1 Убо * Virgil En. L. VI. V 296 Diogen, Laert L VI § 39 Plutarch, de audiend. Poet. p 19 Ald Waters,

Waters, which are called Dead, and to fuch Fountains as are dried up in Summer

Such Perennial Fountains flow'd with the most clear, cool and plea fant Water, and gave the greatest Refreshment to Travellers in hot Countries.

Hence in Artemidorus, L ii c 27 fuch Springs are the Symbol of

Health to the Sick, and Riches to the Poor

And in the facred Writings they denote the Perpetuity and Inexhaustibleness of spiritual Comforts and Refreshments afforded to good Persons x by the Holy Spirit, and by the Publick Worship of God, after which, y the Royal Pfalmist, when persecuted and driven from his Throne, thirsted and panted as the Hart after the Water Brooks, God being the E Fountain of living Waters

After the same Manner Wisdom, upon the Account of its Usefulness and Delight, is compared in Prov. xviii. 4 to a flowing Brook

MANY WATERS,

Upon the Account of their Noise, Number and Disorder, and Confusion of their Waves are the Symbol of Peoples, Multitudes, Nations and Tongues.

The Symbol is so explain'd in Rev. xvii 15

And in Jer. xlvii. 2. - Waters fignify an Army, or Multitude of Men

The Comparison of the Noise of a Multitude to the Noise of mighty or many Waters, is used by Isaiab in ch xvii \$ 12, 13. much after the same Manner as a Homer compares the Noise of a Multitude to the Noise of the Waves of the Sea in a Storm.

SEA,

In the Hebrew Language, is any Collection of Waters; as in Gen 1 10 - the Collections of Waters he called Seas So likewise that which St. Matthew ch viii 24 calls Oangar - Sea - is by St Luke, ch viii. 23. called Aiurn, a Lake.

The Colche also, as b Bochart proves, called Lakes by the Name

of Sea. And Alwn, Lake, in c Hefiod stands for the Ocean.

§ Sea clear and ferene, denotes an orderly Collection of Men in a quiet and peaceable State.

§ Sea troubled and tumultuous - a Collection of Men in Mo tion and War

Either Way - the Waters fignifying People, and the Sea being a Collection of Waters - the Sea becomes the Symbol of People, gathered into one Body Politick, Kingdom, or Juris-

diction, or united in one Delign

And therefore the Onerrocriticks in ch clxxviii fay - if any dream he is Master of the Sea, he will be ertire Successor in the whole Kingdom And again - if a King see the Sea troubled by a Wind from a known quarter, he will be molested by some Nation from that But if he fee the Sea caim he will enjoy his Kingdom in Peace

And in the same Chapter the Sea and Deep are interpreted of

a great King

Agreeably to this in Dan vii 2 the great Sea agitated by the four Winds is a Comprehension of several Kings or Kingdoms in in a State of War, one Kingdom fighting against another to enlarge their Dominions

§ A Sea being thus confidered as a Kingdon or Empire — the

living Creatures in it, must be the typical Fishes, or Men

§ But if a Sea be considered in respect only of the Waters, of which it is a Collection, then the Waters will fignify the Common People, and the Fishes, or the Creatures in the Sea, living, as having a Power to act, will denote their Rulers And in this Sense are the Fishes mention'd in Ezek xxix 4, 5 explain'd by the Targum of the Princes of Pharaoh

§ The Resemblance between the Noise of an enraged Sea, and the Noise of an Army or Multitude in Commotion is obvious,

and frequently taken Notice of by the d Prophets.

RIVER

May be confidered in feveral Views,

In respect of its Original, and Recourse thither All the Rivers run into the Sea, yet the Sea is not full. Unto the Place from whence the Rivers come, thither they return again, Eccl 17

According to this Consideration, the Sea being a Symbol of the Extent of the Jurisdiction or Empire of any Potentate - Rivers will fignify any Emissary Powers from thence, whether Armies or Provincial Magistrates, or what Agents abroad soever that are under this chief Power, and so act in reference to it These may, according to exact Analogy, be called Rivers, because both themselves and their Affairs have recourse to the

[&]quot; Ifa. x11. 3 John 1V 14 y Pf xlu 1, 2, 2 Ter xvii 13 2 II 8 Boch, in Phaleg L. IV. C. 31 # 394 ' Hefied, Theogon, y 365 Either

main Sea - the Amplitude of that Jurisdiction to which they

belong.

The Oneirocriticks in checkxviii fay — the Sea is the Symbol of a great King And as all Rivers run into the Sea, so the Wealth of the World flows to him — And again — new Rivers running into the Sea, signify new Revenues accoung to the King or Kingdom from distant Nations

2 A River may be confider'd in respect of its Rising, Over-flowing and Drowning the adjacent Parts And in this View

it is the Symbol of the Invalion of an Army

Thus in If viii 7 — God's bringing upon the Jews the Waters of the River, fignifies the Warlike Expedition of the Affyrians against the Jews

The Symbol is us'd in feveral other Places, as in If. xxviii. 2.

hx 19 fer xlv1 7, 8 xlv11 2 Amos 1x 5 Nahum. 1 8

And in Dan ix 26 Flood is immediately explain'd - by War

So e Plutarch compares Hannibal's Expedition into Italy to a Torrent

f Horace compares Tiberius driving the Enemies, to an over-flowing River

And s Virgil speaks of the Fall of Troy under the Similitude of

a Deluge

And lastly in Artemidorus, L ii c 27 where the Symbol is adapted to private Life, a troubled and violent River running into a House, and carrying off, or removing the Moveables therein, denotes an enraged Enemy

3 A River may be confidered as the Barrier of a Nation of

Kingdom,

And in this respect if a River or Sea be dried up, it is a Symbol of ill to the Land adjoining It signifies that its Enemies will easily make a Conquest thereof when they find no Water to

stop their Passage

So for dan was dried up to give the Isi aelites Passage, and Posfession of the Holy Land So Isaiah, ch xliv 27 speaking of the Conquest of Cyrus, and Destruction of the Babylonian Morai chy has these Words—that saith to the Deep be dry, and I will dry up thy Rivers.

Plut de Fort, Rom p. 523 f Hor L. 17, Od 14, S Virgil, En L. 711, V 228,

The Prophet Zechariah, ch x 11 explains the Symbol,—and he shall pass through the Sea with Assistance, and shall since the Waves in the Sea, and all the Deeps of the River he shall do v up And the Pride of Assyria shall be brought down, and the Scepter of Egypt shall depart away

See to the same Purpose, If x1 15, 16 and ch x1x 5, 6

4 A River may be considered in respect of the Clearness, Coolness and excellent Taste of its Water, and of its Usefulness in watering the Grounds, and making them verdant and fertile

And in this View a River may become the Symbol of the

greatest Good

Hence in the h Overrocriticks — to dream of drinking of the pure, clear Water of a River — denotes an Obtainment of Joy and Happ-

ness by means of a great Man

The Egyptian in ch clxxvi five — Rivers that water the Soil are interpreted of Man's Livelihood — And that if one dieam of feeing a River that iffes to water the Courty dried up, it derotes Famine, Anxiety, and Affiction.

To the same Purpose speaks also Artemidorus in L 11 C 27— if any one dreams of a clear River running into his House, it denotes the Eritance of some Rich Man into his House, to the Advan-

tage of his Family

And again — if a Rich Person dream of a clear River running out of his House, it signifes that he shall have Authority in the Place he belongs to, and abound in Asts of Beneficence and Liberality So Artemidorus — restraining the Symbol to a private Case But others of the Heathen took the Symbol in the most extensive View, and therefore in order to represent the universal Power and Beneficence of Jupiter, us'd the Symbol of a River flowing from his Throne And to this the Sycophant in Plantus alludes, in his saying that he had been at the Head of that River

Ad Caput ammis, quod de Celo exoritur, sito solio hous

But with God only is the k Fountain of Life, from whom proceeds a River of Pleasures, representing the Comforts and Gifts of the Holy Spirit.

So the Inatan, ch 175. Plant. Tribum. Act iv Sc ii V98 * Pfal xxvy1 8, 9

WAT

And therefore in relation to private Persons receiving the Holy Spirit to their own Joy, and to the Advantage of others, fays our Saviour, John vii. 38 - He that believeth in me - out of

his Belly shall flow Rivers of Living Water.

And in relation to all the Inhabitants of the New Jerusalem, the Abundance and inexhaustible Fund of their Happiness is describ'd in Rev. xxii i by their having a River of Life, clear as Chrystal, proceeding from the Throne of God and the Lamb

ABYSS,

In several Places signifies the Deep, or great Sea, in Opposition to little Waters or Seas

Thus in If xliv 27 what in the LXX is Abys, is in the Hebrew, - Deep - that is, the great Sea, meaning Babylon, as the Targum turns it And in a like Place for Sense, Isaiab xix 5 both the Hebrew and the LXX have Sea Which shews that the Deep fignifies the great Sea

S According to the Jews, the Abyss was a Place under the Earth in the most internal Parts of it, and was thought to be a great Receptacle of Waters as a Refervatory to furnish all the

Springs or Rivers

And this Opinion was not only held by the 1 Egyptians, Homei, and Plate, but also by some of the modern Philosophers. And E Seneca feems to be of the fame Opinion And

In this Sense the Abysi symbolically signifies a bidden Multitude

of confused Men.

WELL is a Pit funk below the Surface of the Earth; and it may fignify any obscure Place, out of which it is hard to draw any Thing, which feems to be buried therein.

In the Eastern Countries the Prisons wherein Slaves were shut were generally made like Pits or Dens under Ground And so were their Graves, being made as a Pit, vaulted and built with Stone, or cut out of a Rock, and then covered with a large Stone, which was the Egyptian Manner, and of the Phrygians too, as appears from n Homer.

Hence

Hence it comes that Graves were compar'd to Persons, and Perlons to Graves

And that in If xxiv 22 the Pit there mention'd is explain'd of a

Prison

And so a Person is called Puteus, a Pit, in Plantus

Vircite, Verberate, in Puteum condite

So that a Well or Pit without Water, fingly confider'd, may las the Case requires either signify the Grave, or a Prison.

WHORE - See under - WOMAN

WIFE - See under MARRIAGE

WILDERNESS, is a Place of P Temptations, Misery, Persecution, and all that is oppos'd to Settlement, and worldly Peace

The Prophets frequently use the Symbol to signify all Manner of

Desolation.

Thus in If xxvii. 10 - Yet the defenced City shall be desolate, and the Habitation forfaken, and left like a Wilderness

The like is found in Isaab xiv. 17 xxxiii 9. Jeremiah xxii. 6. Ho-

fea 11 3

And thus in Virgil, Eneas, to shew the Misery of his Condition, mentions his wandring unknown and needy in a Wilderness

9 Ipfe 1911otus, egens, Libyæ deferta peragro

§ But yet this Symbol, however bad, may fometimes have a Mixture of good, as when Persons threater'd and pursued by Enemies fly to a Wilderness, as to a hiding Place As the Israelites in the Persecution of Antiochus, when the Gertiles had prophan'd the Sanctuary did; flying unto the Mountains, and into the secret Places of the Wilderness And

In this Sense a Wilderness is the Symbol of an obscure and retir'd,

tho' fafe State and Condition

WINDS are the Causes of Storms, and so a proper Symbol of Wars, and great Commotions.

¹ Theoph Galei Philosoph General L III C 2 & 5 " Senec. Nat Quæst. L. 111 C 19 & L vi C 7, 8 # Hom II # \$797

º Plaut Aulular A 11 Sc v. P Luke vin 29 Jamblich, de Myster, § 2, c. 10. 1 Virgil, Æn. L. 1. 1/388. 1 Macc, 11, 28, 31.

They are thus unanimously explain'd by the Oriental Oneirocritick, in ch clxv and clxv1

And with Artem L ii c 41 formy Winds - denote Dangers and

great Troubles and Commotions

The Metaphor fetch'd from Winds to fignify Wars of all forts, is common in all Authors See Hor L. 1 Od 14 with the Commentators

The Use which the Prophets make of the Symbol is to the same

End, to fignify Incursions of Enemies, and the like

Thus in Dan vii 2, 3 the Prophet hath a Vision of the four Mo narchies which were to arise from the Wars and Tumults of Men, expressed by the Symbol of four Winds beating or striving upon the great Sea, and from that Sia, four Beafts arifing

And in Fer xlix 36, 37 the Symbol is both us'd and ex-

plain'd

So in Jer li 1 a destroying Wind is a destructive War

WINE The Egyptian Interpreter in ch exertif fays - fharp four Wine denotes Bitterness and Affliction in proportion to the Sourness or Sharpness of the Wine And again - if any dream of drinking an unusual unpleasant Liquor, it denotes Bitterness or Affliction in proportion to its Unpleasant-

Wine mix'd with bitter Ingredients, was usually given to Malefa-

ctors when they were going to be put to Death,

And therefore by a Metonymy of the Adjunct, the mix'd bitter Cup of Wine is the Symbol of Torment or Death, as in Pf lxxv 8. and in Matt xxvi 39. - Father, let this Cup pass from me And, as the Evil which happens to Men is the Effect of God's Justice and Severity, and the Good which happens to them, the Effect of his Bounty and Goodness, therefore, in the sacred Writings, as the one is represented by a Cup of Wrath, so is the other under the Symbol of a * Cup of Salvation, and of drinking of the River of Pleafures, at the Right Hand of God

And thus in Homer Jupiter is represented as having by him two Vesfels, distributing to Mortals Good out of the one, and Evil out of the

other

The Passage is in the last Book of the Iliad, and thus translated by Mr Pope

. Pf. cxv. 13. ! Pf. xxxvi. 8. 5 Pf. xyl. 11.

Two Urns by Tove's high Throne have ever flood, The Source of Evil one, and one of Good, From thence the Cup of Mortal Man he fills, Bleffings to thefe, to those distributes Ills To most be mingles both The Wretch decreed To taste the bad, unmix'd, is curs'd indeed, Parfu'd by Wrongs, by meagre Famine drava, He wanders, outcast both of Earth and Heav'n. The happiest taste not Happiness sincere, But find the Cordial Draught is dash'd with Care

WINE-PRESS, among the Ifraelites, was like a Threshing-Floor, and therefore we read that Gideon was Threshing in one of them, Judg

VI II The LXX have it - 'Passi (ww ofto) or Alwa

The Fashion of it seems to have been thus Suppose an Hedge or Bank of Earth rais'd about in a convenient Circumterence, or elfe, rather a Floor funk before the Surface of the Ground about it, that the Grapes and Juice may be kept in Then on one fide a Pit was funk much lower than the Floor to place the Vats to receive the new prest Juice falling into them. This Floor was the Wine Press Hence we may eafily understand, why our Saviour expresses the making of a Wine Press by digging, as also Isaiab in ch 5

The Meaning of the Symbol is very easy The Indian Onen ocritick, in cb exevi, explains it of great Conquest, and by Consequence

much Slaughter

It is fo us'd in If Ixiii 3 - I have trodden the Wine-Pie's alone, and of the People there was none with me For I will tread them in m ne Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment

And in Lam 1 15 the Destruction of Judah is represented under this Type - The Lord bath trodden under Foot all my mighty Men in the Midst of me, he bath called an Assembly against me to crush my young Men The Lord hath trodden the Virgin, the Daughter of Judah, as in a

Wine Press

And the Symbol is extreamly proper The Pressure of the Grapes till their Blood comes out, as their Juice is called in Deut. xxxii 14 aptly representing great Pressure or Affiction, and Effusion of Blood

WINGS, according to the natural Use of them, are for covering and brooding, and in this Sense the Symbol of Protection, as in Ruth 11. 12. Pf. xvII. 8 xci A Mat 1v 2 Matt. xxIII 37 [T]

Agreeably to this Iolaus in * Europides — to express that the Children of Hercules were under his Protection after the Father's Death, saith they were under his Wings And Megara speaking of the same Children says, She preserved them under her Wings as a Hen her your gones Eurip Herc Fur \$71

It may be observed, that a Wing is called in Hebrew 12, and that Word signifies a Covering, Συκαλυμμα in Deut κκιι 30 κκνιι 20 and 'Αναβολή in Ezek v. 3 that is, the Wing or Cap of a Garment to cover withal the Nakedness So that as Covering is Protection, so the Wing is a proper Symbol thereof, just as a Tabernacle is a Covering in hot Countries, and is therefore a Symbol of Protection

So the Fortress in Babylon was called * wheed, Wings, from the Pro-

tection it pretended to afford

On which Account Vegetius says - F Equitum alæ ab eo dicuntur quod ad similitudinem alarum protegant aciem.

§ Another use of Wings is to carry away or help in Flight, and in

this Case also Wings are the Symbol of Protection

Thus in Exod xix 4 God faith to the Israelites, after he had delivered them from Pharaoh, and caused them to pass safely into the Wilderness—Ye have seen what I did unto the Egyptians, and how I have you on Eagles Wings, and brought you unto my self, which is surther enlarged upon in Deut xxxii. 11, 12—As an Eagle stirreth up her Nest, sluttereth over her young, spreading abroad her Wings, taketh them, heareth them on her Wings, so the Lord alone did lead him, and there was no strange God with him

Upon the Account of Wings being the Symbol of Protection, some of the Egyptians called their God (whom they look'd upon as from Everlasting and Immortal) 2 xvip, that is, and the Wing, or xvip, as Strabo writes it with the Greek Termination And they also represented him with a Wing upon his Head as the Symbol of his Royalty, the chief Notion of the Deity and of Kings, being that of Pro-

sectors

And therefore is the true God, upon the Account of his being the great Protettor, styl'd in 1 Tim. iv. 10 Σωτής ωάντων ανθεώπων, the Saviour of all Men.

§ Wings, when us'd to fly upwards, are the Symbols of Exaltation

And thus in If xl 31. — to mount up with Wings as Engles — is to be highly exalted

§ The Interpretation of the Oriental One vocriticks is exactly agree-

able to what has been faid

Persons invested with Riches, Power, and Authority, are the best enabled to give Desence and Protection And therefore in the columns.— the Wing is made the Symbol of Power and Dignity And as to the Wings of an Eagle in particular— If a King dreams of sinding an Eagle's Wings, it denotes that he shall obtain greater Glory and Riches than the Kings his Predecessor— and if a private Person have such a Dream— it shows that he will be greatly enriched, and highly honoured and promoted by his Sovereign.

And again — If a King dream that an Eagle takes him up upon his Back, and flies up on high with him— it portends great Exaltation to him in his Kingdom and long Life. — And the same Dream to a private

Person denotes that he shall come to Reign.

And Artemidorus, Lib ii c 20 fays, if poor Mer dream of being mounted upon an Eagle — they will be supported and well relieved by some rich Persons

WITHIN and WITHOUT— in the Style of the Scripture, are the Jews and Gentiles The one within, and the other out of the Mosaical Law and Covenant

Thus in Deut xxv 5 The Wife of the Dead shall not marry without

unto a Stranger

And thus in relation to Christians, and those who were not, says St Paul, 1 Cor v 12 Do not ye judge them that are within? But they that are without God judgeth, or will judge.

Woman, in the fymbolical Language, is frequently the Symbol of a City or Body Politick — of a Nation or Kingdom

Thus in * Æschylus, the Monarchy of Persia and the Republick of

Greece are represented in a symbolical Dream by two Women.

They who are acquained with Medals and Inscriptions, many of

Eurip Herachd. y 10.

Hift L. vi c 26

Veget de Re Milit Vid Serv in Virgil Æn.

L ki Col 1691.

Eg. § 8. c 3. & Not. T.Gale. ibid.

* Stephan de Urbib Vid Plin Nat.

Plutarch de Ifide, p 398

Jamblich, de Myft.

WOM

[141]

which were fymbolical, know that Cirie, as even Rome frequently, were represented by Women And so in like manner, Statues in the Shape of Women were made to represent Cities

In the ancient Prophets, the Symbol is very often us'd for the

Church or Nation of the Fews

Thus in Ezekiel ch xvi there is a long Description of that People under the Symbol of a Female Child, growing up by several Degrees to the Stature of a Woman, and then married to God by entering into Covenant with him

And therefore when the *Ifraelites* acted contrary to that Covenant, by forfaking God and following Idols, then they became properly represented by the Symbol of an ⁵ Adu'tres or ^c Har'ot that offers herfelf to all Comers

And Adultery it felf, or Fornication in a married State, becomes the Symbol of Idolatry, as in Jer. iii 8, 9. Exek xxiii, 37 and Cb xvi. 26, 29.

A WHORE - may be confider'd two Ways,

First in respect of Trading For the Hebrew Word min rendered by the LXX wievn, signifies not only a Whore, but also an Inn-keeper, Bawd, and Trading Woman, from it to feed—

to entertain Strangers

And because such Women did generally prostitute themselves or other Women to their Guests, hence the Word came to signify a Bawd or Whore And that they might always have Women for that purpose, they usually traded in Slaves, either selling the Persons, or the Use of them, as it is still practised in the Levant, where the Trade is frequent

Thus the Harlot Rabab min is in the d Samaritan Chronicle and Hostess, that Word being deriv'd from the Greek warest 2005, and by the same Word are Jerusalem and Samaria describ'd in the Targum on Ezek xxiii 44 where the Prophet describes them at the same Time as Whores and Hostesses, entertaining all the Idelatrous Strangers.

the Idolatrous Strangers

Thus also Eusebius speaking of the abominable Practice in He

liopolis of Phanicia, in profittiting the Women, speaks of it as being acture eum eins, a base Trade

See also f Stravo's Accounts of Comana and Cortath

The Gree: Word we'gen fivours this Notion, for it comes from we'gen or we'gen to fell. Therefore the A heman & Law did not permit that a Man who was taken in the Company of a Woman that fold in a Shop, or openly in the Market, should be treated as an Adulerer, such Women being supposed he Harlots, as pretending to keep a Trade or Shop, or Publick House, to carry on the other Trade of Profitution Hardozes, an Inc., signifies also a Brothel in the Verses of Philippides cited by Puntanch

And indeed a Whore is a Woman that fells herself, Que ipsa

f se verditat, as L Plantus speaks

By this we may guess why it was so shameful to be seen in a Victualling House, as we find it was by some Passages in Diogenes Lacritius, Athenaus, Elvan, Isociates, and Theophia-stus, because as Philostratus says — such Places were Brothels Thus also in m Aristophines wosvess, the Brothels, signify the Inis

Hence the Reproach in Ju v 7 - They lodge in the Harlots

Houses

From this Notion of a Whore's being a Trader and Entertainer of Strangers, the City of Tire, which was the finest Mart in the World at that Time, is, by the Prophet Isaiah, call'd an Harlot rim, in ch xxiii 16— and so likewise Nineveb in Nahum 111 4

Whoring and Trading are therefore Synonymous, and to this

Purpose see If xxiii 17

Hence the Indian Interpreter, in ch cxxvi says, If any one dreams of having Conversation with a Whore, he shall encrease in respect of Riches unjustly got. And the Persian and Egyptian in the next Chapter say — If a King or Nobleman dream of lying with another Man's Wise — it denotes, that he will exalt and enrich her Chilaren, and prefer her Husband according to his Merit

F Strab Geogr L x 1 p 5,9 & L viii p 378

Neæram

Artemidor L 1 c, 80

Plut Mil Glor Act 11 Sc 111

Philoftr Epift, ad ywwana xathly

Ariftoph Ran.

: 45

Ezek xvi. 32, 38. xxiii 45. Hof iii i 'If i. 21

Jer ii 20 Ezek xvi. 15, 16, 28, 35, &c Hof i 2 'Vid Hottinger

Dif Antimorin § 60. Eufeb. Præp. Evangel L. iv p 97.

ltopolis

WRI

WRI

[143]

Secondly, a Whore may be confidered with respect to Ido latry, upon the Account of Fornication being oftentimes the Adjunct of Idolatry

Lust it self was Part of the Idolatrous Worship, and therefore perform'd in the very Temples, and the very Price it self was an Offering The Harlots being consecrated to the Pagan Deities, and devoted to worship them by their Trade and the Gains of it

This in Herodotus observes was the Practice of the Babylomans. And Strabo in his Geography, L viii shews the same in relation to the Grecians, and in L xii in relation to the Cappadocians

The same also was the Practice of the Remnant of the Idolatrous Nations in Canaan, who being deprived of their Lands took to Trades and Tipling Hence the Whores traded in such Houses, and often inveigled the Israelites to commit Fornication with them, and to eat and drink of such Things as had been offered up to their Idols

And so the Midianites inticed the Ifraelites to Idolatry by Fornication

Upon these Accounts a Whore may be the Symbol of a Church, City or Nation that is guilty of Idolatry, and that procures to her self by the Gains thereof great Riches and Power

WOOL (Sheep's) is interpreted by the Oriental Oneirocriticks of pure Gold of Riches firm and durable. See Achmet's Collection, ch. CXXII

To WRITE, signifies to publish, or notify, because this is the first Intention of Writing, and at first no Writings were made but upon Pillars or other Monuments merely to notify Things

Thus when God faith in Isaiab lxv 6. — Behold it is written before me — it immediately follows as synonymous — I will not keep Silence

And in Jeremiab xxii 30 it is faid — write this Man childless — 1. e. Publish and let all Men know that this Man shall be childless.

And hence, because Writing is Publishing, therefore an Author not read, is with Martial one that hath not written,

 Versiculos in me nariatur scribere Cinna Non scribit, cujus Carmina nemo legit

§ By the Notification of Things the Effect intended is brought about And in this Sense to write — is to effect

- 41

. Martial L in Epigr 9.

EXPLANATION
OF THE

REVELATION

OF

SAINT 70 H N.

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EXPLANATION

OF THE

REVELATION

OF

SAINT 70 H N.

The TITLE.

Ch I

No 1 \$\forall 1. HE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants the things which must shortly come to pass

No. 2. And he signified the same, sending by his Angel

to his fervant John,

No 3. Who bare Record of the word of God, and of the Testimony of Jesus Christ, in relation to whatever he saw

No 4. If 3 Blessed is he that readeth, and they that hear the words of this Prophecy, and observe the things that are written therein for the season is at hand.

The Explanation of the TITLE.

N° 1. HE Revelation is a Discovery of future Events.

All future Events are known only unto God The Revelation therefore is of God, proceeding from Him

Christ, as Mediator, bath nothing but what he hath received, and to him all Power is given both in Heaven and in Earth.

 U_2

In

In respect of Christ's Mediatorial Capacity the Revelation is given by God to Christ, to be communicated, by Christ to his Church on Earth

So that the Revelation is a Prophecy of future Events relating to the Christian Church.

And, forasmuch as the said Events were to happen fuddenly when Men would not be aware of them, and to be hasten'd in their proper Times, and the Beginning of them not to be setch'd afar off, but to concern the very Times in which the Prophecy was delivered — They are therefore said to be such Events as are with Speed and Swiftness to come to pass— Even as an Army may be said to be quickly coming, when only the Van-guard begins to appear.

N°. 2. Christ, according to the Commission, he as Mediator had received, and according to his Power over all Angels and Men symbolically shew'd the aforesaid Events, by the Ministration of the chief Angel of his Presence to his peculiar Servant John,

No. 3. Even that John, who was a Witness of the Gospel of God and of Christ, in relation to things which he himself saw transacted and knew, and who was therefore one of the twelve Apostles, and the beloved Disciple of Christ

No. 4 The Prophecy thus coming from God through Christ, and by Christ transmitted by the Ministration of an Angel of the highest Order to the Apostle St. John, for the Use of the Church, as containing a Series of Events in relation to it, deserves the highest Regard.

It fore-arms and comforts Christians against Persecutions, by pre-acquainting them with their Approach and End.

It shews the Degeneracy of Christians, even in the first Ages of

the Gospel.

It discovers an almost universal Apostacy from the Faith, and throughout mixes Exhortations to the faithful, to beware of Idolatry, and carnal Pollutions, and sets forth the Rewards due to them that shall take heed.

And there is no Time in the Christian Oeconomy wherein, the Events to come, are not nigh at hand

And therefore to encourage all to apply themselves to the Study of what their Saviour has imparted to them for their Comfort and Sasety, there is a Promise made of a Blessing attend-

ing the Reading of the Prophecy, the Hearing of it read, and the due confidering and observing the Things therein contain'd.— Where we find, the Reading separated from the Hearing And the Reason is, because it was the Custom of the Primitive Church to have the Apostolical Writings, and all other Feclesiastical Mat-

ters publickly read So that Reading was one thing done by the Clergy; and Hearing, another more proper to the Laity

Books were also then scarce, and sew could read, so that the Method of publishing a Prophecy could not be so well done by dispersing Copies, as by publick Reading Therefore the Reading and Hearing are two different Matters proper to different

Persons, and deserve to be distinguished

And a Blessing is pronounc'd upon both, to shew that it equally belongs to the Clergy and Laity, and therefore the Prophecy, that it may be by all duly observed, ought to be duly read and explain'd in the publick Assemblies.

The DEDICATION.

No 1. \$\dagger 4. TOHN to the Jeven Churches which are in Afia.

No. 2. Grace be unto you, and Peace from him which is, and which is to come

No 3. | And from the seven spirits which are before his Throne,

No 4 \$ 5. And from fejus Christ,

Nº 5. | Who is the faithful Witness, and the First-born of the

Dead, and the Prince of the Kings of the Earth

Nº 6. Unto him who loved us, and washed us from our sins in his own Blood,

No 7 \$\dot 6 \quad And hath made us Kings and Priests unto God, and his Father,

7

² See Jamblich de Myst Æg § 111 C 15 fin where the Verb στμανώ 15 nsel vi a ike Case, in the very same Signification

b For the Conflration f the Words in the Original, See Homer, Il in \$351

No 8 To him be Glory and Dominion for ever and ever, Amer. 1 7 * Behold, he cometh with Clouds, and every Eye shall see him. Nº. 9 and they also who pierced him and all the Tribes of the Earth shall wash because of him Even so, Amen

No 10 | \$ 8. I am the Alpha and the Omega, the Beginning and the End, faith the Lord c God, which is, and which was, and which is to come, the Almighty.

The Explanation of the Dedication.

HE Number feven is here symbolical denoting an Univerfality of the Matters compriz'd

> The Afia here is Afia Minor, confifting of the Regions of Phrygia, Myfia, Lydia, and Caria, and of those which the Grecian Nations inhabited, by the Egwan Sea, viz Holis, Ionia, and Doris

> In this Asia Minor seven Churches are fix'd upon to represent fymbolically the whole Catholick Church at the Time of the Vision, wherefoever dispers'd.

> And for this Reason the whole Revelation is dedicated to them by St. John, and sent to them by our Saviour's Order

Nº. 2. To the faid Churches Representative of the whole Catholick Church, — the Apostle wishes Grace and Peace, — viz All Bleflings Spiritual and Temporal.

> First, zono të o con z o no, z o eexoulu . - from him which is, and which was, and which is to come, - that is, from God who is eternal, — the Expression being according to the Hebrew Stile, which affects to express Universals by an Enumeration of the Parts,— as the whole World, by Heaven and Earth.

And thus the Time past, present, and to come, comprehends

all Time, and confequently Eternity

As to the Words in the Greek, 'tis to be observ'd that they are here taken absolutely and artificially, as invariable Names betokening God's eternal Existence, and are therefore without

Constru-

The DEDICATION explain'd Ch. I. y 5.

> Construction, as many other Words of the like Nature are in Proclus, and other Authors.

Secondly, Grace and Peace is wished to the said Churches, by Nº 3. the Apostle, from the seven Spirits which are before the Throne of God

These seven Spirits separately consider'd, are, as appears from their several Actions in the Prophecy, seven Angels or Created Beings, of the Highest Order, having the rest of the Angels under them, and a nearer accels than they, to the Presence of God

These seven Spirits or Angels comprehending under them all the rest, do, collectively taken, symbolically represent the Holy Ghost, as being his constant Attendants, and consequently Adjuncts executing his Will, and denoting his Presence and Effi-

And thus by a Metonymy of the Adjuncts by the faid feven Spirits taken together, is the Holy Spirit symbolically represented, after the same Manner, as we shall find afterwards God the Father and his Government, represented only by his Throne with fome other Circumstances, and his Son by a Lamb.

The Apollie having thus wish'd Grace and Peace to the aforefaid Churches, from the Father, and the Holy Spirit, wishes the same to them,

Thirdly, from Yesus Christ, whom he mentions after the Holy Nº 4. Ghost, upon the Account of such Titles belonging to him as are Introductory to the following Vision

The Titles are,

1. He is the faithful Witness or Martyr, who hath truly declar'd the Will of God, and died to feal with his Blood the Truth of his Doctrine.

2. He is the First-born of the Dead · - as being the d Firstfruits of the Refurrection in being the first rais'd from the Dead to die no more. And as the First-born of, is he also the e Lord of the Dead, having Power to bring them to Life again Primogeniture fignifying, (as being anciently attended with) f Dominion and Principality.

ISI

^{*} So Alex and some other MSS and the Vulg Lat S.r and Arab Versions

Ch. 1 y 6.

(as He was a Type of y Messial) Hamond .

And in this Sense concerning David saith God, P/al lxxxix 27. --- I will make him my First-born, higher than the Kings of the Earth.

And so in Col i. 15 Christ is styl'd the First-born of the whole Creation, as being the Lord thereof, and being before any Thing was created — because, as it follows in the same Chapter, y 16, 17 - by him were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions or Principalities or Powers Things were created by him and for him — And he is before all Things — And in y 18, in the very Words us'd by St John, he is styl'd wewstrong on it reagon, — the Lord of them — that in all Things he might have the Pre-eminence. And therefore

3. He is the Prince or Ruler of the Kings of the Earth He is that Prince of the Line of David, of whose Kingdom there shall be no End.

He had at his Refurrection g all Power given unto him, both in Heaven and Earth, and is therefore even in respect of his humane Nature, as united with the Divine, —— the Rulei and Disposer of all the Kingdoms of Men; and h all Dominions must ferve and obey him

From the Titles of Christ, the Apostle passes to what Christ Nº 6 has done for us.

> He hath loved us to fuch a Degree, as to lay down his Life for our Sakes And by his own Blood which he shed for the Sins of the World, hath he cleanfed us from past Sins and prefent Infirmities And

Nº. 7 As he himself is a King and Priest, so hath he advanced us to the Highest Stations, to be Kings and Priests

So that amongst us his Peculiar People - the Spiritual Ifrael — there is a Royal Priesthood, who, in Things pertaining to God, are Kings under God, in the Government of the People committed to their Charge, and Priests of God, in in-

8 Matt xx III 18 b Dan, vn 14, 2-1 John XV 13, 1 John 111 16 Rom 1 3

terceding for them, and offering up fpiritual Sacrifices Even . as among the Carnal Ifrael, there was a Royal Pijesthood offering up the Carnal Sacrifices of the Law, and Ruling I in Cases' difficult in Judgment, and in Matters of the Lord, all the Priests being Dignified by a m Name which not only fignified a Priest, but also a Prince or Rules . And the High-Priest wearing, as the Enfigns of his Regal and Sacer dotal Power in Things pertaining to his Office a a Crown, and a Mitie

The DEDICATION explained

So that Christ, who is rich in Mercy and Love, hath in Reality highly exalted the Christian Clergy, however at present by worldly Men despis'd and oppress'd, and the Time is coming, when he will render them even on Earth in such a Manner glorious, as that they shall be by all highly honour'd, and he will at last cause all his faithful Servants to Reign with him for ever in Heaven.

For fuch stupendious Mercies, the Apostle ascribes to our Sa-No 8. viour, agreeably to his Titles, Glory and Dominion for ever and ever. — And repeats the Doxology by fumming it up in the Word Amen.

Nº. 9 And being thus fir'd with the Love of Christ, and the Gloriousness of his Attributes, he in a Prophetick Rapture cries out as if the future Appearance of his Saviour was before his Eyes — Behold, he cometh with Clouds — He, attended with all the holy Angels, and in all the Glory of God, will as certainly come to Judge the World — as if we already faw

^{1 2} Chron xix 8, 11 * Deut xvii 8 ---- 12

[&]quot; The most ancient Notion of a Priest, is of one that hath Power over others, both in Civil and Religious Matters, as it was in the Patriarchal State, wherein the Birth gave a Right to preside over all the Kindred Hence כהן, Colon a Priest, figmines also Prince or Ruler, as in 2 Sam viii 10 where the Sons of David are faid to he בהנים, in the LXX בהמפצעה Chief Courtiers, for which we read n i Chron xviii והראשנים, Prime Minflers of State, in the LXX אהראשנים, fift Leutenaits to the King (fuch as the Turks call Vizier, that is Lieutenant, and the Perfian Chan, a Word deriv'd from רברבין and in a Sam viii 18 the faid Sons are called רברבין Princes in the Ja And so in Exad it 16 Jethro is called Cohen of Midian, Prich, but in the Targum Prince, And it appears from Hecatieus cited by Plutaich in his Treatise de Il ac, p 292, 293 that the ancient Kings of Egypt were Priests, either being chosen out of the Priest, or if from the Army, then immediately made Priest. See also Platon Pol " Exod xxix 6.

And I have the Keys of Hades and of Death Nº 19 \$ 19 Write & therefore the Things which thou hast seen, and the Nº. 20 Things which are, and the Things which shall be hereafter y 20. [As to] the Mystery of the seven Stars which thou lawest Nº 21 in my Right Hand, and [as to] the feven Golden Candlesticks, [the Signification is] — The seven Stars are this Angels of the seven Churches, and the seven Candlesticks which thou fawest are the seven Churches

The Explanation of the foregoing Vision, introductory to the Epistes to the seven Churches.

No. 1 Atmos was an Island in the Ægean Sea, or as it is now called the Archi-pelago, about forty Miles from the Continent of Afia, towards Ephefus, in the Sea next to the seven Churches.

It was about thirty Miles in Compass, and at this Time has

the Name of Palmofa,

To this Place, which was but thinly inhabited upon the Account of its Barrenness, was St John, for preaching the Gospel. and at the Peril of his Life making Publick Confession of the Christian Faith, banished by the Roman Emperor Domitian, 2bout the Year of our Lord 95, or the Beginning of 96, at which Time, as Mr Dodwell has proved in his Cyprianick 9 Differtations, the Persecution rais'd against the Church by Donutian, began And at the End of the faid Emperor's Reign, according to Irenaus, was the Revelation feen.

By this it appears that St. John, and the Church, at the Time of the Vision were in a State of Persecution for the Sake

of Christ.

The Apostle therefore in his Address to the seven Churches in Afia, upon the Account of the Unity of the same Faith and Relation to Christ, Styles himself their Brother, and upon the Account of the Sufferings which he and they were involved in, their Partner in the Kingdom and Patience of Christ, here-

*-Iren. L. v. c 30. * Dill. xi. § 16.

lby intimating, that if they bore with Patience the Persecutions they met with, they should as certainly be Partakers with Christ in Reigning with him, as they had been Partakers with him in his Sufferings

He then shews how in the faid Place of his Banishment, he N' 2 was infpir'd with the Holy Ghost, --- being in a Trance or Ecstacy on the First Day of the Week, or the Christian Sabbath, instituted in Memory of Chast's Resurrection, and called the Lord's Day, as being bleffed, and fanctified, by his Rifing upon it, by the Descent of the Spirit, and by being set apart for the Publick Worship of God

Nº. 3 On the faid Day, in the faid Circumstances and Ecstafy, the Apostle heard Behind him a gieat Voice as of a Trumpet

The Voice is great —— as being full of Terror and Majesty,

Perspicuity, and Certainty,

Ch 1 1/10, 11.

It is as of a Trumpet —— to denote the approaching of the Vision of a Divine Person, and that the Will of God was going to be Proclaim'd, to the hearing of which St John, as the

Representative of the Church, is called.

And it comes from Behind St John — to fignifie, that the Party whom he represents as have gone out of the Way, and so must be recalled to turn back, which implies a Repentance, and that the Vision, to which they are called back to look on, concerns a Thing already begun, or before existent, and to be observed, as well backwards towards the Time past, as forwards towards that which is to come.

The Person from whom this great Voice as of a Trumpet came, is Christ, as appears by the Title he claims of being the Alpha and the Onega, the First and the Last And,

Nº 4. He enjoyns St John to make known every Thing he should see, or the whole Revelation, by committing it to writing in a Book, to the End that the Visions to be exhibited might be published and spread, consider'd and admir'd by the whole Church, and that the Book might be a standing Monument, that what was therein foretold, should certainly come to pass; and that the faid Book might be appealed to.

157

P So the Alex and many other MSS as also the four ancient Versions.

Ch I. 🖈 14

And to this End, the Book is ordered to be fent to feven E-minent Churches then in Asia, viz to Ephcsus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicca, — which are particularly fix'd upon, either, as having been constituted by St John, or else as being nearer than others the Place of his Banishment, or else because in them was typically found all the Things that were requisite to be observed as worthy of Praise, or fit to be amended in the whole Church of that Time, — the said seven Churches being the Representatives of all the rest

Nº 5

Upon the faid Voice and Command the Apostle turned about to consider, who it was from whom the said Voice and Command came, — what the seven Churches meant, and how they were to be represented to him, hereby signifying, that those whom he represents, ought carefully to attend to the Meaning of the Vision

Nº 6

Being turn'd, a Vision, in every Respect, exactly adapted to the Case in Hand, is presented to his View

First, there are seen seven Golden Candlesticks

These Candlesticks denote the Places where the Light of the Gospel is planted, and are the Symbols of the aforesaid seven Churches, as the Representatives of the whole Christian Church throughout the World

And the faid Candlesticks are of Gold, to shew the Stability

of the Church against all Opposition.

The Jewish Church had but one s Candlestick with several Lamps, because that Church was confined to one Nation and Tabernacle. But the Christian Church is Universal, and therefore hath seven Candlesticks to represent it, that Number signifying Universality.

Nº.7.

Secondly, in the midst of these seven Golden Candlesticks is seen the Appearance as of a Man

This Person in the Vision is the same who had just before

styl'd himself the Alpha and the Omega, the First and the Last, and is therefore our Saviour under the Likeness of his Humania.

He is in the midst of the Candlesticks to shew that the Churches are under his Care, Government and Protection, and that, according to his Promise, he is and will be with his Church to the End of the World. See Matt xviii. 20. xxviii 20 2 Corvi. 16

And agreeably to this, he being a Priest for ever after the Or-

der of Melchifedech, there is

Nº 8

Thirdly in the Vision seen, the Appearance of him, as of the High Priest of the Church which has a Royal Priesthood — he appearing clothed in the High Priest's Vestments, made for Honour and Glory, — with a Garment down to the Foot, and girt about the Paps with a Golden Girdle.

These Priestly Garments are the Symbols of the Honour, Power and Dominion, which he, as Man, upon the Account of what he did and suffer'd for Us in his human Nature, was

advanced to

In particular, the long Garment of fine Linnen down to his Feet, denotes the Honour and Happiness which Christ will at last extend to all his faithful Servants, — the Feet being the Symbols of the Followers of the Party spoken of.

And the Golden Gir dle (the Symbol of Royalty and durable Strength) girt about the Paps (the Symbol of Offspring) denotes his irrefiftible and permanent Power, in nourishing, maintaining and defending his Church, whose Members are to him

las his Sons and Daughter's

Nº 9

Fourtbly, this Great Governour or High Priest of the Church is farther described. As,

I His Head and Hairs, on the Hairs of his Head, were ex-

ceeding white, like Wool, as white as Snow.

This denotes the Holiness, Wildom, Increase and Prosperity of his Government, and the Antiquity thereof, he being the

· Father

^{&#}x27; See J Spencer de I g Hebr L II. Diff i c 5 § 2
XXIX 5 W Frod XXXIX 27.

* Father of the Age to come, and his Goings forth, having been of old, from everlasting.

No. 10

2 His Eyes were as a Flame of Fire, whereby is fignified, his Providence and Omniscience, and the Justice of his Government, — that he sees all the Actions of Men, and penetrates into the Thoughts and Intents of their Hearts, — that he will enlighten and reward those who truly serve and obey him, and shew his Wrath and Indignation against his Adversaries.

3 His Feet were like fine shining Brass, as if they buin'd or glow'd in a Furnace 'This fignifies the Stability of his Kingdom during its Militant State, —— that the Members thereof, —— his Followers and Servants, —— however oppress'd, shall not be destroy'd, but that they shall at the End of all become more glorious and illustrious for their Sufferings

No. 12 4. His Voice was as the Sound of many Waters, —— that is, of many Multitudes of People

This great Voice fets forth his Fame and Reputation among Nations, and that he hath, ot shall, proclaim a new Law, which shall be grateful to the People, and cause him to be beloved of them, and that the same Voice so acceptable to them, shall in the Event prove dreadful to his Enemies

No 13. 5 He had in his Right Hand, feven Stars, — the Symbols of the Angels, or Ecclefiastical Governours of the seven Churches, — the whole importing, — that he highly values, and that his chief Care and Power will be in an especial Manner exerted in the Desence and Protection of the Spiritual Governours of his Church, as far as it extended at the Time of the Vision, or is hereafter to be — upon the Account of their great Usefulness, in shining as Lights to others, and upon the Account of their being more obnoxious than others to the Contempt and Malice of wicked Men.

Nº 14. 6. And out of his Mouth went a sharp two-edged Sword.

This flarp two-dged Sword is the Word of God and of Christ proceeding out of his Mouth, which Word in Holy Scripture is often compared to a Sword

The faid Word of God, proceeding out of his Mouth, fignifies the Commundments of God declaring his Will, of else his Counsel ready to be executed. And therefore this Symbol of the two-edged Sword, shews that nothing is or shall be able to withstand the Will of God, which he hath once declared to be so, and that every Thing that he hath spoken shall certainly come to pass, when the determinate Time shall come, and in Particular the Destruction of his Enemies, to which the Sword hath a special Regard, all which shall be effected by Instruments setch'd from his Church, which is the Depositary of it, and shall accordingly overcome at last all his Enemies, and proclaim his Laws all over the World.

And his Countenance was as the Sun when he shineth in his Strength, — that is, his Appearance was with the Brightness of the Schekinah, with that glorious Light which was seen, when the Angels appeared and attended the Majesty of God, being a dazzling Sight for Glory and Brightness, as the Sun when he shineth at Noon-Day in his full Strength is so glorious, that he overcomes our Sight. In the Transsiguration, the Brightness of Christ's Appearance 2 is thus also compar'd to the Sun's And the Righteous, who are promised that they shall become like Christ, are also then, to shine like the Sun, when they shall rise again, Matt. xiii. 43. But this Promise is Symbolical, as well as the Vision here, for the Sun signifies, that Christ shall and doth become a mighty and glorious King.

This Comparison seems to denote, that as when the Sun shineth in his full Strength, no Eye can set it self against it. So nothing shall be able to withstand the Power of Christ, when he is pleased to exert it in due Time. And as the Sun then gives Vigour to all Things he shines upon, so Christ will comfort and warm with Zeal, and protect for ever, those who are guided by his Light, or follow his Doctrine, —— he being the Sun of Righteousness

Nº 15

This

The Expression here us'd by St John, is found in the Titles of the King of Siam, where 'tis faid, he b shines like the Sun at Noon-Day As also that he is like the Moon at Full, and his Eyes shine like the Morning Star

Ch I. y 17, 18.

and

Upon the Sight of this Vision so full of Myesty and Terror, No. 16 St. John, tho' the Beloved Disciple, fell down as dead, at our Saviour's Feet, being unable to stand before him so appearing

And so Daniel c upon a like Vision fell upon his Face toward

the Ground, and retain'd no Strength But,

To remove the Terror and Danger the Apostle was in, our Nº. 17 Saviour lays his Right Hand upon him

> This Action, denoting an immediate and miraculous Affistance, brings St John to himself, puts him into a sedate Temper, and makes him understand, act, reason, and remember as

a rational Man out of an Ecstaly

And this very Circumstance puts an Essential Difference between a Person divinely inspir'd, and an Enthusiast posses'd with a wicked Demon, whole Paroxysms of Rage being not in the Power of the wicked Spirit to allay, continue during the Possession, and make the Person possess'd, for the most Pair, act without Reason and Memory

To the faid Action, are added the following Words of our

Saviour to the Apostle,

Fear not, I am the First and the Last - No Danger shall happen unto thee. I who created all Things, I who am the Governor and Judge of the World, who am from Everlasting and to Everlasting, am able to Protect and Defend thee.

No. 18. And I am he that liveth, and I was Dead, and behold I am alive for Evermore, Amen, - As I died, and by my Divine Power raised my self as Man again, so have dI Life in my felf to raise up others also, so, as that they shall die no more This is a most certain Truth to be fully depended on For,

I have the Keys of Death, and of Hades, — of the Grave

and of the Mansion of Souls in their State of Separation, and confequently having Power over these to op n and flut, I have undoubtedly Power to bring to Life again

And therefore let not my Servants be discouraged at their Sufferings, tho' they die in my Cruic, I will roise them again, and not one of the Promises I have made them shall fail of being

fully accomplished

St John therefore, thus strengthen'd and encourag'd, 18, for Nº. 20 the Good of the Church, commanded to write the Vilion he had feen, the Things prefent (upon the Account of which chiefly the faid Vilion was given,) and the Things which were to be afterwas ds in Order, from thence for y ands to the Lnd of the World

No. 21 And to the End, that the Vision might be throughly understood, there is a Key given for the Interpretation

The feven Candleflicks are declar'd to be the Symbols of the

lever Churches,

And the lever Stars, to be the Symbols of the Angels of those Clarates

This, according to the Difference of Circumstances, which 1 10 b al vays carefully confider'd, is exactly agreeable to the Fyp'a mon, which is given of the fame Symbols, by fuch of he most ancient Prophane Writers as were well vers'd in the Symbolical Character and Language

For with them, as has been shewn in the Symbolical Dictionary, a Lamp-Sconce or Candlestick, was the Symbol of the Wife of the Party concern'd, and Stars were inferior Princes,

or Gozzinois ruling under a Supreme

Accordingly, the Church, which is frequently represented by the Symbol of a Woman betroth'd or married to Christ, is here, as confifting of several particular Churches represented, under the Symbol of Jeren Golden Candlesticks, or Lamp-Sconces.

And as Christ is the Head, the High-Picest, and King of his Church, therefore are the visible Spinifual Rulers of the Church

under him, represented by Stars

After the aforefold Vision, Command, and Explanation, follow in Order the Epistles to the seven Churches, the said Epiftles relating chieffy to the State of the Church at the Time of their being given and fent

I felm Struy's Voyage I. ch 10. Dan, x 8, 9 ! John y, 26 and 21

Y 2

EPISTLE

Ch. 11 y 1, 2.

No 3

EPISTLE I.

To the Angel of Ephefus.

Ch II No. 1. 1 1 1 NTO the Angel of the Church on Ephefus, Nº. 2 Nº 3. These Things saith he, that holdeth the seven Stars in his Right Hand, and walketh in the midst of the seven Golden Candlesticks, Nº. 4 1 2. I know thy Works, and thy Labour, and thy Patience. and that thou can'st not bear with them that are Evil and hast tried them which say that they are Apostles, and hast found them Lars. 3. And hast born, and hast Patience, and for my Names Sake hast laboured, and hast not fainted Nº. 5. Y 4. But [this] I have against thee, that thou hast left thy first N°. 6. Remember therefore from whence thou art fallen, and Repent, and do the first Works, or else I will come unto thee quickly, and remove thy Candlestick out of its Place, except thou repent. \$ 6. But this thou hast, that thou hatest the Deeds of the Nicolaites, which I also hate. Nº. 7 He that hath an Ear, let him hear what the Spirit faith unto the Churches To him that over comes, will I grant to cat of the Tree of Life, which is in the midst of the Paradise of God

The Explanation of the fift Epistle.

No. 1. Phefus was the chief City of Ionia, and the best of Asa Minor, its Inhabitants, as appears by their Coins still extant, styling themselves the Capital City of Asia ---ΕΦΕCΙΩΝ ΠΡΩΤΩΝ ΑCIAC

The Gospel was planted in this Place by St Paul, and from thence spread into the other Parts of Asia t.

EPISTLE I explain'd

To Ephefus as a Mother City 3 feveral other Cities were fubordinate

The Angel of this Church is its visible supreme spiritual Governor, or Bestop, and represents all those who are under his Government

To this Angel, and so to the Angel of each of the Churches in N'. 2. the rest of the Cities, St John is commanded to write in particular

> And in this, and so in all the other Epistles, after the mention of the Argel and Church, and the faid Injunction, our Saviour affumes a peculiar Title deduced from some Character given of him in the foregoing Vision, or in Chapter the first, and fusted to the Matter and Defign of the Epsftle.

> He here declares, that he holds the seven Stars in his Right Hand, and walks in the midst of the seven Golden Candlesticks, that is, that he is the Ruler and Protector of the Angels or Bishops of the seven Churches, and the Inspector and Visitor of those Churches, taking notice how both Ministers and People discharge their respective Duties, and this in order to reward or punish each according to their Deferts Whereby he shews his Right to command both, and to fend fuch Instructions as were proper for them

Agreeably to this Title our Savious declares to the Angel of No 4 the Church in Ephefus, that he hath visited and examin'd all his State, and that this Visitation shews that he wants Instru-Ctions

> The Angel indeed of this Church was, and had been remarkable for feveral Excellencies.

> He was laborious and patient in the Discharge of his Office, he was not for encouraging, but for reproving and exercifing Discipline against notorious Offenders, and had tried those false

166

Teachers (or h grievous Wolves of whom St Paul had before warn'd them of) — who afferted that they were Apostles, or immediately commission'd by God to preach the Gospel, and were not, and had accordingly, by duly examining their Mission, Life, and Doctime, and by the Gift of discerning Spirits, fully detected them, and found them Liars

He had indeed manfully behav'd himself under great Pressures and Afflictions, and had undergone great Labouis soi the

Sake of Christ without fainting

Nº. 5.

But in this respect he was highly culpable that he had remitted, or abated of the Intensenses of his former Love and Zeal

For God requires the whole Heart and Soul, and nothing less than that will be acceptable to him.

Nº. 6,

The Angel therefore of the Church in Ephefus is exhorted to confider his Ways, and to return to those Degrees of Love, Zeal, and Courage, for which he was at first so remarkable

If he did not this, he is threaten'd with a sudden Visitation, and in relation to his Church or Candlestick, that the Light

of the Gospel should be totally remov'd from thence

And it is very remarkable, that at this Time there is not fo much as one Christian in that Place which was once the famous City of Ephelus. Which shews that the Angel thereof, and so they that were comprehended under him, did not repent, and consequently that in the Epistle to him, and so also in all the other Epistles to the Angels of the Churches, the Holy Ghost had in some Particulars a further View than only their then present State

However the faid Rebuke is somewhat mollished, by subjoining in Praise of the said Angel, that he had in Detestation those Hereticks at *Ephesus*, who afferted that it was lawful to eat Things facrificed to Idols, and to commit Fornication, Adultery and all Manner of Uncleanness, and who therefore upon the Account of their abominable Lives and Doctrines were

odious in the Sight of God

Epistle I explain'd

No 7. To engage all to a due Regard to the foregoing Parts of the Epistle, and to the Promise following there is this Call, requiring Attention, given,

He that hath an Ear, let him hear what the Spirit faith unto

the Churches

This Voice of the Holy Spirit, by whose Inspiration the Revelation was seen and wrote, relates primarily to the Church in and belonging to the Jurisdiction of Ephelus, and then Jecondarily to the rest of the Asiatick Churches named, and so to the whole Catholick Church, which is to take Notice of what the Holy Spirit said to each of the Seven, the said Seven being Symbolically Representative of the Churches throughout the World

The Epistle is concluded with this Promise from Christ, — that to him, that confesses his Name publickly before his Enemies to the End, and overcomes, by his Constancy to Death, their Obstinacy, he will grant to eat of the Fruit of the Tree of Life, which is in the midst of the Pai adise of God, — viz He will raise him from the Dead, to an immortal State of inexpressible Happiness

EPISTLE II.

To the Angel of Smyrna.

N' 1 | v 8. And unto the Angel of the Church in Smyrna, write-

These Things saith the First and the Last, who was dead

and is alive

4 \$\forall 9\$. I know thy Works, and Tribulation and Powerty (but thou art rich) and the Blasphemy of them that say they are Jews, and are not, but are the Synagogue of Satan

⁴ Acts xx. 29.

[!] So A're, and fe, em other MISS realfoull the ancient Verticals and I to.

No. 4.

No 5 | 10 Fear none of those Things which thou art about to he ger Behold, the Devil shall cast some of you into Projon i'. ye may be tried, and ye shall have Affliction ten Days Be thou faithful unto Death, and I will give thee t'. Crown of Life.

IN II He that hath an Ear, let him hear what the Spirit fait N. 6 unto the Churches.

He that overcometh, shall not be hurt of the second Death

The Explanation of the Second Epistle.

No.1, 2 Myrna, as well as Ephelus, was a City of Ionia, and in St. John's Time, after Ephefus the next best City in Afia Minor, to which k several other Places were subordinate

It was a Place of great Honour and Renown, and in several ancient Inferiptions fet up by the publick Order of the Senate, not long after the Time of Adrian, it is styled the Chief City of Asia both for Beauty and Greatness, the most splended, the Metropolis of Asia, and the Ornament of Ionia

There are in it at this Time two Churches of Greeks, and

one or two of Armenians

No. 3 The Title which our Saviour gives himself here - cf being the First and the Last, - be who was dead and is alive, is fuitable to the Design of the Epistle, which is to foretel of Sufferings and Death, and to encourage and fortifie the Angel and his Church, in Relation to what they were to undergo.

> Our Saviour therefore shews that he himself was a Martyr, that he suffered and died, and also rose again, and that as having all Power, as being the First and the Last, he was fully able to crown the Sufferings and Death of his faithful Servants with a glorious Resurrection, of which he had given them an Earnest and Demonstration in having rais'd himself.

* Plin. Nat Hift, L. v c. 29.

1 Mama Ox 1 P +7 lxxviii p 129 cvl 1

The Angel of this Church is such a one, as with whom no Fault is found

His Works were approved He had been Persecuted and reduced to Want, -- but he was rich in Faith, and in a future Reward, - and in particular, he had furier'd greatly from the Opposition of the Unbelieving Jeas in those Parts, who bousted of themselves, that they were the chosen People of God, and the true Worshippers of him, whereas they were not, - they being rejected of God for their Crimes, and the Christians elected in their Room, to be his peculiar People, his tive Spiritual Ifrael For as St. Paul fays in he is not a Few who is one outwardly, neither is that Circumcifion which is outwardly in the Flesh, but he is a Fow who is one www dly, and Circumcifion is that of the Heart in the Spirit, and not in the Letter, whose Praise is not of Men but of God

So that, fince the Yearsh Church was cast off, and the Ch. 1fran Church chosen into its Place, the Christians were the only People that had a Right to the Promises of God, and to the Privileges of being the tine Yews, and as such of being the on-

ly true Worshippers.

And therefore the faid Unbelieving Yews, who so boasted of their being the true Worshippers of God, were guilty of Blasphemy, in lying against him. For his Will being to be now worshipped through and with his Son, to worship him otherwife, was to worthip in vain, to be guilty of a Lye against God

And " in denying the Son, they had not the Father, so that they were guilty of Apostacy against him

Of the Church of God therefore the Unbelieving Yews were

And forafmuch as then Way of Worship was contrary to the Will of God reveal'd in the Christian Dispensition, and therefore Antichristian, and forasmuch as they were also, as appears from the Histories of those Times, the most bitter Enemies to the Christians, in incensing the Heathens against . them, and every where shewing themselves the most forward

Ch. II y's

Either

171

Persecutors, and so joined with the Heathen in promoting the Designs of the Devil against the Church of God, —— they are therefore styl'd —— an Antichristian Satanical Congregation

From these Men, and the Heathen, the Angel of Smyrne,

had fuffer'd much, and was to fuffer more

Nº 5

He is therefore exhorted not to be afiaid of any Sufferings he was to undergo, and has a Piediction given him of what should happen

Several of them by the Instigation and Instruments of Satan were to be east into Prison, into a calamitous State and Condition, which God would permit for a Trial of their Faith, and

they were to have an Affliction of ten Days.

This Affliction of ten Days, confidered with respect to the Church of Smyrna only, denoted a Persecution of ten Days

Continuance in that Place

And accordingly on the Reign of the Emperor Antoninus Pius, in A D. 147, many of the Members of the Church of Smyrna, were cast into Prison, tormented, and exhibited upon the Theatre, and cast to the Lions, and last of all Polycar p the Bishop of Smyrna, was burnt at a Stake P The Jews especially, according to their Custom, assisting with great Readiness in preparing the Fire

By his Death there was a Stop put to the Persecution, which from the Account given of it in the Epistle of the Church of Smyrna, concerning the Martyrdom of Polycaip, appears to have been rais'd by the Heathens at the Time of their publick Shews, and so seems not to have lasted above ten Days

But if the Affliction of ten Days be to be farther confide.'d with respect not only to Smyrna, but to the rest of the Assatical Churches nam'd, (as indeed each Epistle is not only for the Use of the Church to which it was particularly sent, but also for the use of the rest, who are therefore in the Close of every Epistle, called upon to mind what the Spirit saith to the Churches) then by the said Affliction of ten Days will be denoted,

Bishop Pearson's D ff Chron P 11 a cap 14 and 20

Either a Persecution of ten Season, to a use after the Date of the Vision, as the first in the Reign of Domitian, the second in the Reign of Trajan, the third in the Reign of M. Anton we Verus and Lieus, the fourth in the Reign of Seasons, the fight in the Reign of Maximum, the fixt in the Reign of Dienes, the seventh in the Reign of Valerianis, the eight in the Reign of Amelianus, the ninth in the Reign of Diolitional, and the tenth in the Reign of Lieunus. On else an Affliction of Persecution of ten Years Continuance, and so belongs to the Persecution which was begun by Dioclesson, A. D. 303, and which lasted in its Strength and Vigous ten Years, ending A. D. 313

In this Perfecution, which gave Date to a most famous Character of Time called the Ana of Monty, there was such a vast Multitude of Christians put to Death, as made the Heathen give out that they had effac'd Christianity, and restor'd the

Worship of their Gods 9

Ch II y 10.

This seems to be the Persecution intended by the Affliction of ten Dys, according to the Prophetical Use in Scriptive of a Day for a Year. And therefore, as being so great and remark ble, might deserve to be in a particular Manner taken. Notice of

To encourage therefore the Angel of Smyrna, and those represented by him, to undergo with all Constancy their future Sufferings, there is a Promise made of the Reward of an Immortal Crown, to be bestow'd to the Individuals losing their

Lives, in a Resurrection State

As to the Literal Application of the Words to the Bishop of the Place at the Time of the Vision, it is observable, that as Polycarp, in the Periccution before mention'd, was conducted by a Guard through a vast Concourse of People to the Publick Tribunal, there came a Voice to comfort him (heard by many, but none seen who spake it) saying, O Polycarp, be strong, and quit thy self like a Man—And that when the Proconful uic'd him to blashheme Christ with a Promise of Release upon so doing, he resented the Motion with a noble Scorn, and couragiously insidered—four score and fix Years lare I for vid

P See the Circular Ep tile of the Church of Shyrna concerning the Multyrdom of Polycarp.

The appears nom some are ent Inscriptions of Gri, pickes n m 3, & ..

172

him, and he never did me the least Wrong How then Shall I blaspheme my King and my Saviour?

This shews how this Angel, as an Instance and Example of those whom he represents, follow'd the Exhortation — of fearing none of those Things he was to suffer, and of being Vdliant, Constant, and Patient unto Death

Nº 6

Lastly, Every individual Person throughout the Churches is required to give Attention to the foregoing Parts of the Epitle, and encourag'd to refift unto Blood, in laying down his Life when thereunto call'd for the Sake of Christ, with the Promile of being preserved from Eternal Death

By which is implied, that he may well lose his Life here, who confiders that for fo doing he shall be for ever freed from future, endless and mexpressible Misery, and for ever plac'd in a State of endless inexpressible Happiness For that Grown of Life which is promis'd he shall have, and it shall never be taken from him; he shall not be hurt of the second Death.

EPISTLE III.

To the Angel of Pergamus.

N'. 1 | \$\forall 12 \quad ND to the Angel of the Church in Pergamus No 2. | Write No 3

These Things saith he, who hath the sharp two-edged

Sword.

🗴 13. I know thy Works, and where thou dwellest --- where Satan's Throne is ---- and holdest fast my Name, as d hast not denied my Faith, even in those Days wherein Antipas wis my faithful Martyr, who was flain among you, where Satan dwelleth.

No. 5, 18 14. But I have a few Things against thee, because thou hast there them that hold the Doctione of Balaam, who taugit Balak to cast a Snave before the Children of Israel, to we Things facrificed to Idols, and to commit Fornication

I 15 So hast thou also them that hold the Doctrine of the Nicholait's in like Manner

EPISTLE III explain'd.

If 16 Repent " therefore, or else I will come upon thee suddenly, Nº. 6 and I will fight against them with the Sword of my Mouth.

\$ 17 He that lath an Ear, let him hear what the Spirit faith

unto the Churches

Ch. II x 12

To him that overcometh will I give to eat of the hidden Manna, and I will give him a white Stone, and upon the Stone a new Name written, which no Man knoweth but I: that receiveth it

The Explanation of the third Epistif.

No 1,2 | Ergamus was a very famous City of Mysia Major in Asia-Minor

It was the Capital City of a great State called the Kingdom

of Pergamus, several Cities belonging to its Jurisdiction

At first, it was no more than a Citadel, built on a strong Hill, which became a Refuge to Philaterus, an Eunuch, who being fet over the Treasures which Lysimachus had plac'd there. revolted, and by Craft there settled himself, and erected a Monarchy And Eumenes, one of his Successiois, having help'd the Romans, by their Favour enlarged his Dominions, and of a Citadel made Pergamus a large City, as Strabo relates

About the Year before Christ 132 Attalus Philometor the last King of Pergamus died, and by his last Will and Testament made the People of Rome his Heir; who thereupon in a few

Years after became posses'd of the Kingdom

Upon this, Pergamus became the Residence of the Roman Proconfuls, and there was a Temple erected in it in Honour of the Roman Emperor Augustus, and of the City of Rome

There was also in it the great Temple of Æ/culapius, who was worshipped there under the Figure of a Serpent, and who is therefore called by Martial the God of Pergamus

So I'v and many other MISS on to vulgar I at Sy and Fthup Verfions, All Arabes So A' and my other M'S as allo Arch and Ethop Verhoes, and Arabes Liv, L xxxxxxx \$18 and Int. Plin L v c 30. Verlio, s, and Arabic Ize And Licat, - Mortil Las Dier 17 To

There was also in it a Temple of Diana, and Andreas Ca-Jarrensis faith that Pergamus was fuller of Idols than all Ala

besides

At this Time there are in it but a few Families of Christians, who are in a miserable Condition, and have but one Church amongst them

No 3

The Title taken by our Saviour in this Epistle --- of hi having the sharp two-edged Sword, -- is furtable to the Nature of the Enemies to be subdued, —great Opposition requiring a great Destruction

No 4

The Angel of this Church in Pergamus, is commended for retaining Christianity in a Place where he was most obnoxious to Persecution, Torments, and Death upon that Account, even in a Place where Satan by his Instruments had in those Parts of the World his Throne or Capital Seat And he had shewed the Strength of his Faith and Constancy in openly confessing the Name of Christ, at a Time when there was a great Persecution rais'd, even that Persecution in which Anti-pas, a Person of great Note and Eminency had couragiously suffered Martyrdom

But yet this Angel had his Faults He was blameable for a Want of Zeal and Discipline against the Nicholaites, who taught, that to avoid Perfecution, Sacrifice might be offered to Idols, and that Fornication and all Uncleanness was lawful

These very Things are here called the Doctrine of Balaam, as being exactly conformable to his Advice to the Midianitis, to

entice the Israelites to commit them.

He being fent for by Balak King of Moab to curse Israel, at first followed God's Direction, and instead of Curfing, blessed them

But finding by that Means he should lose the Rewards of his Divination, instead of going back to his own Country, he went over to the Midianites, to perfuade them to fend 6 then Women to the I/raelites, and entice them to Idolatry and Formication For, whilst they obeyed God, and kept themfelves undefiled from those Crimes, they could not become iccuised, but if they were defiled, that Pollution would bring a Curle upon them, and oblige God to withdraw his Protection

This Advice being followed, fucceeded accordingly, but yet through the Zeal of Phineas, the Mischief was stopp'd, not without Loss I/racl thereupon fell upon the Midranites, and cut them to Pieces with the Sword, and Balaam folling among them, received then his just Reward of Treachery and Hypocrisie The Women also had no Mercy given them, because they had been the Instruments or Balaam's wicked Device to

destroy Is, ael

Ch II 3' 16

And as the Snare land by the Midianites, at the Direction of Balaam, were the Women which were to allure the Ip ochtes, and the D han or Pit into which that Snare was to lead them, Idolatry and Fornication, wherein, if the Ipraelitis fell, they would bring an ay G, or Cur/c upon them of Course, because la Sin against their God and Covenant, so in the Case of the Nicholaites describ'd by the Type of Balaam, the Snace which they laid for others, and into which they themselves were fallen, was Present Life, Profit, Honour and Phosure, and the Pit, - the Breach of Covenant, followed by God's Curie, and eternal Damnation

Nº 6

The Angel of the Church of Pergamus, who had suffered fuch Seducers in the Church as visible Members thereof, and had not, in order to prevent faither Contagion, expelled them, as he ought to have done from the Society of the faithful, is commanded to repent, and threaten'd if he does not, with a fudden Visitation And an utter Destruction against the said Seduce is is demounced by the Means of the Sword proceeding out of the Mouth of Chill, even as those Idolatious Is achtes were Islam at the Command (or by the Mouth) of God, for joining

1-5

Ch II 1/17

themselves to Baal-Peor, upon the Instigation of Balaam. Num YXV 4, 5.

Nº. 7.

Every Member therefore of the Church is required to attend to what the Holy Spirit faith to him in the foregoing Parts of this Epiftle for his Amendment, and in what now follows. for his Encouragement.

Balaam went on in his Error through the Greediness of getting Riches, — and the Nicholaites proceeded in theirs thro' the Hopes of the Pleasures, Profits, and Honours of the present Life

By Way of Antidote to this, ---- who foever shall keep himfelf free from, and oppose the Errors of the said Seducers and Followers of Balaam, and so come off Conqueror, shall receive the inward Comforts and Refreshments of God's Spirit, he shall have the Grant, of eating of the incorruptible Food. whereof they who are Partakers shall never hunger, - of obtaining the true incorruptible Riches preserved in Heaven, which none can come at but they to whom they are given

And accordingly he shall be absolved in Judgment, and receive the Token of Liberty, Conquest and Reward, and his Reward — the Happiness of his new future endless State shall be secret and mysterious, not known at present, but to be found out hereafter In a Word, it shall be wonderful, admi-

rable, and confequently, great, and glorious

EPISTLE IV

To the Angel of Thyatua.

No 1. 18 18. A ND to the Angel of the Church in Thyatura, Nº 2.

Nº. 3.

These Things saith the Son of God, who hath I's Eyes as a Plame of Fire, and his Feet are like fue Brass.

1 19. I know thy Works, and Charity, and Ministry, and Faith,

and thy Patience, and c thy last Works to be more than the

But & I have a Complaint against thee, because thou sufferest that Woman Jezabel, which calleth her jelf a P.o phetels, to teach and to leduce my Servants to commit Fornication, and to eat Things faci ificed unto Idols

1/21 And I gave her Time to repent of her Fornication, and

Re repented not

No. 6. 122 Belold, I will cast her into a Bed, and them that commit Adultery with her into great Tribulation, except they repent of their Deeds

> \$23. And I will kill her Children with Death, and all the Churches shall know, that I am he which searcheth the Reins and Hearts and I will give unto every one of you accord-

ing to your Works.

y 24 But unto you I say e, the rest in Thyatira, as many as have not this Doctrine, and who have not known the Depths of Satan, as they speak, I will put upon you none other Bur-

y 25 But that which ye have, hold fast, until the Time when

I shall come

\$\forall 26. And as for him that overcometh, and keepeth my Works unto the End, — to him will I give Power over the Nations.

y 27. (And he shall rule them with a Rod of Iron as the Vessels of a Potter shall they be broken) even as I received of my Father

\$ 28 And I will give him the Morning Star

y 29 He that hath an Ear, let him hear what the Spirit faith unto the Churches.

"So Alex and several other MSS and all the old Versions, and Arethas

So Alex and some other MSS and Syr Arab and Ethiop Versions, and Arethus

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d or - few Things --- is not read in Alex and many other MSS nor in Syr And and Eti op Versions NB Es is added after jumina in Alex and leveral other MSS as also in the Syr Version, and Aretnas, Cyprian and Tichomus

The Explanation of the Fourth Epistle.

Nº.1,2. Hyatira was an eminent City of Lydia in Afia Minor, and f belonging to the Jurisdiction of Pergamus

Stephanus the Geographer fays, that this City, which was before called Pelopia, and Semiramis, "was named Ouyareiga, (and afterwards Thyatira) by Seleucus Nicator, upon the News

he received there of the Birth of a Daughter

Lydia the Seller of Purple, who with all her Family was g baptized by St Paul, was of this City, and a Merchant, one that travelled with her Merchandise to fell, and then to retuin to her own Countrey By which it appears that some of this City were then early converted to Christianity

No. 3 Agreeably to the Tenor of the whole Vision in Ch I and to the Nature and Defign of this Epistle, our Saviour here claims to himself his Divine Title of being the Son of God, and the Powers of his being Omniscient, the Enlightner and Governor, and Preserver of his Church, which, notwithstanding all the Opposition that would be rais'd against her, should be preserved, and become more glorious for her Sufferings.

No. 4 The Excellencies found in the Angel of this Church of Tb: atira are, his Charity or Love to God and Man, --- his Service in the Ministry, and relieving the Needy, - his Faith in Christ, and his Patience in enduring Afflictions, and his increafing and abounding in good Works

No. 5 But yet in this Respect he was highly blameable, in that he did not exert himself so much as he ought to have done against a false Prophetess in the Church, who (like Jezabel the Wise of Ahab King of I/rael, with her College of false Prophets) made it her Business, by her Power and subtile Allurements, to introduce and establish Spiritual Fornication or Idolatry The Sinfulness of this false Prophetess, (whether by her be

Acts svi 14

F Pun Nat Hift L v c 30

meant fome great and powerful Lady corrupted by, and an Encourager of the Gnofticks, who presended to be Christians, and ver gave themselves up to Idolatry, Sorcery, and all Uncleanness, or else some particular Congregation, or Congregatios, of those Hereticks) --- is faither set forth in Respect of her Obstiracy, - in not making a right Use of that Space of Time which had been granted her, for her Reformation and Amendment, even as Jezebel, after the "Denunciation of Judgments against Ahab and his Family, had Time and Warning to repent, and yet repented not.

Against the said false Prophetess therefore this Judgment is denounced, — that she should be cast into a Bed of Affliction, instead of the Bed of Whoredons in which she delighted, that those who were Paitakers with her in her Crimes should meet with a long and sharp Punishment, --- and all hei Profelytes, all her Offspring and Memory should certainly be destroyed Even as Jezabel's two Sons, Ahaziah and Jehoram. being both Kings, were both flain, the first by a Fall, the next by Jebu, and after that all the Children of Al ab her Husband, being seventy Sons, 2 Kin x 1 &c

In all which, according to what had been before denounc'd,

the Hand of God was plainly visible

In the same Manner the Destruction of this false Prophetess and her Adherents was to be fo remarkable, as that all the Churches should see and acknowledge our Saviour's Divine Power of fearthing into the Wills and Affections of Men, and of punishing every one, how fecret foever his Crafts to undermine Christianity may be, according to his Defeits

The Defign of the Imperious Jezabel was to fettle Idolatry in Ifrael and to secure the Succession of the Kingdom to her Children, by alienating the Minds of the Ijraelites from the true Worship of God, many of whom still adhered to it, and frequented the Worship at Yerusalem, and consequently shewed that they had still an Inclination to return to their Allegiance to the Kings of Judah, of the Family of David

But the received according to her Deferts, failing in both

Aa2

Nº 6

meant

those Designs. She began with Murder to settle Idolatry, and accordingly the whole Race of Ahab, and her felf perished miserably, and the Worship of Baal was destroyed also for a Time

As for her felf, the was wretchedly killed, and her Memory quite extinguished, there being left no Remnants of her Body, but some for Tokens of the Certainty of her Death, the Skull, the Feet, and the Palms of her Hands, and her Blood spilt on the Walls All which did not deferve a Sepulture or Monu-

ment So that none could fay, This is Jezabel

The like was the Design of the Gnostick Jezabel First to fecure this prefent Life, by avoiding Perfecution, in complying with Idolatry, and by following all Kinds of filthy Pleafures to entice Men to the same Sect, and so to propagate it for ever. Now the Punishment of the Gnosticks was suitable to their ambitious and wicked Defigns They were at last, as to their Sect, univerfally extirpated.

The Fate also of Thyatira bears a Resemblance to these Sym-

bols and Threatnings:

There being not so much as the Memory of the Town left, or any Monument that shews there hath been such a Town, but only some slender Remains of Inscriptions hard to be found, like the Skull, Feet, Hands, and Blood of Jezabel.

Sir George Wheeler, Dr Smith, and Dr Spon not many Years fince observ'd, that the Greeks knew nothing of it that was

likely.

"Tis now a Village called Ak-histar, confishing of Houses built of Earth over the Ruins of the Ancient Thyatira, out of which fome Stones being dug up, discovered its Origin after a great Enquiry

And there is not so much as one Christian Church in it.

As to the rest in Thyatira, whether Clergy or Laity, who had not receiv'd the Doctrine taught by the faid false Prophetess and her Adherents, and, who had not given Way to their boasted-of Mysteries and Devices, rightly called the Mysteries and Devices of Satan, there is no other Command or Duty laid upon them than what was implied in the Rebuke at first given, for not opposing the aforesaid Seducers with such Zeal and Vigour as they might and ought to have done.

Ch. II. \$26, 27, 28, 29 EPISTLE IV. expland

They are therefore exhorted to attend to the Nature and Defign of the faid Rebuke, and to perfevere in couragiously opposing the said Seducers, till Christ, in relation to those Seducers, should come (as he did upon the Yews) to their utter Destruction

N' 7

And to every individual Person in Thyatira, in order to induce him to beware of the faid Seducers, and to come off Conqueror by being faithful unto Death, there are the Promifes made - of his Sharing with Christ in the entire Conquest and Government of the Nations, (at the Time, yet to come, when all the Kingdoms of the World shall become the Kingdoms of God and of Christ) and of his having a Share in the Millennium or thousand Years Reign of the Saints on Earth, antecedent to the Glory which shall be universally displayed, the faid Millennium being the Beginning of Morning of the Refur- x - on-p rection, or First Resurrection (so called because there is to be none before it) even as the Morning Star is the Beginning of the Day, or Forerunner of the Sun.

Christ, as Man, received not Power over the Nations till

his Refurrection

The Saints are to receive from Christ the faid Power, as bereceived it from his Father And therefore they are to ieceive it in a Resurrection-State.

Let every one therefore attend to what the Spirit in this, and the foregoing Parts of this Epistle, faith unto the Churches

EPISTLE V.

To the Angel of Sardis.

Nº 2.

They

No. 1 1 1 In ND to the Angel of the Church in Sardis,

These Things saith he that hath the seven Spirits of God, and the seven Stars.

I know

Nº 4.

I know thy Works — that thou hast a Name, that thou livest, and art dead.

N° 5

Be watchful, and strengthen the Things which remain, that are ready to die For I have not found thy Ways per-. feet before God

Remember therefore how thou hast received, and heard,

and hold fast, and repent.

If therefore thou I alt not watch, I will come upon thee as a Thief, and thou shalt not know in what Hour I will come upon thee

Nº. 6. 1 4. But thou hast a few Names even in Sardis which have not defiled their Garments, and they shall walk with me in white, for they are worthy

Nº. 7. | X 5

He that overcometh — the Jame shall be clothed in white Raiment. And I will not blot out his Name out of the Book of Life, but I will confess his Name before my Father, and before his Angels.

He that hath an Ear, let him hear what the Spirit faith

unto the Churches.

The Explanation of the fifth EPISTLE.

No.1, 2. Ardis k was a Metropolitical City of Lydia, in Afia M'-

It was antiently, as appears by its Ruines, a magnificent Ci-

ty, as being the Seat of the Lydian Kings

At this Time, it is a little beggaily Village inhabited only by Shepherds and Herdsmen, and a few ignorant Christians, without Church or Priest !.

No. 3 The Title, our Saviour here takes of his having the seven Sprits of God, and the Jeven Stars, — hewing that the Pastors of the Churches are under his Care and Government, and that they are to receive from him the Gifts of the Spirit to quicken and enliven them in Duty, —— is furtable to the Case of the Angel the Epistle is directed to.

i So Alex and many other MSS as also volgar Lat Version, and Arethas

He had a more than ordinary Repute of living according to Nº 4 the Doctrine of Christ, and of being zealous in the outward Profession of it And yet, as to the perfect Purity of Religion, and its Life and Power over his Faith and Manners, he was dead

Ch III \$2,3,4. Epistle V expland

No 5 He is therefore admonished to awaken from such a negligent lifeless State, and to be active in stirring up within him, the Graces which were in Danger of being utterly extinguish'd, - in defending necessary Truths going to be lost, - and in fortifying and preserving such Members of his Chuich as were about to fall into the same State of Spiritual Death he himself was in For his Works, upon the Account of their not being accompanied with Sincerity and the true Spirit of the Gofpel, were not found to be compleat and perfect, but far otherwife, in the Sight of God, who, judging not as Man judgeth, will bring to Light the most secret Springs of Actions, and pass Judgment upon all Men according to their Works, and the Intentions of their Hearts.

> The Angel of this Church of Sai dis, therefore is directed to recollect after what Manner he had at first embrac'd Christianity, and after what Manner the Doctrines thereof were committed to him, and to adhere closely to the Rule of Faith and Manners he had been by the Gospel instructed in, and to repent of the Crimes he had been guilty of in his Deviations from it

> And to induce him to put this Advice in Practice, he is threaten'd with this Punishment, --- that if he did not awaken, and arise from the deadly State he was in, a very sudden and furprizing Judgment should be inflicted on him by Chi 111, who would come against him unawares, at an Hour he knew not, even as a Thief comes unawares against the Master of the House he intends to rob, in tie dead Time of Night, when the Mafter and Family are fast alleep

No. 6 However, even in Sardi (however dead the Generality there were, as to the true Spirit and Power of Religion) some few were to be found, who had kept then Biptismal Garments undefiled, in living agreeably to their Christian Protession, -

^{*} Plin Nat Hift L v = 29 See Dr Sn th'. Not Septem Afa Ecel p 150

in not being guilty of any Idolatrous Practice, - keeping themselves free from the Pollution of Sin

And of these it is declared, that they shall walk with Christ in white Garments, viz be admitted by him to the greatest Honours and Rewards, as Kings and Priefts reigning with, and under him in his future Kingdom For fuch, who behaved themselves fo well, where so great a Majority acted otherwise, have fitted themselves for, and through the Merits of Christ are, according to the Tenor of the Gospel Covenant, worthy of so great a Reward

Nº. 7

And with fuch Honour shall every one who performs, and perseveres in his Duty to the last be invested — He shall have a Right to everlasting Life, and be at the last Day, openly acknowledged by Christ himself for his Faithful Servant before God and his Holy Angels.

Let every one, therefore, carefully observe what the Spirit

faith to the Churches.

EPISTLE VI.

To the Angel of Philadelphia.

N° 2

A ND to the Angel of the Church in Philadelphia, Write.

Nº 3

These Things saith he that is Holy, he that is True, he that hath the Key of David, he that openeth and no or shutteth, and shutteth and no one openeth.

Nº. 4

I know thy Works Behold I have let before thee an open Door, and no one can shut it Because thou hast little [worldly] Strength, and hast kept my Word, and hast not denied my Name.

Behold I will make them of the Synagogue of Satan, who say they are fews, and are not, but do lye, behold I will make them to come and worship before thy Feet, and to know that I have loved thee

I 10. Because thou hast kept the Word of my Patience, I also

will keep thee from the Hour of Temptation, which shall come upon all the World to try them that dwell upon the Earth

\$11 Behold I come quickly, hold that fast which thou hast, that

EPISTLE VI. explanid.

no one take th, Crown

Ch. lli y 7.

N' 5

1 12 Him that overcometh will I make a Pillar in the Temple Nº 6 of my God, and he shall go no more out And I will write upon Lim the Nam of my God, and the Name of the City of my God, - of the new fer ufalem, which cometh down out of Heaven from my God, - and my new Name

VI3. He that Lath an En let him hear what the Spirit faith

unto the Churches

The Explanation of the Sixth Epistle.

N° 1,2 Hiladelphia was a City of Lydia in the Afa Minor, and m belonging to the Juridiction of Sardis

n Strabo observes, it was never very Populous and Famous, because it was subject to frequent Earthquakes, and wonders why the few that liv'd in it, should have such a Love for a

Place fo uninfe and dangerous

And yet notwithstanding the small Number of its Inhabitants it withstood, with great Constancy and Gallantry, the Fury of the Tures and was bleffed with visible Success, so that when all the rest of Asia had submitted, this held out, and has now in it P four Churches of Greeks, and about two thoufand Civilians And it is called by the Turks, Allah Skeyr, the City of God

No. 3 The Titles of our Saviour in this Epistle are funted to the Nature and Design of it, the Angel to whom it is sent being highly prais'd, and very greatly encourag'd, and no Fault found

with him

The first Title of our Savious here — is, - he is the Hoty One, - and therefore cannot but love all fuch as are, as far as their finite Natures will admit of, holy as he is holy

Plin L 1 c 29 S rb Goog L XII " Si le de Strt Sep " Spor s V oyage

Bb

The

The second Title is, - he is the True one, - and will therefore make good all his Promises to those who observe his Commands.

The third Title is, - he hath the Key of David. He, as the Offspring of David, hath the Government of the true Spiritual Ifrael committed to him, even as unto David was committed the Government of the Carnal and Lite, al one — He is the Succeffor of David, in a Kingdom of which there shall be no End

And his Power of Rule in this his Kingdom is absolute and irrefiftible, he having the full Power of disposing all Thing in Relation to it, - opening, and no one shutting, shutting, and no one opening -

Whosoever is by him admitted into his Kingdom, shall never be by any one excluded from thence, and whosoever is by him excluded, shall never be by any one admitted.

Where he favours the Preaching of his Word, there all the Enemies of it shall never be able to overthrow it,

And where he, by Way of Punishment, withdraws the Light of the Gospel from a Place, there Human Attempts are in vain to establish it

Upon the Account of this his Power, he is fully able to perform what he hath promised to his Servants, and to punish his Adverfaries:

All which greatly tends to the Encouragement of the Angel of Philadelphia,

Whose Works were known to, and approv'd of by Christ

Christ had given this Angel such an Opportunity, and such Means of propagating the Truth, as that his Ministry, and the good Effects thereof should continue, notwithstanding all Oppolition to the contrary

He had a little Strength — he was not dead, as the Angel of Sardis The Number of Christians belonging to him were but few - he had but small outward human Force to defend himself against the numerous Forces of Enemies he was on all Sides furrounded with, and the Gifts he had receiv'd, were but small in Comparison of what others had, and yet he had couragiously withstood all Attacks, had adher'd to the Doctrine of the Gospel, and had not through fear of Persecution denied, but

jopenly and zealously profess'd and taught the Doctrines of Chait - and therefore such Divine Assistance should be afforded him, as that his Labours should be succeisful

Ch I'l '10 11,12 13 Episili VI expland

And that to such a surprizing Degree as that his numerous and deadly Enemies, who boafted of themselves saf they were the true People of God, and were not, should be brought in Subjection to him, and submit to and honour his Government, and fee and acknowledge how much he had all along been belov'd by Chilt

This Angel had adher'd to the Gospel with great Patience and Constancy under many Crosses, and long and grievous Perfecutions, and has therefore a Promise made him of being deliver'd from a Time of general Persecution, which was to come upon all the World to try the Inhabitants of the Earth, whereby would be found out who were true Christians, and who were not

No 5 This Trial was to come fuddenly And therefore the Angel, that the Promile made to him might be perform'd, is exhorted to continue stedsastly in the Doctrine he had receiv'd, as he had hitherto done, that he might not, through Despondency, miss of having that Reward, which upon the Condition of Perfeyerance unto the last, would be conferr'd upon him

And to every one that by Patience and Constancy to the End No 6. comes off Conqueror the Reward shall be — that he shall be a chief Omament and Support, or in other Words, a Governor in a flourishing State of the Church to come, and shall not be remov'd from such an Honour and Happiness - he shall be set apart for and facred to God — his Government shall be in the new Yerujalem, to be erected by the immediate Power of God - and he shall be a Sharer with Christ in the Glories and Felicities of that Place and State, when there shall be such great Manifestations of the Power of Christ, as shall openly proclaim him to be King of Kings and Lord of Lords — and as having been a Partaker with and under Christ in this State on Earth, he shall for ever after Reign with him in Heaven.

Nº 7. Let him therefore who hath an Ear, hear what the Spirit faith to the Churches.

Bb 2

EPISTLE

Nº. 4.

EPISTLE VII

To the Angel of Landicea.

No 1. 18 14 A ND to the Angel of the Church 9 in Landices, Nº 2 Nº 3 These Things saith the Amen, the faithful and true $W_{i\bar{i}}$ -

nefs, the Beginning of the Creation of God

1 1 15. I know thy Works, that thou art neither cold nor hot I wish thou wert either cold or hot.

y 16. So then because thou as t lukewas m, and neither cold not

hot, I will spue thee out of my Mouth

1 17 Because thou sayest — I am rich and am grown wealthy, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind, and naked.

No 5. \$\forall 18 I counsel thee to buy of me Gold tried in the Fire, that thou may'ft be rich, and white Raiment that thou may'ft be cloath'd, and that the Shame of thy Nakedness do not appear, and anoint thine Eyes with Eye-salve, that thou may'st

y 19. As many as I love, I rebuke and chasten

therefore and repent.

y 20 Behold I stand at the Door and knock of any Man bear my Voice, and open the Door, I will come in to him, and

will sup with him, and he with me.

\$\frac{1}{2} \, I o him that overcometh will I grant to fit with me on m Throne, even as I also overcame, and am set with my Father on his Throne.

\$ 22 He that bath an Ear, let him bear what the Spirit faith unto the Churches.

The Explanation of the Seventh Epistle.

I Andicea was a famous City of Caria in Afia Minor, having feveral Cities in its Jurisdiction

> It was a Place of great Riches, partly through the Kindness of the Citizens, who had by their Wills left Abundance of Wealth to it, and partly by the Sale of its Wool, which was in great Request in other Places for its Colour and Softness

EPISTLE VII explain'd.

This City in the tenth of Nero was ruin'd by an Earthquake, and was rebuilt s by its own Wealth, but is now wholly destroy'd, being a heap of Ruines, and inhabited only by wild

Beafts

 N^{o} 3

Ch III. x 14, 15

The Titles here taken by our Saviour are these,

He is Truth itself, who will perform all his Promises and Threats — there being with him no Variableness of Shadow of Turning, there being not with him yea and nay, any Lukewai mness or Indifference

He is the faithful and true Martyr — who has deliver'd the whole Will of God, and feal'd his Doctrine with his Blood -And

He is the Beginning of the Creation, all Things having been made by him, and without him there having not been any made that was made So that, as he gave Being to, is he the Prince or Rulei of the Creation, who is to put an End to the old State of Things, and to create all Things new

These Titles are suited to the Nature of the Faults the Angel of Laodicea is charged with, to the Nature of the Reproof given him for them, and to the Nature of the Reward promis'd

upon Amendment.

Nº 4. His Works were known to, and in no wife approv'd of by

He was likewarm and indifferent in the Affairs of his Duty, Ibeing weither cold nor bot, - neither altogether destitute of Re-

⁹ So the Alex, and feveral other MSS and Syr Arav and Librar Verfices, 11 Arethas

191

ligion, nor yet zealous for it, making a Profession of Christianity, without having fuch a Love for Chrift, as to endure any

Thing for his Sake

This Luke-warmness or Indifference, like luke-warm W. ter, nauseous to the Stomach, and Cause of Vomiting, is Marter of lothing to God, - and is therefore here declared by Christ to be a worse Disposition than even absolute Coldness And the Reason is plain, because that faint Heat express'd to be in the Angel of Laodicea, is a false and deceitful Principle. which makes a Man prefume upon himself, as if he were good enough, and hinders him from aiming at a more zealous Piofession of Religion which is wholly required of us Whereas, flat Coldness is plain and sensible, and doth not instil such falle Notions into a Man, but makes him rather immediately, upon feeling the Truth of it, ready to hearken to the Admonitions of Christ So that in Reality it is, when exactly compared, a better Disposition than Luke-warmness, which must of Neceffity bring along with it Negligence and Hypocrify, by making Men to feem to themselves Wise and Good, when they are far otherwise.

In Allusion therefore to the Lothsomness of luke-warm Water in the Stomach, Christ declares concerning the Landician Angel, that he will spue him out of his Mouth, — that is, — a, a Person lothsome and odious in his Sight, he will cast him out of his Church, and exclude him from being a Member, of the new Jerusalem, and of the Kingdom of Heaven

In a Word, that he will utterly reject him, and his Church

State.

The Cause of the Luke-warmness in this Angel, was a false Persuasion of his own Worth and Excellency, and an Ignorance of his true, real, State and Condition

His Prosperity had made him Proud and Self-conceited

He boasted that he was rich, that he was grown mighty Wealthy, and that his State was compleatly Perfect, — that he was Blameless.

And yet at the same Time his Real Qualities (which he was ignorant of) were, - he was wretched, - full of Wants and Defects, and miserable, — in a helpless Condition, and Poor,

in Grace and good Works, and blind, - in not feeing his Sins and Misery, - and naked, in being guilty of shameful Actions, and fo an Object of Contempt and Difgrace.

No 5

The Advice therefore given to this Angel is fuited to his false Conceit, and to his Real Wants, - his Poverty, Nakedness, and Blindness

He is advis'd to use his utmost Application to obtain of

Chi ift,

In relation to his Poverty, - the true Spiritual and durable

Riches, that he may be rich before God,

In relation to his Nakedness, - the Paidon of his Sins, that he may be so cloth'd and adorn'd with the Righteousness of Christ, as to be accepted of, and Honour'd by him, and

In relation to his Blindness, — that he may obtain the Direction and Guidance of the Spirit, - that he may have a right Judgment and Discernment in Things belonging to his eternal

Welfare

This just Reproof and seasonable Advice, is somewhat soften'd by affigning the Reason of its being given

As many as our Saviour has any Regard for, he rebukes and

chastens, that they may amend

The Angel therefore is commanded, in order to obtain God's Favour, and to avert his Judgments, to be zealous, and to re-

pent. And,

Our Saviour declares that he waits for the Amendment of every one in this Angel's Church, — standing and knocking at the Door of his Heart and Conscience, importuning him by Reproofs, and Chastilements, and the inward Admonitions of the Holy Spirit, to a Reformation, and that, if any one will fo theatken to and obey his Voice, as to open the Door by Penitence and Remorfe, and removing all wilful Impediments, he will accept of his Worship and Service, — he will receive him into the greatest Favour and Friendship, such as that of Sitting and Eating at the same Table with himself, and he will lconfer upon him the greatest Rewards.

If was the oncien. Custom to knock and cole about at the form. Time, as apreciafrom feveral Places in Planeus's Con edies,

Nº. 6.

192

For to him that comes off Conqueroi, fays Christ, - will I grant to fit with me on my Throne, even as I also overcame, and am let on my Father's Throne - That is, who foever continues faithful unto Death, shall be admitted to reign with Christ in the Kingdom he has purchas'd. Even as Christ, upon the Account of his Sufferings in his Humane Nature, was, as Man, exalted to Reign with his Father in his Kingdom, which was, over all, from the Beginning of the World

Let him therefore who hath an Ear carefully mind and attend to what the Spirit faith to the Churches.

Some Observations on the foregoing Epistles.

N Relation to the EPISTLES thus explain'd, it may be obferv'd,

First, That they are all as it were fram'd upon one Model, and that their Parts are almost exactly the same in Number, Correspondence, and Order

Secondly, That the Promises laid down in each Epistle have all of them a Regard to what (as will appear afterwards) is foretold in the Revelation, concerning a future glorious State of the Church on Earth, to commence, after her having patiently endur'd the Sufferings foretold in relation to her prefent unfettled perfecuted State When every one who valued not his Life for the Sake of Chi if shall be rais'd before the General Resurrection, to reign with Christ for a Thousand Years

So that the preparing of Christians to suffer by the Hope of the Reward foretold, was the Defign of the Epistles, And

therefore,

This dly, The Epiftles must be looked upon as Instructions to the Spiritual Governours of the Church, who are Cliff's Servants, and Deputies upon Earth, to ferve all the Time that the true Catlolick Church shall continue in an uncertain and perfecuted State, as was that of the seven Churches when the Epistles were directed to them

Observations on the foregoing Epistlis.

The Declarations of the Spirit not only relating to the then pre-

fent Times, but also to Times to come

So that the Use and Application of the Epistles is such, that the Catholick Church, or any particular Member thereof, finding themselves in the like Condition, as the seven Churches in general were, or any of them in Particular, must consider that the find Churches were fet before us as general Examples, and applicable to every particular Case But in such a Manner, that the Threatnings of Promifes made in each particular Epiftle, notwithstanding their feeming Distribution, shall be united, and concentred in those upon whom they are bestowed, according to the general Design of Christ, to punish or reward every Man according to his Work So that in this View, the Epiftles are to be taken collectively, and not separately In the same Manner as St Joln hath written and directed them, who, though he hath written an Epistle to each of the Seven, hath yet written every Epistle to, and for the Use of every one of them Making thus but one System, or circular Epistle of all the Seven, as it is plain that the remaining Prophecies of future Things concern the vhole Caholick Church

And thus may be feen, how compact, and well ordered, the whole System of the Revelation is And confequently, what Connection the foregoing Vision and Epistles have to all that followeth

Laftly, in relation to the particular Churches — to which the Epifiles were fert, it appears from the Account given of them in the Explanation, that the Promifes made to, and the TI reats denounced against the Angels, include the Dooms and Rewards of the faid Churches, in Respect of their Prosperity and Adversaty, then Abol tion and Continuance And confequently, that each Angel is Symbolical, sincluding las Successors, in the Government of his Church, in the fame City, where he himfelf was the Angel, or Ecclefiastical Governor Cc

And therefore the Threatning against the Angel of Ephesus, - of the Removal of his Church from thence, appears not to have been put in Execution, till after-Ages.

So that the Epistles in relation to the particular Churches to which they were fent, concern'd not only their then present State, but were also wrote with a View, in some Respects, to their Future State and Circumstances.

VISION

VISION II.

Confisting of several Parts, and Treating of the whole Constitution and Fates of the Christian Church, from the very Beginning thereof, to its Confummation in Glory.

PART L

Being an Introduction to all the following Parts concerning Future Events.

SFCT. I.

Concerning God's Inauguration, as King over the Believing Jews and Gentiles.

No. 1. No. 1. A FTER these Things I saw, and behold, a Door opened in Heaven,
And the first Voice which I heard as it were of a Trum-Nº 2. pet talking with me, saying, come up hither, and I will show thee Things which must be hereafter. And immediately I was in the Spirit,
And behold a Throne was set in Heaven,
And on the Throne one sitting.
And he that sat, was in Appearance like to a Jasper, and

a Sardine Stone:

Cc2

And

Throne, Jaying, No. 20 | VII. Worthy art thou, O Lord our God, to receive the Glory, and the Honour, and the Power For thou nest created all Things, and for thy Pleafure they ewere, and were crea-

The Explanation of Vision II. Part I. Sect I.

THE Holy Ghost having by the first Vision, and the seven Epistles, prepared the Church for a right Performance of Duty by furtable Persuasions, Corrections, Threatnings and Promises, passeth on to foretel its future State, which falling under a great Variety of Accidents, must have the Description of a great Variety of Actors and Scenes, which are the Subjects of them

Now whereas all kind of Agents whatfoever are directed and governed by God, the Supreme Ruler of all, who by his Providence employs all fecondary Agents, according to his Will and Defigns, commanding the Good, and restraining or directing the Evil to his Ends, fo, in order to give the Church a true Notion thereof, and by fixing the Belief of it duly to strengthen its Hopes, the Holy Ghost begins with a Description of the Majesty, Kingdom, Power and Ministry of the Divine Providence in bringing all future Things to pass Foi which Reafon the Holy Ghost begins here also with a Description of the great Theatre of the World, on which the Divine Providence is exercised, as being the Scene upon which those future Things are acted.

So that the first Part of the second Vision opens and discolvers the Order and Method of God's Providence, by Symbols land Images proper to the Nature of the Accidents, and to the

Nº. 6	And round about the Throne was a Rainbow, in Sight
1	like an ' Emerald
Nº. 7 X	4. And round about the Throne were four and twenty
	Thrones, and upon the Thrones I Jaw four and twenty Elders
	fitting, clothed in white Raiment, and they had on their
	Heads Crowns of Gold.
N, 8 N	
., 0	and Voices
70.0	And there were seven Lamps of Fire burning before the
Nº 9.	
To	Throne, which are the feven Spirits of God
Vo 10. X	
T	to x Crystal
1, 11.	And in the midst of the Throne, and round about the
	Throne were four Animals [or y living Creatures] full of
_ }.	Eyes before and behind.
Vo 12 V	
No 13	And the second Animal was like a Calf [or Ox]
Vo 14	And the third Animal had a Face as 2 of a Man
No. 15	And the fourth Animal was like a flying Eagle.
No 16. X	8 And the four Animals had each of them fix Wings 1 our.d
}	about,
Jo 17	And within they are full of Eyes,
Jo. 18.	And they rest not Day and Night, saying, 4 Holy, Holy,
	Holy, Lord God, the Almighty, which was, and which is,
	and which is to come
No. 19 X	9 And when for whilft] those Animals shall give Glori,
	and Honour, and Thank/giving to him that sitteth upon the
(Throne, who liveth for ever and ever,
v	10. The four and twenty Elders shall fall down before I in
, 21	James and James Jame

" A Precious Stone of a most ple, fant, and never failing Green Colour, which of all Colours is the most graveful to the Eye Vid Plin Nat Hist L XXVII C 5

Y So zae is crinflitted in Exek 1 5 and the living Crentures there, in Frek 2 are called Cherub ms.

2 So according to Acr and some other MSS and also the Arab Version, and Acr

* N B The Complut Ed. followed by Arras Montanus, Las the Word 4/10, 1 > nine Times that

So according to A' v and many other MSS and align Lat 8,1 . . 1 to Volons

^{*} Crystal is a Gemm so clear and transparent, as if it were without any C dout, coming very near to the Punty of the Air, and which the Eye does Imoir is ch, pierce through as the Air

b So recording to Mer and some other MSS and I would be seen and a dress " Baden Steph , Alex L Sin Cov 2 M Barb , Mari , Lat , Ate la Biroc

[&]quot; So according to A and feveral other MSS

Order of Providence which God hath fettled fince his Son came into the World, who, by being inaugurated into the Throne of the Divine Majesty with his Father, became thereby commission'd to make known and to bring to pass all future Events, which after the Representation, in the following Section of that his Inauguration, properly follow in their Order. And hereby the Connexion between the last of the seven Epistles, and the faid Representation, and the Introduction to it in this first Section is apparent, there having been in the Conclusion of that Epiftle, mention made by our Saviour of his being fet down with his Father on his Father's Throne

After therefore the first Vision, and the seven Epistles to the seven Churches in Asia, St. John, on the same Lord's Day in which that Vision was exhibited and those Epistles given, law in an Extafy, a Door opened in Heaven, viz. the Beginning of a new Kind of Kingdom or Government; which we shall find to be that of Christ, which in Respect of the former is new, and the opening of a new Door, in respect of those Obstacles, which hinder'd the Yews and Gentiles, design'd to be the Members thereof, to come into it. And,

The Opening of this Door in Heaven was not only literally, but also virtually perform'd at the Baptism of our Saviour. Matt. 111 16 and Mark 1 10.

For from that Time he began to proclaim the Liberty or Permission to preach, publish, and propagate the Gospel, and open the Door of his new Kingdom, then to fuffer and become the Lamb, in order to merit, and come to be inaugurated in the Throne of his Father.

No. 2

1-4

By the same Voice as of a Trumpet, mention'd in relation, to the first Vision, St. John is enjoyn'd to ascend up into Heaven, to be inform'd of future Events, the Visions of them, and of what was Preparatory to those Visions, being to be there exhibited.

The Voice being the same as in the first Vision, shews that the two Visions are contiguous, and that this must likewise concern the Christian Church. For Christ was there seen, and

lso this is wholly his Revelation He sends it, and it concerns the Perfection of his Glory.

The Voice being as of a Trumpet, may be in this Place fo

compar'd upon more Accounts than one

Besides what has been already faid," it may denote,

I The antecedent and preparatory Preaching of the Gospel, when the Baptist, Christ, and his Apostles during his Ministry, proclaimed that the Kingdom of Heaven was at Hand. For their Voice, as well as that of the Prophet's in I/aiah, ch. lviii 1. may be properly compared to a Trumpet, as the Trumpet is the Instrument us'd to call the People together, and to notifie Things to them And the Delivery of the Mojaical Law was preceded by the Sound of a Trumper

2. It may denote a Circumstance attending the aforesaid antecedent preaching of the approaching Kingdom of the Messias, viz the Joy and Expectation of good Persons, that the said Preaching was the laying of a Foundation for the City of God in a more glorious and permanent State than before The Chri-Istan Oeconomy being design'd to build the City of God, Sion, the Temple, and the New Jerusalem, and Trumpets, or other Musical Instruments, according to the Custom of the Ancients Sounding at the laying of the Foundations of Buildings

3 The Voice being as of a Trumpet, may be yet here us'd upon another View, - upon the Account of our Savioui's being to be inaugurated into the Throne of his Father, Trumpets being wont to found at the Inauguration of the Fewill

Kings, and of the Roman Emperors

The Invitation of Command of the faid Voice, as of a Trumper to St John, to ascend into Heaven to behold there the Vifions of future Events, shews the Preparations of God to forewarn both Yews and Gentiles, that they might defire the coming of this new Kingdom, and fo accordingly, fuitably thereunto, exert themselves

It also shows that the faid Visions were given to and for the Use of the Church, according to the Promise of our Saviour to his Apostles of his sending them the Spirit, who should stew them the Things to come

In the former Vision St John was not bidden to ascend into Heaven, because the Scene was not there. Christ was seen walk-

Nº. 4.

Nº. 5

ing among the feven Churches, and these were upon Earth, te, in an humble, subject and persecuted State, and they were there considered no farther. But in this second Vision the whole Creation is concerned, and the first Scene is it self opened in Heaven.

The Things promised to be shewn to St John, are Things future. And these are properly introduced by giving in this and the following Section, a fair View of the whole Constitution of the Christian Church, from its very first Beginning. And then afterwards follow in order all those Accidents or Changes that are ever to happen to it till its Consummation. Which is according to the Method of the most exact Historians, who give us the Scheme or State of Things at first, to let us know where we are, and then fall to the main Design of their History.

No. 3 Upon the aforesaid Invitation of the Voice, as of a Tiumpet, St John by a greater Degree of Extasy becomes fitted and prepared for seeing in Heaven the Visions to be there exhibited.

And the first Thing seen, is a Throne placed in Heaven This sets forth the Institution of a Kingdom among the Dominions of the World, to the End that God may be known, declar'd, and own'd-as King For,

The Sitter upon the Throne, as appears from the Attributes afterwards given him, is God

He is fingular in his Kind, and is not therefore here nani'd, nor can he be liken'd to any Thing, and therefore here is no Account given of his Likeness, or Shape, and Form

His Sitting on the Throne, — shews that he is in the Postuic of one Ruling or Judging

And the Disposition he is in towards Men, is represented by his being like in Appearance to a Jasper, and a Sardine Stone

The first of which is a Gemm of a white and blue. sh Sky-Colour and bright, and the other is a Gemm of the Rub; Kind

Now Gemms, or precious Stones, as has been shewn at large

in the Symbolical Dictionary, are the Symbols of Divine Oracles of God's Will and Commandments And as in Men, the Countenance, if ferene, is a Token of good Will and Favour, and if red and fiery, of Anger, so by the Colour of the Gemms, may God's Will, whether for Good or Evil, be known

The White and bright shining Colour, is the Symbol of good Will and Favour, and the Red, the Symbol of Anger and Destruction

The Appearance therefore of the Sitter on the Throne being like to a fasper, and a Sardine Stone, — denotes, that now when God begins to reign in the Christian Church he will give out Oracles, by which he will shew his Disposition of good Will first towards Men, but afterwards of Anger and Destruction. That, if Men obey his Oracles, he may shew them the Brightness of his Countenance, but if they despise them, he will shew them at last the Redness, angry, fiery and destructive Disposition thereof.

And this is God's Method, to begin to gain Men by Love, if

lnot, then to destroy them in his Anger.

And forasmuch as the Symbols from Gemms are not us'd but about Matters which are to be of a constant and long Duration, therefore the said two Gemms, being the one White, and the other Red, shew that it is God's constant Purpose and Design, whilst this Throne doth last, that is, during all the Time that the Church is Militant, to be on the one Hand loving and merciful, and on the other terrible and severe, according to the Obedience or Disobedience given to him But, in the New Jerusalem, — the State of the Church Triumphant, — all is of Jaspar, — or White and Sevene, his great Throne, programmer of the Luminary, the Building of the Wall, and the Gates

He is then refolv'd to shew them nothing but Love and Fa-

vour, and its happy Effects.

No. 6 The next Thing mention'd after the Placing of the Throne, and the Appearance of him who fat thereon, is,

A Rambow wholly made up of a most pleasant Green Colour, like to that of an Emerald, round about the Throne

f See under GE 1 as in the Symbolic 1 Diction cry

This fignifies, that God is now either making or renewing a Covenant of Peace with Mankind,

That all the Rule, Dominion and Power of God in his Church, is constantly attended with an earnest Desire to draw all Men to himself, and shew them the Abundance of his Grace and Favour,

And that the Will of God towards a Reconciliation with Mankind is wholly fincere, and may be fafely relied upon to make us Pious towards him

By the Jasper and Sardine, he shews indeed, that as he is loving, so he is just and severe to his Enemies, but by this clear green Emerald Rambow, that he heartly defires, that the Wicked should turn to him and live to receive the Benefits of his Favours.

Nº. 7.

8 Num vii 2

Next appear round about the Throne of God, four and twenty Thrones

These are lesser Thrones or Seats, and may be conceiv'd to be round about the great Throne of God, by being plac'd at a Distance from it, fix at each of the four Corners thereof.

The twenty four Elders fitting on the faid Thrones, are the Civil Elders or Heads of the People in the Christian Church.

In the Jewish Church the Lasty were represented by twelve 8 Heads or Princes, who were commonly called by the Name h of Elders But

The Christian Church was to be composed of Jews and Gentiles And therefore the Elders representing the Christian Law are here in Number twenty four, twelve standing for those of the Laity who embrac'd Christianity amongst the Years, and twelve for those of the Laity who should embrace Christianity amongst the Gentiles

And though at the first the Christian Lasty had no Civil Rulers or Heads who did embrace Christianity, as such, yet foralmuch as the Church, according to the Prophecy of Ijaich, was to have Kings for Nursing Fathers, and Queens for Nursing Mothers, if these having embrac'd Christianity, as such, do

Homage to God, as they have done, then the Type is well employ'd, for of these Typical Flders it may be said, they are a common Type for the Ages afterwards That is, they represent a Body Politick, and perpetual for the Church from its Beginning till its Glory For then its State will be so great and universal, as not fit to be represented only by twenty four Heads. forasmuch, as all the Kings of the Earth, will then bring their

Ch. IV. \$5. Vision II. Pait I. § I. explain'd.

Glory to the New Jerufalem

So that in general the twenty four Elders represent all the Christian Princes, with the Lay Subjects under them, in the Militant State of the Church, for what the Heads or Princes promise, obliges the People under them

And forafmuch as the Elders here are the Representatives of the Christian Laity, therefore the Polition of the Thrones of the faid Elders round about the Throne of God will answer to the k Encampment of the twelve Representatives of the Fewish Lasty round about the Tabernacle,

These twenty four Elders are clothed imaling admis, nor with white Priestly Garments which reached down to the Feet. but with white upper Garments like Cloaks, which were in the East the Habit of Princes and Noblemen, and the Tokens of Honour and of Happiness, and of Joy, as being chiefly worn on Festival Days

The Golden Crowns which these twenty four Elders have on their Heads are not Diadems, but Coronets

For as in respect of Religion', none is King but God and Christ, so even Christian Princes, who in respect of others are Supreme, are yet in respect of God, whose Service they own. but feudatory Princes, and in this Case their Imperial Crowns are only Coronets

No 8

The Lightmags, Thunders, and Voices, proceeding from the Throne of God, denote a Change in the World and the Powers thereof, for a Reception of the Gospel -- that the Subjects of the New Kingdom or Church shall increase, and God's Ho-

Dd 2

VISION II Part I. § I explain'd. Ch. IV \$75, 6.

lnour and Glory be advanc'd, and a Terrour struck into his Enemics, and, that nothing shall hinder the Effects of the Diame Laws and Oracles now promulg'd for the Rule and Guidance of Men; forasmuch as they immediately proceed, or are issued out, from the very Throne of God himself,

Nº 9.

The seven Lamps of Fire burning before the said Throne, are the Symbol of the feven Spirits of God, which were represented as before his Throne, in Chapter the first, and so, collectionly taken, fymbolically fignify the Holy Ghost, whose Gifts, as reckon'd up by I/aiah, ch xi 2. are Jeven, — viz feven-fold or universal

And the Polition of these Lamps of Fire before the Throne, shew that the Gifts of the Spirit are at the Disposal of God, and that they will be distributed for the Benefit of the Church, that he will enlighten, guide, and comfort his faithful Servants and to his Enemies prove a confuming Fire.

No. 10.

The Sea, or Collection of Waters in one System before the Throne, clear as Crystal, represents an orderly Collection of holy Men brought together by Baptism, and thereby united together in one Body to submit themselves to the Worship of God, and of Christ.

This Sea, for its Clearness, is compar'd to Glass and Crystal-Whereby is denoted, both that the present State of the Church is unstable, and that the true Members thereof are happy and holy, in Opposition to the Misery and Pollutions of wicked Men, who are like a thick troubled Sea, whose Waters cast up Mire and Dirt. And as the Twenty Four Eiders are the Heads of the Christian Church, and represent all the Christian Princes, who have the rest under them, to rule them with the same Right as the Patriarchs, Elders of their Tribes, or King David and his Successors, upon whom the Patriarchal Right was devolv'd, so that the King was then, as it is faid of Saul, " the Head of the Tribes. So this Sea represents the whole Multitude of Christian People, even all the Faithful, like the Commons of God's Realm at the Bar before his Throne, ready to receive the

Lightnings and Thunders of his Oracles, and to give due Obedience for the Sake of their Justice and Holiness, and through Fear of his Judgment

VISION II. Part I. § I explaid.

Nº II.

Ch.IV. y 6

The four living Cicatures — the first like a Lion, the second like a Calf or Ox, the third having the Face of a Man, and the fourth like a flying Eagle - full of Eyes before and behind, and laving each fix Wings, are represented in the Vision as Supporters of the Throne of God, having their Bodies under it, and then Heads without it, and each Head plac'd towards one of the four Cardinal Points of Heaven, and so appearing to be within or in the Midst of the Throne, and round about the Throne

And these, as being thus the Bearers and Attendants of the Divine Throne, fymbolically represent the Clergy in the Chri-

fuan Church

In the Mofascal Dispensation, the Mercy-Seat or Throne of God was attended only with two Symbolical Figures, which were called Cherubim, the faid Word fignifying Labourers or Workers at the Plough Whereby was represented the Office of the Yewish Priests and Levites, who attended and carried the Tabernacle, and had their Station P next to, and round about it

But here in the Christian Dispensation, the Number of the Symbolical Figures attending and supporting the Throne of God is doubled, to denote the far greater Extent of the Chitfrom than of the Jewish Church - and that the Worship of God was not now any longer to be contain'd within the Limits of one Nation, but be univerfally spread into all the Corners of the World And his Ministers to be no longer chosen out of one or two Families, but out of all the Families of the Earth.

And these four Symbolical Figures are full of Eyes before and behind, - to denote the continual Attendance and Watchfulness of the Christian Clergy, in serving their Master, and looking over his Affairs, in their watching of or the Souls of Men

[&]quot; Vid Spencer de Theocrat. c , §1 o Vid Lud de Deu Fp au Gu! Bothel in Meu op & Jir Gusset Comment. Voc 272. P Num 11 17 4 Hebi xiii 17 Li 11, --- 40

The Eyes before shewing their Care, Circumspectness, Vigilance, and Infight in relation to Things present and past, and the Eyes behind shewing the same, in relation to Things future They watch for the present, and for the suture Glory of God. They have Eyes round about, to shew that nothing is to escape their Care, and that they are faithful therein And that therefore, as being the visible Spiritual Governours and Enlightners of the Church, they are the Eyes thereof

No. 12

The first Symbolical Figure like a Lion, denotes that the, First and principal Property of the Christian Priesthood is a ruling or regal Office, that whilst it attends upon the Throne of God, that is, his Government, it is deputed by him to maintain the Dignity of the Throne, and the Service belonging to it with a ruling Power, according to the particular Nature of its Office, which merely concerns the Throne of God, and excludes it from being the Head of the Tribes

Secondly, Whereas our Saviour in the next Chapter hath upon his Inauguration, the Name of the Lion of the Tribe of Judah, this may likewise imply that the Power and Office of the Priesthood partakes of that of Christ That is, that they are fent with the like Power and Commission, as Christ himself was fent by his Father, - he himself saying, John xx 21 As

my Father bath sent me, so send I you

Thirdly, This Symbolical Figure of a Lion, may also imply the Boldness of the Christian Clergy in the Execution of their Office, Boldness being r a Property of the Lion, and remarkably eminent in the Ministers of the Gospel, to which they had a Title from the Promise of Christ, and from the actual Sign thereof given them at first, and mention'd, Acts iv. 31.

Lastly, The said Symbolical Figure, like a Lion, shews the prevailing Power of the Gospel, - so that the Office and

Preaching of the Priesthood shall be efficacious.

The fecond Symbolical Figure like an Ox, fignifying Increase with great Labour, denotes the second Quality belonging to the Christian Clergy, or Ministers of Christ.

Their Office is in Scripture called a "Work, x a hard Work, to be rendur'd with much Patience, and that too r for the Good of others. And,

Our Saviour compares their Work to a Ploughing and b to Sowing And their Work and Reward is by St Paul, in 1 Cor IX 9. and I Tim, v 18 (where he Symbolically explains the Law of Mojes in Deut. xxv. 4), compared with the Oxe's Work

in treading out, or threshing the Corn

So that this Symbolical Figure of an Ox, denotes that the Christian Priesthood, in order to maintain Religion, that is, to support the Throne of God, and constantly attend his Service, for the Glory of God, and the Good of Mens Souls, shall endure much Labour with Patience and Constancy, never refufing to fet all their Strength to it, and that their Labour will not be in vain, but produce a very rich and plentiful Crop, for all those for whom they are employ'd, and for themselves too, in their future, if not also in their present Reward God having enjoyn'd, that the Mouth of the Ox flould not be muzzled, thereby Symbolically shewing, that those who preach the Gospel, should have of the Gospel, was be sufficiently provided for by those to whom they preach.

The Third Symbolical Figure, having the Face as of a Man. - that is, of a common Man, - fignifies that in the Eyes of unreasonable wicked Men, the Christian Priesthood will be contemptible, and that the Ministers of Chieft must endure Persecution for the Sake of Christ's Name, in performing the Offices of their Function Our Saviour who fent them, as himself was sent by his Father, forewarn'd his Apostles of this. that they should likewise be treated as himself. If they have per secuted me, faith he, John xv 20 they will also per secute you - And in Matt x 25 If they lave called the Master of the House Beelzebub, how much more shall they call them of his Houshold?

u Pl 1 1 30 I Theft 1 1, / Tuke vx to 2 Cor vi / XII '2 2 H b 311 1- 2 Lune 1x 62 b I ha in " but E, of Mar, and Leaves of a Tru, in ite S' it is a Din ! I

N'. 15

The Fourth and last Symbolical Figure, like a slying Eagle, — signifies that though the Christian Priesthood be despised and persecuted, yet they shall escape out of all Dangers at last, being protected by the Power of Kings and Princes, (who shall become their nursing Fathers) and carried off, as by Eagles Wings. — That they themselves also, by the Esticacy of their Royal or Ruling Function, shall protect and defend themselves, the Throne of God, and Church of Christ, and carry it clear off, notwithstanding the Tyranny and Pursuit of its Enemies An Eagle single, denoting Symbolically a Royal Power and Assistance, and the Addition of slying, denoting the carrying away alost from one Place to another, stom the Face, or Anger of Enemies.

And this Privilege is founded upon the Promise of our Saviour, d that the Gates of Hell shall not prevail against the Church And therefore St. Paul saith with full Assurance, that, e God is faithful, and will with the Temptation also make a Way to e-

scape,

N'. 16.

The fix Wings, belonging to each of the aforefaid Symbolical Figures, being in all twenty four, and so equal to the Number of the twenty four Elders, shew that the Protection, or Covering of the glorious Seat of God, the Preservation of the Monuments of his Glory and Worship, are performed by his Clergy, throughout the Extent of their Power, which is equal to the Number of the Tribes and Heads of our Spiritual Island, which is now composed of Jews and Gentiles—So that the Office of the Priesthood extends to all the Church: And therefore wherever the Throne of God is, there it is attended, that is covered, honoured and defended by his Clergy from all Alfaults—So that in all Afflictions of the Church they shall preserve it whole

And to this End are the Wings of the Symbolical Figures represented as round about them, — to denote that the Atrendance of the Priesthood is such, that they have Means to protect and defend the Glory of God against all Sorts of Enemies round about

N° 17

The faid Symbolical Figures being full of E, is within, shew, that the Clergy of the Christian Church have also Means to be watchful to: the inward State of the Church to preserve it from all inner Enemies, who may go about to corrupt it by seducing the Faithful, and farther, that the said Clergy not only watch'd for the Souls of others, but of themselves also, retiring into their own Hearts and Consciences, examining their Ways, and taking Heed to their Conversation, Life and Doctrine

Or, if the Words, — are full of Eyes with r, — are to be referr'd to the Wings of the Symbolical Figures, then the Meaning will be, that the Christian Clergy have Means in their Flight from Persecution, to watch over and preserve the true Worship of God.

Nº 18.

The faid Symbolical living Creatures under and about the Throne, having no Rest Day and Night, saying Holy, Holy, Holy, Lord God, the Almighty which was, and which is, and which is, and which is to come, shews that they whom they represent are constantly and incessantly employ'd in the Worship and Service of God

And this in Allusion to the perpetual Service of the Mosaical Sanctuary, in which the Sacrifices were daily, and so perpetually resterated, and the Lights burning in the Sanctuary, during every Night, and the Incense perpetually, Morning and

Evening.

In this constant Attendance and perpetual Service, that Priesthood observed no Rest, or, as our Saviour says, & prophared the Sabbath and were not guilty is e were bound by their Office to observe no Rest on the Sabbath-Days, yea, less then, than

upon other Days

So that this very Place shews, that the four Living Creatures are the Representatives of the Christian Priesthood, because they only are to work on the Sabbath-Days, which are set apart, that the Laity may cease from their proper Works, and attend with the Priesthood upon the Service of God, per-

Еe

formed then more folemnly by the Priesthood, who have therefore no Days wherein they may cease from serving God.

Now as this continual Service is not absolutely required of any but the immediate Attendants of the Throne, so the Priesthood, who are certainly so, must perform it, and this Duty of the Living Creatures shews, that they represent the Priesthood, and none else

In the Hymn or Dovology of the faid Creatures Representative of the Christian Priesthood, God is recognized and acknowledged to be infinitely and superlatively holy, to be the only true God, to be Almighty and Eternal — of Infinite Power, and of a beginningless and endless Duration. All which was very proper to be observed at the Beginning of Christianity, because the Gentiles to be received into the Church of God had prophane Objects of Worship before But by receiving Christianity they cast off all salse Gods, and adhere only to the true God, the Creator of Heaven and Earth.

Nº. 19.

And when the faid living Creatures — the Christian Priesthood — shall, at all set and solemn Times, give Praise, Worship, and Thanksgiving to him that sitteth on the Throne, who liveth for ever and ever, then at the same Time shall the twenty four Elders — the Civil Heads and Governours, or Christian Princes, in token of Submission, after the Manner of the Oriental Nations, fall prostrate before him that sitteth on the Throne, and do Homage to him that liveth for ever and ever, and shall lay their Crowns before his Throne, thereby h submitting them

As to the Christian Princes, submitting themselves to Goa, there are several Cere

monies perform'd which tend to thew it

to him, acknowledging that they received them from his Grant, and that they only hold them by his Will and Pleasure, to govern according to his Laws

And this plainly fignifies that Monarchs and Princes should submit to the Christian Occonomy, and worship God at the

Head of the Faithful, their Civil Subjects

N, 20

And agreeably to this in the Recognition and Worship of the Elders, God is acknowledged to have an Universal Right to receive, or rather take, assume, and claim to himself all the Glory and Honour, and Power in the World upon the Account of his being the Creator of all Things, and in the Creator of them a free Agent, they being for his Will or Pleasure first produc'd out of Nothing, and then brought into Form, and since, by his Power preserv'd in Being and Order, so that he only hath the true Propriety in them And therefore to him of Right all Honour, Glory, Power and Might belong'd, and that therefore all Worship, Praise and Thanksgiving ought to be paid to him, according to the Notification of his Will in the Works he has made, and the original Design of their Production and Creation.

So that the Declaration of the Elders, — Worthy art thou, O Lord our God, to receive the Glory, and the Honour, and the Power, because thou hast created all Things, and for thy Phasure they were, and were created — is the same in Substance with that Article of the Christian Faith, in which we make Profession of our Belief in one God and Lord, Creator of Heaven and Earth

And thus, by the Elders, or Christian Princes representative of the Christian Laity, joyning with the Priesthood in the publick Worship of God, there is a plain Allusion to the Manner and Order of Divine Service in the Jewish Temple, wherein, whilst the Priests burnt the Incense, and the Holocaust, and made Libations, and the Levites sang the Praises of God, then the Heads of the Tribes and People prayed silently, by kneel-

very Caralian Prince receives his Crown from the Han's of the Bishop that officiates in God's Name. And the Inde offumed by all to be Kings by the Grace of God, imports their Acknowleagment from whom they receive their Crowns.

For the Illustration of the Symbol by such Cases as have happen'd, see Just Antique Jud L xv c 10. Plut Vit Pompen, sol 209 Ald Edit Horat L i Fp 12 Tat Annal L xv c. 29 The Barons, with us, before the Coronation carry that Coronets in their Hands, do Homage by Prostration, and then put on their Corone again

In the Inauguration of the Byzantine Cæfars, when the Friperor came to receive 13 Sacrament, he put off his Crown, deliver'd it to the Deacons, received the Communior, and put it on again after See Joh Cantuenzene, c 41 And it was even a Custom win the Christian Roman Emperors, as high as the Times of Theodofus the vourger, and perhaps higher, to leave their Crowns and Guards when they came into the Church F-

No. 9

ing or proftrating themselves; or sang the Pfalms and Praises of God by Turns

And by the faid Elders doing Homage to God, upon the Account of his Inauguration as King over Jews and Gent les, there is as plain an Allusion to those Heads of Is ael who did Homage and Service for all Is ael, at the Dedication of the Tabernacle, when God was as it were inaugurated King of

Ifrael.

And this Homage paid to God by the Elders on this Occifion, and the Homage which in the next Chapter is paid by them to Christ, may be illustrated by the Ceremonies used at the Inauguration of all Terrestrial Monarchs, who thereupon receive Adoration or Homage of the Princes, Nobles, Governours, Chans, Bashas, Viziers, Palatines, Dukes, Eails, Barons, under what Denomination foever they come, in all Monarchies that ever we read of, or see now-a-days, in all Parts of the World, from East to West. Thus in Christendom, when Monarchs have been crown'd and anomited by the Bishops affisting, they are upon it worship'd by Prostration, and other Ceremonies of the Homage of all the Nobles prefent, who by that submit themselves, and all those that are under them And there is one Thing very observable in relation to the Proclamation of - Holy, Holy, Holy, by the four living Creatures, that at the Coronation of the Byzantine Emperors, when the Person was anointed i the Patriarch cry'd out 'Ayi@, Holy, which was answered three Times by the Choir, and three Times by the People, denoting thereby, that the Person anointed was fanctified and fet apart for the Government

In short, the Inauguration of God and of his only Son (which is described in the next Chapter) is perform'd after the same Manner, as the Inauguration of earthly Monarchs. And there is not one Ceremony almost us'd, but what hath been practis'd somewhere, excepting those Attributes or Acclamations which are so proper to the Case of God, and of Christ, as that no earthly Monarch can pretend to them without Blasphemy.

VISION II. PART I. SECT. II.

Concerning Ch. is Inauguration into the Throne of his Father.

	Ch V
N_0 1	ND I faw in the Right Hand of him that fat on the Throne, a Book written within, and on the backfide,
	fea'd with feven Seals
N°. 2.	y 2. And I faw a mighty Angel proclaiming with a loud
	Voice Who is worthy to open the Book, and to loofe the Seals thereof?
N°. 3	¾ 3 And none in Heaven, nor upon the Earth, nor under the Earth, was able to open the Book, neither to look thereon
N°.4.	\$4 And I lamented greatly that no one was found worthy to
N°. 5	open and to read the Book, neither to look thereon y 5 And one [or the first] of the Elders faith to me, weep not
	Behold the Lion of the Tribe of Judah, the Root of David hath prevailed to open the Book, and to loofe the feven Seals
370 .	ther eof
N°. 6.	y 6 And I faw, and lo in the midst of the Throne, and of the
	four living Creatures, and in the midst of the Elders, a Lamb standing, as having been stain, having seven Horns,
	and seven Eyes, which are the seven Spirits of God, sent for th
N7.3 _	into all the Earth
N°. 7	ly 7 And he came, and received the Book, out of the Right
Nº 8	Hand of him that fate upon the Throne y 8 And when he had received the Book, the four hving Crea-
	tures, and the twenty four Elders fell down before the Lamb,
	having every one of them Harps, and golden's Bowls full of Odours, which are the Prayers of Saints

The graduater like Bowls or Basons, broad at the Ion, and were us's for sprinking or pouring out of the Blood of the Sacrifice on or near the Altar, and so solding Frower me Oyl

See Num vii 13 Lev ii 8, &c and Ch 1 5, 11 He of L vii \$54

The Figure of a Phala for Libations, may be feen in the new Law on of Combilen's Britaines, in the Copper Cut pag 697 N° 9.

^{&#}x27; Vid Job Gatacuzere's Hift L 1 c 41.

And they fing a new Song, faying thou art worthy to 1e-Nº 9 19 ceive the Book, and to open the Seals thereof Because thou wast slain, and hast redeemed us to God by thy Blood, out of every Tribe, and Tongue, and People, and Nation,

y 10. And hast made us unto our God, Kings and Priests, And we shall reign upon the Easth

Ch V 1.

No. 10 | \$11 And I faw, and I heard the Voice of many Angels round about the Throne, and the living Creatures, and the Elders And the Number of them was ten Thousand times ten Thoujand, and Thousands of Thousands.

Saying with a loud Voice, worthy is the Lamb that wes No 11. 1 12 flainto receive Power, and Riches, and Wildom, and Strength, and Honour, and Glory, and Bleffing

And every Creature which is in Heaven, and upon the Nº 12 V 13 Earth, and under the Earth, and fuch as are in the Sia, and all that are in them, heard I faying, Bleffing and Honour, and Glory, and Power, be to him that litteth upon the Throne, and to the Lamb for ever and

No. 13. \$ 14. And the four living Creatures Said Amen. Nº. 14.

And the twenty four Elders fell down and worshipped bim that liveth for ever and ever.

The Explanation of Vision II. Part I. Sect. II.

THE Book here, according to the Custom of the Antients, consists of several Pieces of Parchment, put together so as to make one long Roll

> Thus in the next ch y 14 we read of a Book roll'd together And in Pf. xl. 7. the Book of the Mojaical Law is called a Vo-

lume or Roll.

In Respect of this Form, it is easily conceiv'd how a Book, as here, might be fealed with feven Seals One Part of it might be folded up, and then feal'd, after that another Part might be rolled up, and fealed, and fo on, till there were feven Parts, and seven several Seals. By which Means, the opening of the first Seal would only exhibit that Part of the Writing which belong'd to it, and there would be no reading of what followed till the second Seal was open'd, and so of the rest. Which is exactly the Cafe here, the opening of every Seal, as we shall fee afterwards, producing a fresh Matter of Vision.

215

Now this Book is represented as seen immediately upon the very first Appearances of Christianity before Christ's Inauguration into the Throne of his Father, and is therefore the Law of the Gospel, containing the Decrees of God, in relation to the Christian Dispensation.

The Law of Mojes was to be kept on the Side of the Ark by the Throne of God, to shew that God himself gave that

And in Allusion to this, the New Law of the Gospel appears in the Right Hand of him that face on the Throne, to shew that it proceeds from God m according to his Promise, and that it is to be effected, or brought about by an Omnipotent Power

This Book is written within, and on the Backfide, as relating to the Gentiles as well as the Jews, and as containing a long Series of Events, and the Accomplishment of what had been pre-

fignified and foretold under the Jewish Dispensation

It is fealed, to shew that the Law it contains has been of old determin'd, but is not as yet made Publick, and with seven Seal, to be open'd in Order, to shew the several Steps of its Propagation, till it comes to be fully fettled by being own'd and back'd by the Civil Powers

No 2

The mighty Angel proclaiming with a loud Voice, who is worthy to open the Book, and to loose the Seals thereof? - represents the great and illustrious Forerunner of our Saviour, John the Baptist, who being the Voice of one crying in the Wilderness, - Prepare ye the Ways of the Lord, and make his Paths straight, - gave Occasion to all the People, to expect the Mesfias to long before promised

All Men looked upon the Baptist as a Prophet; and by our Saviour himself he was said to be greater a than any Propher, being indeed the Angel of Messerger of God before his Face So that his Function and Work was exceeding Noble and

Great.

Deat xxx 26 "It has Matt x 9 "Mil mit Miria Tule viera"

crees or Defigns of God.

redeemed I/rael.

And yet, when this Angel comes to speak of himself, he is fo far from prefuming to take upon himself to be the Messide that is worthy to receive and open this Book, that he plainly owns the contrary, being convinced of his own Weakness, in Comparison to that other mighty Work which was to be performed by One, for whom he declares " he was not worthy to unloofe the Latchet of his Shoes So that the plain Office of the Baptist was to tell the World, that none was worthy to take upon him Christ's Office, but Christ himself For if the greatest among them that were born of Women was not worth, much less the Inferior. Every Thing therefore concurs to make this Application to the Baptist

For as he just preceded the visible Inauguration of our Savi our, when God did declare him to be his Son, so here in this Symbolical Vision, this mighty Angel precedes with the like

Errand the Inauguration of the Lamb

For 'tis further observable, that the Baptist was the first, who visibly and with his Finger declared Christ to be the Lamb that should take away the Sins of the World, and consequently that he was the Son of God, which at Christ's Baptism by John was literally and actually perform'd Now that is equal to what is represented in this Chapter, - that the Lamb proclaim'd by this Angel is installed and inaugurated into the Throne and Glory of God.

In short therefore, this mighty Angel performs the Office of an Herald, and the Words, - who is worthy? - shew that God being now to assume a second; or Mediator to sit upon his Throne, and to establish his new Kingdom over Jews and Gentiles, acts as when he gave a King, Deputy to himself, over Israel. And that is by making Choice of a fit Person 9

And the Meaning of the whole Cry, - Who is worthy to cpen the Book, and to loose the Seals thereof? - is, who is able to be the Author or Institutor of the Gospel Dispensation? Who is able to perform all the Things required to its Establish

ment?

No. 3

But neither the Angels in Heaven, nor Men upon Earth, nor the Souls of Men departed this Life, were able to bring about

St John's lamenting greatly at this, represents the great Concern in which all the Creation was, as well as Expectation, for the coming of the Gospel, and the Sense of their own Mifery had Men been left without the Publication of it, and particularly shews the forrowful Disposition of the Disciples upon their Master's Death and Burial, when they had no longer the same Hopes as before of his being the Person who should have

fuch a mighty and wonderful Work, not to find out the De-

Nº. 5

The Comfort given to St John by the first of the Elders, who speaks in the Name of the rest, and may be understood to be of the Yeursh Nation, whose Prerogative it was to be first invited to Christianity, and who first believ'd in Christ, shews the great Willingness of the People (whose Part it is to accept of the Choice of him whom they are to obey) to receive Chi ist and his Gospel, when they found that by his Rising again he was that Prince who was foretold in the facred Oracles to arise out of the Tribe of Judah, and at the same Time that he was to be the Son, was to be also the Lord of David, and that he was therefore fully able to accomplish their Redemption, having by his Blood, and Refurrection from the Grave, prevailed against the World and Devil, and obtained Sentence against them.

Nº. 6.

Christ is therefore upon this represented in the Vision to St. John as a Lamb which had been newly flam, standing next to God in the midst of the Throne, and of the four living Creatures, and in the midst of the Elders, and, as having seven Horns, and seven Eyes, which are the seven Spirits of God sent forth into all the Earth And,

I He is represented by the Symbol of a Lamb, as having been declared by the Baptist to be the Lamb of God, because to be facrificed to him, as a Lamb, to take away the Sins of the World, which, the Sacrifices of the Law, Repiesentative of his Sacrifice, were not able to effect

He was the good Shepherd, or King, or Ram of the Flock, who was to lay down his Life for the Sheep, and he is therefore here represented, as having just before laid it down — as a Lamb which had been slain

2. He is flanding, — to shew that he is not dead now, but 1-

live, being risen from the Grave And,

3 The Place of his Standing, upon his first Appearance afterwards in Heaven, being between, or in the midst of the Throne of God, and the four living Creatures and the Elders, represents him as the Mediatour, discharging his mediatour. Office, in pleading the Merits of his Blood and Conquest, and thereby making Intercession between God and Man

4 And to shew that he is every Way capacitated for prevailing in this respect, he is represented as being God as well as Man, having a Plenitude of Power, Omniscience and Omnipresence, having seven Horns and Eyes, or the seven Spirits of

God sent forth into all the Earth.

Agreeably to this, as the only one worthy, he approaches the Throne, and receives the Book out of the Right Hand of him that fate thereon, and thereby, as Lamb, upon the Account of the Union of the Divine Nature with the Humane becomes inaugurated into the Throne of God. And this in Allu fion to, and much after the fame Manner as the Jewish Kingwere inaugurated, by their receiving, at the fame Time that they were crown'd, the Book of the Law, which being taken from the Side of the Ark, denoted that the faid Law, was then committed to the Charge of the King, as God's Vicegerent, or Deputy

Several Instances there are of various Sorts of Investitures by a Book And therefore with Nicephorus, Patriarch of Constantinople, the holding of a Book is a Symbol of Honour and

Power

And hence is the Custom of the Church, when the Ministers of Christ are ordained and consecrated Deacons, Piesbiters, and Bishops, to put the New Testament and the whole

* 2 Kings xi 12 2 Chron xxiii 11 Vid Du Fresi e's Diction ry me 2 instince Latinitatis upon the Word Investitura

Bible into then Hands, to shew them that they are intrusted thereby, to dispense the Word contain'd therein.

And thus Christ by receiving the Book, receives Power to publish the Law of God which it contains, and to rule accordingly, by making Men to observe it, and to bring into Act all the Decrees of God.

The Book is at the first, in or at the Right Hand of him that fate on the Throne, to shew that God had an original and antecedent Right to be worshipped by all Men, both Jows and Gentiles—the whole Creation, because he is the Creator of all Things, as it is expressed in the Hymn sung to him

And Christ's receiving the Book shews, that this Power is receiv'd or transmitted, and newly acquired. And, that by the Merits of his Blood, upon the Account of the Union of the Humane Nature with the Divine, he is to have the same Worship and Obedience paid to him as to his Father. And therefore

M. 8.

Upon the Inauguration or Investiture of the Lamb by the Delivery of the Book, the four living Creatures, and the Elders, which did before worship God, do now also do Homage

to the Lamb, falling down before him

And here 'tis observable, that in the Homage given to him that fate on the Throne, the Elders only fell down before him, whilst the living Creatures sang his Praise. But here the living Creatures as well as Elders fall down before the Lamb The Reason is - the Symbol of the living Creatures bearing the Throne of God, and attending round about it, and as it were covering it from Sight, is sufficient to shew, that they are the Servants and Ministers, as well as Worshippers of God The Elders fall down before him to shew, that although they be Governors of the Faithful under God, and as Affeffors to him. yet they must make a solemn Acknowledgment, that they have only a deputed Power over others, and that they are as much his Servants as any of the People under them Now as their sitting upon Thrones shews that they have Power over others, as deputed from God, and joining with him, so their falling down before him is that which shews, that they depend upon him, and must serve and honour him This the Elders also do to the Lamb, in the very fame Manner as to him that fat on

Ff2

the

No. 9.

the Throne How then must the living Creatures shew their Service and Ministry, and the first Steps of their Submission to the Lamb? He is to fit down on the same Throne with his Father They have no other Way therefore to do their Homare to the Lamb, than by falling down before him, being ready to fet him upon the Throne, which they already bear, in order to attend him in Conjunction with the Father

And upon this great Occasion of Joy for their Redemption, they have Harps, or Joyful Instruments of Musick, and the Elders have Bowls full of incense " to offer up, x by giving it to the living Creatures, that they according to their Prieftly Office may burn it for them before God and the Lamb,

The Mufical Instruments denote the Praises and Thanksgivings of Christians, who are Holy, as being separated from the rest of the World to the Service of God and of Christ, and the Incense fignifies their Prayers and Supplications.

At the Dedication of the Tabernacle, the twelve Elders or Princes of I/rael offered each of them only a Golden Spoon full of Incense: But here each Elder offers a Golden Bowl full of that Composition, to denote the much greater Pre-eminence of the Christian Church, and the greater Excellency of our Prayers

With these Musical Instruments, and Golden Bowls full of Odours, the four living Creatures, and the twenty four Elders fall down before the Lamb, in order to present them to him So that here we have their Homage, and the first Act of their Worship, which consists in making Prayers and Supplications to him, and returning him Thanks and Praise,

Singing, upon the Account of this new Subject of Thankigiving, and miraculous Affistance and Manifestation of God's Favour, a new Song, in which they make a general Recognition and Proclamation of our Saviour's Right to his Inauguration, by declaring him Worthy, herein using the very same Word which was us'd in the Acclamations fung at the Inauguration of the z Roman, and of the Byzantine Emperors.

" Num vii, 10, 14 *2 Chron xxvi 16 "Num vii 19, 14 " Vid Æl Lanprid in Anton Diadumeno Flav Vopisc in Probo Ammian Marcell de Gratiani Inqugurat. L. xxvu. Plutarch Vit Galb. fol. 339. Ed. Ald. 1519 2 Cantacuzene, L 1 C 41

And they acknowledge him to be worthy (which no mere created Being was) to receive the Book, and to open the Seals thereof, - viz to be inaugurated into the Thione of God, to receive all Power both in Heaven and Earth, and thereby to effect the Propagation of the Gospel, and all the Decrees of God in relation to the Christian Dispensation And this

Becaufe he was flarn, and had by his Blood i educated them out of every Tribe and Nation under Heaven, to be the faved and

peculiar People of God

Christ hath poured out his Blood or Life anto Death. By this, upon the Account of the Union of the Humane Nature with the Divine, he hath made Atonement for the Sins of Mank nd, that is, he hath endured for them the Punishment due to then Sins, and laid out the Price of our Souls, whereby he is become our Redeemer, and we his peculiar People, Seivants by Purchase, which before being captivated to the Power of the Devil, are by the War made against him sav'd and retilev'd

Having therefore such a Property in us whom he hath bought with himself, and for himself, our Service is due unto him. His Death is the Price of our Redemption, and his Redemption an absolute Bond to oblige us to give him all Honour and Obedience.

And thus, as the fundamental Reason for which God the Father receiveth Worship of the Jews and Gentiles, 15, because he hath created all Things, and preserves them by his Will, to have it perfected and executed on them, so b the fundamental Reason, for which the Son as God and Man, is worshipped, is because he, as Man, was flain, and shed his Blood, to redeem thereby all Mankind And therefore he is here proclaimed worthy to receive the Book, — to be inaugurated King of the Universe, - and to open the Seals thereof, - viz to publish and spread, by the same Degrees as he opens the Seals, his Dominion and Laws throughout the World

It is farther acknowledg'd by the living Creatures and Elders, that Christ by his Redemption had made them Kings and Priests unto God, - had effected that they should have amongst them

22 E

a Royal Priesthood, as well as had been granted to God's once beloved and peculiar People the Jews, and that both Clergy and Laity should be advane'd to the highest Honours, and reign upon Earth, the Elders over their Tribes in Civil Matters, and the Priests in Ecclesiastical, the Idolatrous Nations being by Degrees brought over to the Christian Faith, and an absolute Conquest at last gained over every Thing that opposes the Kingdom of Christ.

No. 10. After this Recognition of the Princes and Priests of the Christian Church, follows the Submission of all the Angels in Heaven

Their Station is round about the Throne, and the living Creatures, and the Elders, as encamping about them for their Defence, being to minister unto them who are to be Henset Salvation

The Companies of these Angels are innumerable, appearing as muster'd into an infinite Number of Brigades of ten Thoufands, and into an infinite Number of Regiments of Thoufands, the antient Way of mustering, being, by ten Thoufands, and by Thousands, and the Addition of the Gentitive Cases to the Myriads and Thousands in the Original, denoting according to the Hebrew Style, a Superlative, Transcendent, or Indefinite Quantity

All these join with the living Creatures and Elders, to give in their Turn Homage and Worship to the Lamb,

No. 11. With a loud Voice, unanimously acknowledging the Land that was flain, to be worthy to receive,

The Power, committed to him, over all Things in Heaven

and Earth,

And every Thing, necessary for the Exercise of such Dominion, and belonging to one posses'd therewith, — as Riches, and Wisdom, and Strength, and Honour, and Glor, and Blessing. Whereby they declare openly that they themselves were unable to open the Book, or to look thereon, and that they submit themselves, and all that is in them, to his Govern-

ment and Jurisdiction, the World being do longer subject to them, but to Chryl, whose Servants they are, in bringing about the Affairs of his Kingdom, and they may be here also Representatives of all the Nations over whom, as employed by him, they preside

N' 12

After the separate Submission and Worship of the four living Creatures, and the Elders to the Father, and after the Jepar ate Submission and Worship of the faid living Creatures and Elders, and of all the Holy Angels to the Son, follows the united Woi-This and Acclamations of all the Creation, to both the Father and the Son, to shew us thereby, that our Worship must not be separated, as if God the Father had now divested himself of his Right, and devolved it upon the Son, but that we must worship both as one God, as it is implied in the next Verse, hving for ever and ever, and that we must approach the Father with, and by the Son, the Son, being of the same Substance with the Father, and having to the Humane Nature, which he affumed, in order to accomplish Man's Redemption, the Divine Glory communicated, the Essence and Glory of God being inseparable So that Chi ift upon the Manifestation of this, upon his Refurrection and Afcention into Heaven, and his Inauguration there into the Throne of his Father, became as God-Man, the Object of Worship to the whole Creation, without any Derogation to the Power and Glory of his Father

The Universality of the united Worship paid to both, is here express'd, by a Symbolical Division of the World into four Parts.

I Every Creature in Heaven, - all the Angels there,

2. Every Creature on Earth, - all Men living,

3 Every Greature under the Earth, — all Men dead and buried in the Bowels of the Earth, And,

4 - Every Creature in the Sea, - all Men dead and buried therein,

These, and every created Thing belonging to them, are represented as ascribing in their respective Ways, the four following Attributes (furtable in Number to the Parts which give

them) to God and the Lamb, - viz Bleffing, and Horovi, and Glory, and Power. And hereby to flew, that all Things are put in Subjection to Christ, and shall be brought, at last, to acknowledge him, God having f given him a Name above every Name, that at the Name of Jejus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue should confess, that Jesus Christ is Lord to the Glory of God the Father.

Nº 13. To the aforesaid Worship of God and the Lamb by all the Creation, the four living Creatures add their Amen, to shew. their hearty Concurrence in that Worship, and to declare that what is here represented will come to pass, and to express their earnest Desires for its speedy Accomplishment.

> And then follows the particular Concurrence of the twenty four Elders with the faid living Creatures, and the whole Creation, in the faid Worship to him that sat on the Throne, and to the Lamb, which is express'd by their Protestation to both, as the One God living, for Ever and Ever, being united in Substance, and therefore in Worship, and the same Title, _ viz. that of hving for Ever and Ever, 8 belonging to both

> In this united Worship to God and the Lamb, the living Creatures are not represented as in an Act of Prostration And the Reason seems to be, because they having once made their Submiffion to the Lamb, by falling down to receive him upon the Throne, which they bear, and there to support and attend upon him with the Father, that Ceremony was now needles, Christ being upon it, for, that supporting and attending, is a constant Submission, repeated or continued.

> Whereas, in relation to the Elders, or Civil Heads of the People, who do not attend fo near as the faid living Creatures, that their constant Attendance should be construed as a constant Submission, it was necessary that they should shew their Homage by an actual Prostration

cludes this glorious and magnificent Scene of our Savioui's Inauguration into the Throne of God, the Repielentation whereof, the' fetched from visible Objects of Nature and Human Art, and therefore vastly below the true State of the Things represented, affords the noblest Sight that can be set before moital Eyes, far exceeding all that ever was seen of Pomp and Glory in the World And here there might be an End put to the Explanation of

And with this their joint Worship to God and the Lamb, con-

this fifth Chapter, were it not for one Remark to be made for the Illustration of this first Part of the second Vision, viz that it (and the same is to be faid concerning the rest of the Prophetical Vision) bears some Resemblance with the Divine Knowledge, of which it is a Copy communicated to us, and framed also somewhat according to our Capacities Now the Divine Knowledge is the Perception of Things by Intuition, the whole Extent of them being feen at once And therefore in the Theatre or Scene, on which all future Events are to be acted, tho' the Worship which of Right ought to be by all Men paid, be represented as paid at our Saviour's Ascension into Heaven, yet is it to be understood so, as to be accomplished by Steps and Degrees, and in the same Manner and Order as it is related

Thus the Publishing and Receiving of the Gospel began with the Clergy, — the Apostles, Evangelists, and their Succeffors, who wrought hard to spread it, then followed the Christian Monaichs, who with their Princes and Magistrates make up the Elders, last of all the Multitude, comprehending Princes and People, and represented by the Angels who had before upon hour Saviour's Ascension paid their own Submission, were converted. Afterwards all Things became Subject to God and Christ, the Dead as well as the Living. To these the whole clergy join by Way of Approbation, saying Amen, and their Rulers confent to own again still for ever, as before, the supreme Power and Dominion of God and Christ, One God living for Ever and Ever. So that whenever

Gg

f Phil. 11 9, 10, 11.

1 Cor. xy 27.

5 Ch. 17 9, 10. Ch 1 18

we find afterwards any Repetition of his Homage and Worship, we must observe well the Order of it, for in the same Manner and Order as it is related, we shall find it will be accomplished.

Having thus feen how our Saviour upon the Account of his Sufferings in his Human Nature united to the Divine, was inaugurated into the Throne of God, and had thereby all Power over all the Creation committed to him, we shall next have in the following Chapters an Account given how he exercises this Power, in relation to his Kingdom, from the Beginning, to the End, and Perfection of it, and this in a most exact and clear Manner.

VISION

VISION II. PART II.

Containing the several Steps, and Effects of the Propagation of the Gospel; Beginning at our Saviour's Ascension into Heaven, and ending about A. D. 395, Taking in the System of the Seven Seals, which constitute the First General Period of the Church.

SEAL I.

Concerning the First Period of the Preaching of the Gospel.

So according to Aiex and some other MSS and all the four ancient Versions, and methas

SEAL II.

Concerning the *second* Period of Preaching the Gospel, beginning about A.D. 66. and ending about A.D. 135.

N° 1. N° 2. And there went out another Horse that was red
And it was given to him that sat thereon, to k take away
the Peace from the Earth, and that they should kill one another.

And there was given unto him a great Sword

SEAL III.

Concerning the third Period of the Preaching of the Gofpel, beginning about A. D. 202. in the Reign of Severus.

Nº. 1. Nº. 2.	ND when he had opened the third Seal, I heard the third living Creature Saying, come and
	fee. And I saw, and behold a black Horse;
N°. 3. N°. 4	And he that Jat upon him had a pair of Balances in his
Nº 5	Hand, \$ 6 And I heard a Voice in the midst of the four living Crea-
5	tures, faying,
	A Measure of Wheat for a Penny, and three Measures of Barley for a Penny
	And the Oyl and Wine thou shalt not hurt

Luke vs. 4

SLAL

SEAL IV.

Concerning the fourth Period of the Preaching of the Gospel, from A.D 235. to A.D. 275.

N°. 1
N° 2

N° 2

N° 3.
N° 3.
N° 4

N° 5.
N° 6

N° 6

N° 6

N° 6

N° 6

N° 6

N° 7

N° 8

N° 8

N° 9

The Explanation of SEAL I.

MONG the Symbols of Christ's Inauguration in the foregoing Chapter, we have seen, that his Power or Kingdom is committed to him by the Delivery of a Book sealed with seven Seals, which none is able, or worthy to open, but himself Whereby we are given to understand, that he was rather invested in the Right of a Kingdom, than in the full and immediate Possession of it. This he was to do of himself by that Power, and with those Helps which were then committed to him, and which made their Submission to him for that Effect

Those Helps were the whole Creation of visible and invisible Agents, which he was to make use of according to his Wisdom, and the premeditated Counsels, Designs, and Myst ries of God, at the same Time committed to him, as being the only begotten Son of God, in the Bosom of the Father

Wherefore the opening of the Seals wherewith he is to begin, is the Symbol which fignifies so many Degrees, or Means, whereby Christ gets into an open Possession of his Kingdom By which it appears, that there is some Difference between the Manner of his Investiture, and that of other Monarchs, whose Possessions are ready before them, possessed forthwith upon the Investiture, who first take Possession, and then are by publick Ceremonies invested, inaugurated, and worshipped by their Subjects

Not but that there are Instances wherein Monarchs, especially of the seudatory Sort, have been first invested by Ceremonies, and then by Armies put into Possession, as Herod the Great. But others however, before their solemn Inauguration, observe a Ceremony of Proclamation and solemn Procession, or Cavalcade and Entry, which they make in their Capital City, by that taking Possession of the Whole Then they proceed to their Inauguration accordingly, to receive therein the Homage of those People whom they take Possession of. Thus David first got Possession, being before anomated thereto, and after his taking Possession, was again inaugurated. But Solomon his Son, in his Investiture into the Throne of David, began first with this Cavalcade upon the King's own Beast. After this he was Anomated and Inaugurated

It was upon this View, that the *Persian* Interpreters of the Dream of *Darius*, wherein he saw *Alexander* riding on a Horse through *Babylon*, gave *Darius* to understand, that this portended to *Alexander*, that he should become Master of the Domi-

ons of Aha.

This Cavalcade we shall now find practised by our Saviour in these Visions for the same Reason, but in somewhat a different Manner, for Reasons mentioned afterwards in their proper Places, wherein Christ uses only Deputies to that Purpose

There are Symbolical Horses in the Visions of Zecharias, c 1 8 and c vi 1, 2, &c. which seem in a great Measure to be introduced to the like Purpose. In the first, there is set forth, in order to represent the Preparations made for the Restoration of the Jews to their own Land, and the Examination of all the Parts of the World, to see is Matters were ripe for their Reception, a mighty Angel mounted on a Red Horse, and behind him other Horses of several Colours, which are sent to

Ch VI II VISION II. Part II Seal I, explain d

walk to and fro through the Easth, and observe whether it be lat rest

The latter Vision is much to the same Effect, saving only

that the Horses there are join'd to Chariots

Out of these Visions we learn, that the four Horses there, respect the four Parts of the World which they visit. So that the said Horses being sent to spy out, shew'd that all Matters were prepared, that the People might be recalled, out of their Babylonian Captivity, to be restored to their own Land, the Horses being the Forerunners, that had espied, taken Possessia.

on, and prepared the Way for it

Now to apply this to the present Case, we must observe, that the opening of the first four Seals, is accompanied with the sending out of four Horses with Riders, representing, or attending the Publication of the Gospel all over, whereby Christ takes the first Possession of his Kingdom by his Deputies, till he himself comes to compleat it For he being not now come to take a full Possession thereof, because all his Enemies are not subdued, but are so to be by Degrees, he sends now Messengers with proper Characters to ride for him throughout the Earth, and publish his Doctrine, or display and proclaim his Laws to all Mankind, endeavouring first to bring to him the First-Fruits, to make Way for the full Harvest afterwards The Seals following specifie what happens afterwards, till the Gospel universally proclaimed by the first four, shall have overcome the then prevailing Fnemies, and become not only Publick, but by crushing down Inolatry with its Power, remain in quiet Possession

Thus the Universal Proclamation of the Gospel being performed by the opening of the first four Seals, all the Circumstances attending them Syi bolically, must be so many Circumstances of worldly Afrans relating to the Church And those Circumstances may be reduc'd to four, viz

First, The Voice of one of the living Creatures, Secondly, The Horse sent out to take Possession,

Thirdly, The Colour of the Horse, denoting some Accident of that Sezure,

Fourthly The Rider with his Attributes, denoting also some analogous Accident

This being premis'd, we may now proceed to the Explanation of the first Seal

By the opening of it Christ doth as good as command his Apostles, Evangelists, and their Assistants and Successors, to go and instruct all Nations, and to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost Seeing that upon the opening of each of the sirst four Seals, the four living Creatures, who are the Representatives of the Gospel Ministry, each in his respective Turn, in Obedience to the Command of Christ, and his Permission, intimated by the opening of the Seal, give out a Voice, (and the first of them, a Voice like Thunder, which is the Symbol of the Divine Law) inviting all Men to come in and obey the Gospel to obtain Salvation, or else threatning and forewarning them of the Danger accompanying the Disobedient, which is signified by the Circumstances of the Rider.

No. 2

The first living Creature that speaks is, as we have seen in the fourth Chapter, characteriz'd by the Symbol of a Lion

This denotes the great Boldness and prevailing Success of the Christian Preachers in this first Step, Epocha, or Stage of the Preaching of the Gospel, who stirred so much, and had such great Success, that they established Churches in all the remarkable Parts of the Roman Empire, from the very West to the utmost Boundaries, at, and beyond the Euphrates.

The opening of the Seal lets loofe the living Creature's Voice, and confequently shews, that he acts by the Lamb's Order

His Voice is as the Voice of Thunder, — to denote the Manifestation of God's Will, or the Proclamation of his Laws and Oracles by the powerful Preaching of the Gospel by the Apostles, in two of whom, upon the Account of their future Eminency in this respect, were styled by our Saviour, Sons of Thunder

This Creature only of the Four having a Voice like Thunder, shews that the first preaching Clergy, would far exceed in Dignity, Power, and Success, as well as Authority, the rest of

the Preachers, yea, that they alone would preach to us the true Oracles of God, his full Will and Laws, and that none else should have any Authority, either to publish any more of them, or to gainfay them, but that their Preaching should be only to come in, and conform to the Laws and Oracles already with the

Ch.VI. VI. VISION II Part II. Seal I explain'd

dy published

The Expression - Come and see, - used by all the Four Creatures, - fignifies how each of them fuccessively, that is, the Apostles and Evangelists with their Successors, during the Primitive State of the Church, would, by the Command and Affistance of Christ, invite all Men to come and see the Salvation, which was wrought for them by Christ, and the Mysteries thereof, both as to the obtaining of Salvation, and as to the avoiding of the Dangers and Punishments prepared for the Wicked and Disobedient So that this is not only spoken of the following Vision of the Horse, as if it had been necessary that St John should be advertised thereof (a Thing not practis'd in other Parts), but this Invitation is Symbolical, and tends to invite all Men to come to Christ, and to warn them of the Judgments that would be inflicted upon them for their Refufal For if we duly consider, that each Rider comes forth with some different Attributes, which shew some Effects of God's Judgments upon the World at that Time, we shall easily perceive, that by fending those particular Effects of his Anger, chiefly upon the Idolaters, and other Enemies, God did defign that Men, being awak'd by those Punishments and Hardships, should turn towards him, and worship his Son, by whose Order they came out, of which also his Ministers do thus give them Notice

So that when each of the living Creatures cries out, — Come and fee, — and thereupon St John fees a Horse with some Attributes, it is as much as to say, — the Christian Clergy shall proclaim, that all Men make ready the Way of Christ, and worship him, and consider that he is now taking Possession of his Kingdom, and that his Enemies shall find, if they oppose him, that he will bring upon them the Effects of his Angel in different Manners, to admonish and chastise them. Therefore come in, see, beware, and take Notice, repent speedily, embrace his Religion, that we may escape.

And accordingly, the Apostles and the Evangelists at the same Time that they invited Men to embrace Christianity, "acquainted them with the dreadful Consequences of rejecting it, and the "Christian Apologists shew'd the Heathen, that the Plagues which they did suffer according to this Prophecy, came upon them for persecuting the Christians, and shedding innocent Blood.

Nº. 3

The white Horse which appears upon the opening of the first Seal, denotes that the Means of carrying on the Propagation of the Gospel in this Epocha, would be remarkably holy, quick,

prosperous and successful.

And accordingly the Christian Religion was in the very beginning, and during the Times of the first Apostles of Christ, preach'd with a wonderful Success all over the World, from the East to the West, into Ethiopia, and into the North, having first begun in Judaa, and from thence publish'd all over the Roman Empire

No. 4.

The Bow, with which the Rider on this white Horse is armed, is an Instrument of Action and Victory, — a warlike In-

strument in great Use amongst the Yews

It here fignifies, that by the Preaching of the Gospel, Christ, (for whom the Horseman rides) shall gain Dominion and Power, and at the same Time obtain Victory against all those that oppose him, chiefly and especially his first Enemies, for this Seal cannot be understood to make an End of all, because the other Seals are also employed to that Purpose So that this reaches, in the first Place, those that withstood his Preaching, and afterwards crucified him, and secondly, those that first withstood the Preaching of his Apostles, and perfecuted them All which was finally accomplished by the Destruction of Jerusalem under Vespasian and Titus.

No. 5

The Crown given to this Rider, is given to him as a Token of certain Success, or rather as a Reward for his Actions which have been successful. So that although the Crown imply a

foregoing Victory, which was fignified by the Bow, and by the Words, — and he went for the conquering and to conquer, yet the Crown it self fignifies something superadded to that Victory

Now the Clown here is only sepa. In a Coronet, — the Symbol of an inferior ruling Power And therefore as the Horieman fignifies the Publication of the Gospel in the World to some of the Extremities of it, and the Colour of his Horse his great Success, and his Bow the Conquest of his Enemies, so his Crown, or Coronet, implies the Establishment of some inferior Power and Dominion over the Members of the Church, who have received his Errand, and submitted to the Orders he brings. And consequently, that the Messengers of Christ, by him represented, should settle a Ruling Priest-hood over the peculiar People of God, having withstood, and so far conquered their Enemies, as to perform that in spight of all Opposition, by the Blessing of God, who hath therefore given him a Crown in Token thereof

And forasmuch as the Establishing of a Church or Ruling Priesthood was fully settled in this Period, therefore concerning this first Rider only is it said, that he had a *Crown* given him. And the particular Victory of God over the Unbelieving Yews, which fell within this Period, and made Way for the Christian Church, deserved that this Evangelist on Horseback should be distinguished thereby more than others.

No. 6. The Expression concerning this Rider, that be went forth Conquering and to Conquer, is an Hebraical Reduplication, to shew the Certainty of his Victories: Or else perhaps the present and future Time signify, that his Victories not only began as soon as he went out, but so continued, and would continue till he reached to the End of his Mission. How long that is does not appear determin'd. He is no where said to be recalled, the sending out of a second not hindring the Progress of the sirst, whose Work continues though the second comes on with some fresh Marks of Authority to add indeed to his Work, but not at all to hinder it. So that in relation to the first four Seals, it is not necessary that they should be supposed to end precisely at the mention of the next of each Number respectively, but only that

" hundred

the Acme, or eminent Point of their Work appears in that Order in which it is related

And so much for the Explanation of the first Seal.

The Explanation of SEAL II.

No.1,2 HE hving Creature which utters his Voice upon the opening of this Seal, and thereby shews that the Christian Clergy had not perform'd all the Work before, but that the Publication of the Gospel continues still to be carried on, is faid to be the fecond, and is therefore that which in Chapter the fourth was compared to an Ox — a laborious, patient and profitable Creature, which works for the good of others; and is at last slain too, and that to serve their Turn.

> The faid living Creature therefore, expressive of the inward State of the Church when he uttered his Voice, aptly reprefents the great Labours and Persecutions of the Christian Clergy of this fecond Period, from Trajan's Time and downwards, who P took great Pains to propagate the Gospel, and converted vast Numbers; and this by enduring much Persecution, they being above all other Christians of this Period, the greatest Suf-

ferers, and the most fingled out by their Enemies.

No 3 The Red Colour of the Horse of this Seal shews, that the Publication of the Gospel at this Time, shall cause a great Blood-shed to come upon others.

And therefore there is given to his Rider a great Sword, as Nº. 4. the Symbol of a great Slaughter and Destruction: And it is given to him to take Peace from the Earth, and that the should kill one another.

By the Earth, are meant fuch in a State of Subjection in the Roman Empire, as are any Ways opposed to the People of God: And by their killing one another is denoted, that they shall be engaged in a furious Civil War, wherein they shall destroy one another.

The Sword therefore given to the Rider that carries forwards the Publication of the Gospel in this Seal, implies, that by the Use of his Sword, whilst he sets the Enemies of God to kill one another, his Gospel shall gain Ground, Authority, and Increase

The Event Contemporal to this fecond Period of the Preaching of the Gospel by the Successors of the Apostles, fully an-

fwers to this Prophecy

The Beginning of the Civil Wars among the Enemies of Christ, is to be accounted from that prodigious Civil War between the Romans and Yews, by which the City and Temple of Yerusalem were destroyed At which Time, both the Fews were in a Civil War amongst themselves, and also the Romans, whilst Vitellius and Otho, and afterwards Velpasian contended for the Empire After this, under the Emperors Trajan and Hadrian, the Yews, who had not taken Warning by the Destruction of Yerufalem, but rather did all they could to persecute the Christians by the Help of the Gentiles, rebelled all over the Roman Empire, and were cut off so prodigiously thereupon, that the like Slaughter was never known.

The Reason of such a War was also most unaccountable. and therefore therein appeared the Hand of God, who to manifest his Power and Greatness uses the most unlikely Means The Folly of the Jews in that Time being of such a Nature. Orofius faith, that the Jews like Mad-men, at one and the Jame Time rose up in Arms throughout all the Parts of the World, and

made all Lybia entirely defolate And Dion epitomiz'd by Xiphilin faith, "that the Jews who

" dwelt about Cyrene, having elected a certain Captain, An-" drew by Name, cut in Pieces the Romans as well as the " Greeks, eat of their Flesh and Entrails, then rubbed them-" felves with their Blood, and clad themselves with their Skins " - That they faw'd afunder many of them from the Head " downwards, exposed others to wild Beasts, and compelled " fome to fight together like Gladiators So that there perished " of them to the Number of two bundred and twenty Thou-" Jand - That there was the like Slaughter in Egypt, and in " Cyprus under Artemion, where there perushed moreover, two

Euseb. Eccl. Hist. L. III. c. 37. Tertull. Apol. c. 37.

" the Inhabitants of Salamis, they razed it to the Ground"

This happened, as a Ensebrus faith, in the eighteenth Year of Trajan

"The next Year they came to a Battle in Alexandrie, and "were themselves cut to Pieces by Lupus Governor of Egypt, and though at first they had beaten the Greeks, who there-

" upon retired to Alexandria, yet these slew there all the Jew, they met Afterwards Marcius Turbo coming with great

"Forces of Ships, Horse and Foot, put a great Number of them to the Sword Whereupon Trajan order'd Lysius

" Quietus to drive the Jews out of Mesopotamia, fearing that

" they would do as the rest: He came to Blows with them,

" and flew a great Number."

Now Trajan dying in the twentieth Year of his Reign, Hadrian succeeded, who rexasperated the Jews, by building a City, which he called Æha Capitolina, upon the Ruines of Jerusalem, and by building a Temple to Jupiter, where the Temple of God stood before

Whereupon, as soon as he had withdrawn from Palestine and Egypt, they every where rebell'd, did prodigious Mischies, and drew to them great Numbers, took some advantageous Posts, and prepared Places of Retreat, and other Means to make

a vigorous and desperate Desence

The Emperor fent some good Captains, and among them Julius Severus, who being aware of their Despair, prolonged the Time, cut off their Victuals, and weaken'd them so much without hazarding his Men, that sew escaped He ruined Fisty of their Forts, and nine Hundred and eighty five of their Towns.

In the Skirmishes and Battles, there were slain five Hundred and eighty Thousand Men. Vast Multitudes perished with Hunger, Sickness, and Fire, so that it was impossible to count them, and Jewry became a Desart

On the other Hand the Romans had a bloody Victory of it, and suffered great Losses, insomuch that Hadrian writing to the Senate, forbore the usual Salutation, Si vos liberia, vestri vale-

tts, bene eft. Ego quidem & Evercitus valenus. Implying that the Army was in Disorder. This was terminated about the Year of Christ exxxv, and the Captain of this Undertaking was one that called himself Barchochebas.

Thus God made Use of these Jews and Gentiles falling into Civil War, to kill one another, making their Obstinacy to their pretended Religion to serve as the Ground of a Bloody War, inflicted on them for not hearing the Gospel For had they done it, they had met with no Reason to rebel thus, and bring themselves and others to that miserable State, which compleated their Destruction, which was only begun by Vespasian, and his Son Titus

And here it is observable, that the 'Jews themselves confess, that Hadr an kill d of them more than double the Number of those who came out of Egypt, and that neither Nebuchadnezzar, nor Titus, were such Plagues to them as that Emperor

The Explanation of SEAL III.

No 1, 2. HE hving Creature which utters his Voice upon the opening of this Seal, and thereby shews that the Publication of the Gospel still continues, is faid to be the Third, and is therefore that which had the Face of a Man, viz. of a common vulgar Man, in a weak persecuted State and Condition

And this fignifies, that in this Third Period, the Church, and especially the Clergy, would be very much contemn'd, and more generally persecuted than before, as it came to pass in the Reign of Septimus Severus, whose Persecution of them

began in the Year of the Vulgar Æra of Christ, ccii.

Before, the Pagans were content to take off some, especially of the Clergy, but about this Time they were grown to such Numbers, that not only the Jealousy and Entry of the Idolatrous Priests was set against them, being concerned for their Gods, but also the Magistrates and Emperors began to sear

Nº. 4

Nº. 5.

240 VISION II Part II. Seal III. explain'd. Ch VI 1/5,6.

them The Refusal of the Christians to give any Worship to the Statues of the Emperors, and to swear by their Genius contributed not a little to it. Severus, a rigorous and Arich Prince, affecting to be implacable to all Sorts of Delinquenis. let loose the Reins of his Government to all such as were Enemies to the Christians, and accused them of being Enemies to the Emperors, being Despisers of their Gods, and Religion

This Persecution lasted two Years, and was General. See

Euseb. Eccl. Hist. L VI. C 1, 2, 7

Nº. 3 The Black Colour of the Horse of this Seal shews, that the Publication of the Gospel at this Time, will, by Way of Punishment upon the Heathens, for refusing to hear it, be attended with great Affliction, in respect of Famine,

> And therefore the Rider has in his Hand a Pair of Balances These are the known Symbol of a strict Observation of Justice and fair Dealing, - but being joined with other Symbols, as in this Seal, denoting the Sale of Corn and Fruits by Weight, they become the Symbol of Scarcity, Bread by Weight, in feveral Places of Scripture, being a Curfe, and dreadful Punishment.

> The Voice faying, — A Measure of Wheat for a Penny, and three Mealures of Wheat for a Penny, and lee that thou be not unjust in the Wine and-Oyl, - is heard in the midst of the some hving Creatures, and therefore proceeds, through them, from the Throne of God which they support, and wherein also the Lamb fitteth

> It comes from the Throne, to shew that the Fruits of the Earth, whether given in Plenty or Scarcity, wholly depend upon God, - and from among the living Creatures, or Christian Clergy, to shew that the Punishments of God come upon the Idolaters who persecuted the Church, at the Prayers of the Saints which are put up in their Names by the Priesthood

"Tis on the Account of the Prayers that the Punishment comes, and so the Voice sending it passes through them that put the Prayers up to God And if the Priesthood has not been faid to do it in the fecond Seal, it was because the Strain of the Symbols implied it of themselves For the Preaching of the

Gospel in that Case of resisting Hearers, produces a Sword, as our Saviour fays, Matth x 34

241

But here this Punishment being produc'd by a Voice, it was necessary to shew by and through whom it came, that it might be known upon what Account the Punishment is fent

So that as the Prayers of the Clergy produce it, so through

them must the Voice come

The Greatness of the Dearth is set forth by the Price of the Corn, and the Proportion between the Prices of the Wheat and of the Barley.

The Meajure, in the Original, is a Chanix, and the Pinny

is the Roman Denai ius, " worth ten Asses.

Now in Tully's Time with Denarius would purchase fixteen Chances of Wheat

And in Trajan's Time, twenty Chances, as appears from the following Epigram in Martial,

Amphora vigessis, modius datur ære quaterno, Ebitus & Crudus nil babet Agricola.

Here a Modius of Corn is bought for Four Asses. The Modrus contained about eight Chances. At this Rate, one Denarius purchased two Modii and a half of Corn, and therefore twenty Chances

So that the Price of Corn, at the Time when that Epigram was wrote, was but the twentieth Part of what this Oracle here fignifies And therefore a great Dearth is here plainly foretold

And the same appears from the Proportion of the Price of the Wheat to that of the Barley, which is as Three to One. For,

In Yewry, the Proportion was only 2 double.

In Sicily, 4 as Tully reports, there was the fame Proportion And the like Proportion was observed by b Polybrus in Italy as to his Time.

" Varr de L L Lib v Plin Nat Hift I XX 11 C 3 2 Cic in Verr I 11 p 416) L xii ep 77 - 2 Kings in 1, 16 a L in in 1 ur p. 416 b Polyb L 111 p 103 The Iı

The Direction of the Voice concerning the Wine and Oyl. thews that the Balances concern them as well as the Wheat and Barley

As for the Event of this Seal it may be observ'd, that, during this Period of the Preaching of the Gospel, there was cunder the Emperor Severus a strict Observation of Justice in all kinds. and especially as to the Matters here mentioned

In the Beginning of his Reign, the Scarceness of Corn and other Fruits of the Earth was fuch, as that there was a Necel-

fity of making Laws about them

There had been before Calamities of this kind in the Time of d Antoninus But none were ever so great as to cause new Laws, which is the peculiar Character of the Calamities in the Reign of Severus, whose Laws shew, that the Dearth must have been universal, and of long Continuance. For the Scarceness of one Countrey whilst it may be supplied by another, as Rome might be by its Provinces, makes no Famine, and the Dearth of one or two Years is not able to do it, whilst the Granaries are still full of the old Provisions

In short, Tertullian in his Treatise ad Scapulan - the Deputy of Carthage - makes mention of Losses in Harvest, of Showers and horrid Tempests that spoil'd the Crops, and assigns the Causes of them to God's Wrath against the Heathens for

their persecuting the Christians.

The Explanation of SEAL IV.

HE hving Creature which utters his Voice upon the No. 1, 2. opening of this Seal, and thereby shews that the Gospel is still propagated, is said to be the fourth, and is therefore that which in the fourth Chapter was faid to be like to a flying Ealgle, and therefore fignifies, that the Church should have Means land Strength to escape the Calamities, and the Persecutions of

this Period, though the Clergy should then be forced to shift much about. The Persecutions not being universal but particular, fometimes in one Countrey, and fometimes in another, and those also often intercepted by the Change of Emperors

243

This Period may be faid to begin at Maximinus, and fo till the Times of Decius, Valerianus, Gallienus, and Aurelianus, from A. D 235 to 275 during all which Time Persecution

hardly ceased in one Place or other.

The pale Horse of this Seal betokens Diseases and Afflictions Nº. 3 And

Death - the Name, expressing the Quality of his Rider -No. 4. fignifies Mortality

> The whole shews, that during the Period of this Seal, the Preaching of the Gospel will be attended by a great Mortality,

by the Means hereafter mentioned

As the Heathens at this Time perfecuted the Christians more furiously, fo God afflicted them more grievously, proportioning his Punishments to their Fury.

To Death, Hades or the State of Men after Death, is put as Nº. 5. a Companion, to denote, that the kind of Death here meant is not any Metaphorical Death, but that of human Bodies in the ordinary Way, when upon the Death of the Body and its Burial Men are immediately or abs in the invisible State. And the doubling of the Rider, is a Symbol of the Eminency of that Mortality in Extent and various Forms.

To these Power is given to slay the fourth Part of the Nº. 6 Number of Men throughout the Roman Empire, by the following Means or Instruments, viz by the Sword, by Famine, by Mortality, and by the Beasts of the Earth, all which concurred to punish the persecuting Heathens And

I First, for the Sword

The Emperors of this Period were remarkable for Cruelty

against their own Subjects

Maximinus, the first of them, had such a Character on that Score, as Julius Capitolinus relates, that he had among fome Men the Name of Cyclops, among others of Busires, Sciron, I 1 2 Phalaris,

^{*} Vid Ælium Spartian in Severo. Aurel, Victor, in Antonin, Pio.

d Vid, Eutrop L vin, Jul Capitolin, &

Phalaris, Typho, or Gyges The faid Historian having given fome Instances of his Cruelty, adds, that to cover the Obicurity of his Birth he slew all those who knew his Relations. And that he slew four thousand of the Faction of one Magnis, a Consular Man, without Judgment, Accusation, Information and Defence

Of Gallienus, Trebellius Pollio faith 5, that having flain Ingnuus, who had been declared Emperor by the Legions in Mafia, he fell most cruelly upon all the People of Mæsia, Soldiers and Citizens, and left none untouched by his Cruelty And that he was so sharp and cruel, that he left most Cities empty

of Men.

In another Place he faith f, that the Scythians having made an Inroad into Cappadocia, and the Soldiers having confulted to make a new Emperor, he flew them all according to his Custom. He gives a terrible Example of his Cruelty when he faith, that lest any Evil should be wanting in the Times of Gallienus, the City of Byzantium, famous-for Naval Fights and for being the Barrier of the Pontus, was so throughly laid waste by Gallienus's Soldiers, that there was not one Citizen lest To revenge this Disaster, Gallienus, being again received at Byzantium, and having disarmed the Soldiers, and surrounded them with armed Men, slew them all against the Agreement he had made with them.

Lastly, of Aurelian, Eutropius saith, that he was of a bloody

Disposition

As for Hostile Wars, the Roman Empire never had before

felt fuch Shocks, as it did within this Period.

In the ⁸ Times of Valerianus and Gallienus, the Germans came as far as Ravenna, and the Persians under Sapor over-

threw the Romans, and took Valerianus.

Gallienus being fully Emperor, the Almains having wasted the Gauls, broke into Italy, Dacia was lost, Greece, Macedonia, Pontus and Asia, were wasted by the Goths, and Pannonia by the Sarmatæ and Quadi

The Germans penetrated into Spain, and took the famous City of Tarracon, and the Parthians having ferzed upon Mess-

the Roman Empire was in great Danger of being entirely deftroyed

To compleat this Plague, there were also Civil Wars occafioned by the frequent Changes of Emperors There having been, in so small a Space as forty Years, the following Empe-

rors. viz

Maximinus, Pupienus, Balbinus, Gordianus, Philippus, Father and Son, Decius, Father and Son, Gallus, Voluhanus, Æmilianus, Valerianus, Gallianus, Ingenuus, Trebellianus, Pofithumus, Marius, Victorinus, Titricus, Claudius, Quinctilius, Aurelianus

All these were slam successively, except Valerianus, taken Captive by the Parthians, Tetrius who deposed himself, and Claudius who died of a Distemper in two Year's Time. Yea, the Rage of Civil War was so surrous, that in the Times of Gallianus, about thirty Tyrants or Emperors started up, all slam by themselves, or each other, or by those who were accounted lawful Emperors

These are sufficient Notes of great Bloodshedding; and being added to the rest, shew that the Hand of God was visible

to punish the Heathens by the Sword.

2 The next Instrument of Destruction belonging to this Seal, is that of Famine, which is a necessary Consequence of such Hostile and Civil Wars had Zosumus and Cyprian, mention a Famine that happened in this Time And Johannes Malela saith, that there was an universal Famine in the Times of Probus

3 The third Instrument of Punishment mention'd, is Death, that is Mortality, or the Pestilence, the Plague or Pestilence in the Oriental Languages coming under the Notion of Death. Hence the Lax translate the Hebrew τος balance. And the Chaldee Paraphrast in Jer xiv. 12. xxi. 7, 9. xxiv. 10. and other Places, puts the Word with the Word of it

As to the Event Lipsius hath observ'd, that there never was a greater Pestilence in the World, than that which happen'd in

this Time.

Zosim L 1

Zonar as observes, k that under the Reigns of Gallus and Volusianus, a Plague or Pestilence broke out of Æthiopia, and spread it self into the East and West, abiding for fifteen Years together, and turning the greatest Part of the Cities into a marvellous Defolation

1 Eutropius faith, that the Reign of the faid Emperors was remarkable for nothing else but a Pestilence, Diseases, and Sicknesses.

Dionysius of Alexandria, an Author of those Times, saith m that after the Persecution of Decius, the War and Famine feiz'd on all Persons, and that after a little Rest, a dreadful Pestilence followed.

Upon the Account of this Pestilence, Cyprian wrote his Books de Mortalitate, and attributes this Plague to the Impiety and Perfecution of the Heathens, whom he exhorts to a speedy Repentance

This Peftilence was fo great, that a five Thousand died in a

Day.

And that the Plague raged at Rome about these Times, appears from an eminent Testimony in Porphyry, with this Confession, o that since Jesus came to be worshipped, their Gods

could not help them

4 The last kind of Punishment is by wild Beasts And these in those Countries, during the Times of Famine and Pestilence, or Defolations by War, were wont to ravage in great Numbers, and to break into the very Cities and commit great Slaughters, of which there are many Instances in History And particularly in relation to this Period, PJulius Capitolinus, in speaking of the Desolation caused by Maximinus, gives an Account of five Hundred Wolves entering at once into one City.

Having now gone through the first four Seals, we may oberve the Oeconomy of God's Judgment on the Heathens, as

k Con de Gallo & Volufiano 1 Lib ix de Gall & Voluf m See Eu febius's Eccl Hist L vii C 22 n Trebell Poll in Gallien " Porphyr ap Theodoret c. Græc. Serm. x11 & Eusch Prop Evangel L v p 107 P In Maimin Juniore

to the various Degrees and Extent of the Punishment At the first Seal he gave them Time to consider At the second Seal he affected them with a stroke of furious Civil Wars, the like to which was never known

At the third Seal he troubled them with eminent Dearth and Famine, all the Time that they persecuted the Christians

But at the fourth Seal, finding them incorrigible, he brings all his Plagues together against them, the Sword, the Famine, and the Pestilence, and the wild Beasts, to destroy the fourth Part of them throughout all the Empire

Thus in the fecond and third Seal he was more gentle, only some Parts were affected, but at this fourth Seal all were to be so, because they persecuted every where, in one Place or other.

And therefore all now were to feel the Punishment

SEAL V.

Concerning the fifth Period of Preaching the Gospel, beginning about A D. 303.

No. 1. 1 9. A ND when he had opened the Fifth Seal, I faw under the Altar the Souls of them that had been flain for the Word of God, and for the Testimony 9 of the Lamb which they had

y 10. And they cried with a loud Voice, faying, Nº. 2

How long, O Lord, the Holy one and True, dost thou not judge and revenge our Blood on them that dwell upon the Earth?

No. 4. [\$11. And there was given to each of them a white Robe Nº 5. And it was faid to them, that they should rest as yet a little Time, until their Fellow-Servants also, and their Brethren that should be killed as they were, should be fulfilled.

No. 3

Ch VI.

'So A'ex and feveral other MSS and Syr Arab and

See Mil's 14 Loc 1 thiop Verhous

The Explanation of SEAL V.

No 1. TPON the opening of this Seal, the Souls of those who had suffered Martyrdom for the Sake of Christianity, and in fo doing a had offered up themselves as a Sacrifice unto God, are seen under the Altar in the Temple in Heaven. in Allusion to the pouring out of the Blood, or " Soul of every Creature facrificed in the Jewifb Dispensation, for a Sin-Offering at the Bottom of the Altar, and for x a Peace-Offering upon the Top of it, in such a Manner, that the Blood came at last to the Bottom thereof.

> This plainly denotes that this fifth Period of the Church should be the most remarkable for the Abundance of the Mar-

tyrs which should suffer

And therefore this fifth Seal relates to the great and univerfal Persecution which was begun by Dioclesian, was continued

by his Successors, and y lasted raging for ten Years

No Age or Part of the Church had feen fo terrible and long a Persecution as this was It began at the very first, with the Slaughter of feventeen Thousand Men within thirty Days In Egypt only, were slain one bundred forty four Thousand, and siven hundred Thousand exil'd By this may be guess'd what was done in other Places. This makes Sulpitius Severus cry out, that almost the whole World was dy'd red with the Blood of the Martyrs.

For further Information * Eufebrus, and * Lactanteus, who

were Eye-Witnesses, may be consisted

Nº 2

A great Cry is the Consequence of any grievous Oppression, but especially of Bloodshed, the very first innocent Blood shed Im the World, being faid b to cry unto God from the Ground,

in the fame Manner, as all great Sins unpunished, are faid to cry unto God for Vengeance

Now a Ci) is rever faid to come up to God, but it implies that the Measure of Sins is compleated, and that therefore God will immediately thereupon take Coghizance of the Claim, or

Plaint, and do Justice upon the Malefactors,

So that the lord Cry of these Martyrs shews, that the Number of the Martyrs of this Period being now compleated, and the Wickedness of the Idolatrous Roman Empire being come to its Height, God will thereupon punish these Sinners, and reward, or at least promise to reward, those Suffercis

And thus the Period of the Martyrs doth as much, or more fet forward the Cause of Religion, as any of the former, towards bringing of it, not only to an increasing Condition, (the Blood of the Martyrs being the Seed of the Church) but to an

happy and peaceful State

No 3.

The Cry of the Martyrs, — Low long it would be before God would try and decide their Cause by revenging their Blood, concerns more their own Reward in Prospect, than the Destruction of their Enemies For this earnest Expectation of their Reward being joined by an unavoidable Confequence with the Judgment of God upon Sinners, they in praying for God's Trial and Sentence, and the Execution of it, pray as it were only for themselves

The Titles of God us'd in their Cry, are very proper and suitable.

Δεωτό-ns, Lord, is a Title implying Terror, and is here brought in, when God's Justice, Severity, and Power are called

upon as necessary to be employed

And the Words, - the Holy One and True, - shew the Title of God to judge of their Cause, and the Reasonableness of their Complaint, and express a certain Prospect of Victory in the Trial. For, according to the Notions of Holy and True, in relation to God, he being their only God by Covenant, and therefore owing them Piotection, Favour, and Justice, and

⁵ Phil 11 17 2 Tim iv 6 Lev 1 7, 18, 25, 34 1 9 11 9 14 Deut xii 23 If lii 12 * Lev 1 5 iii 2, 8 Sulpitius Severus's facred History, Lib ii 2 Eufeb Eccl Hist Lio vin C 1 10 c 17 with the Appendix Lectant de Mortibus Persecutorum 7A 10'

Gen xvm 20, 21 Luke x m 7 See also to the Turnose Afail Chapl 3 397, &c and V 518 Sothool El a parat Elit H. S /

Ch VI.

according to his Nature being incapable of deceiving them in what he hath promised, which is to execute Justice, and to bestow Rewards to the Victorious for the Testimony of his Name, as they have now stood to it to the last, sealing it with their Blood, which now in their Name Cries, or claims the Execution of his Justice and Liberality, it is unavoidable bus that both follow thereupon, and that he give them accordingly a satisfactory Answer.

No. 4

The white Robe, Stole or Tunich, given to each of the Martyrs in their separate State, shews that their present Honour and Reward there is greater than that of others, whose Sufferings had not been equal to theirs, and that their Rewards are not only to be given them in common, but to each of the Individuals. For the Martyrs being here confidered, not as a Collective Body, but as Men who have fignalized themselves beyond the common Sort of Christians, the Promises made, and the Privileges bestowed upon them are not given Collectively, but to Each. And,

Nº.5.

The Direction to them, to rest till the Number of those who should suffer Martyrdom as they had done, was compleated, shews that their full Reward is to be had in a Refurrection State, and that this State was not to be entred upon, till all others, who were to enter into their Fellowship of Sufferings by another Way, and from different Enemies, and so were to have the same Right, should have fulfilled the Time allotted for them, that so all may be perfectly glorified together. For as the Saints of the Patriarchal and Mosaical Constitution d are not to be perfected before the Saints of the Christian Church, so neither are the Martyrs of the first Period of the Christian Church to have their full Reward, before the Completion of the Number of the Martyrs of the fecond Persod thereof.

And this Time, for their greater Encouragement, is represented as short, as really being so in respect of God, or of Eterlnity, for as the Visions of this Prophecy are by Intuition, so

the Time expressed in them is but small, as a Point of Moment of no Account in the Sight of God.

And indeed a thousand or two thousand Years, if it be but duly confidered, how few Generations of Men there are in that Time, cannot but appear as a small Space, even in the Sight of Man

SEAL VI.

Concerning the firth Period of the Preaching of the Gofpel, beginning about A D. 312 And effecting the Fall of the Roman Pagan Empire in the West and East

No 1 1 12 ND I saw when he opened the fixth Seal, and be-hold there was a great Earthquake, No. 2 And the Sun became black as Sack-cloth of Hair, And the Moon became as Blood,

Nº 3

Nº. 6

13' 13 And the Stars of Heaven fell unto the Earth, as a Fig-Tree casts her latter unripe Figs when she is shaken by a great Wind 1 14 And the Heaven departed [or disappear'd] as a Book

rolled together,

And every Mourtain and Island were removed out of

their Places

I 15 And the Kings of the Earth, and the Great Men, [or Nobles] and the Chief Captains, and the Mighty Men, and every Bond-man, and every Free-man, bid themselves in the Dens, and in the Rocks of the Mountains,

3 16 And they Jay to the Mountains, and to the Rocks, fall on us, and hide us from the Face of him that sitteth on the

Throne, and from the Anger of the Lamb

I 17 Because the great Day of his Auger is come, and who is able to stand?

25I

The Explanation of SEAL VI.

No 1. HE great Earthquake which ensues upon the opening of this Seal, denotes a great Change or Revolution in the State, or Roman Empire, which had so long opposed God and the Lamb.

It is such a Revolution as by which,

252

No 2. I The Sun becomes as black as Sack-cloth made of Han, that is, by which the Pagan, Roman Emperors, are brought into great Affliction and Consternation, and deprived of their Light or Government And

No. 3 The *Moon* becomes as *Blood*, that is, by which the next Power to the Supreme, is in great Confusion and Disorder, or receives a Mortal Wound.

No 4. 3 By the said Revolution, the Stars of Heaven fall to the Earth, as the latter unripe Figs fall by a strong Wind 'That is, by the Change now brought about, the less principal Ruling Powers of the Idolatrous Roman Empire fall from their Authority into a State of Subjection, in as great Numbers, and with as much Ease as latter unripe Figs, when a great Wind blows, fall to the Ground In a Word, the Change effected by the Earthquake is so great, as that thereby,

No. 5 4 The Heaven, the whole superior State of the Roman Pagan World, Civil and Religious, disappears as a Book rolled up not to be any longer seen or read, as of no farther Use And

No. 6. Every Mountain and Island is moved out of its Place, viz all the Places of Strength and Riches throughout Rome and its Provinces, all the strong Forts, Towers, or Idolatrous Temples, and their Treasures, Merchandise, Revenues, whensoever arising, whether from the Perquisites of the Pagan Worship,

which was an inexhaustible Fund, or from the dedicated Lands, come into other Hands, the Government and Religion of them being changed and overturned.

No 7 The Effects of this Earthquake, or Revolution upon all the Members of the Roman Empire, are next describ'd

Chap VI. 3, 13, 14, 15, 16, 17.

By the Kings of the Earth, and the Grandees, and the Rich Men, and the chief Captains, and the mighty Men, and every Bond-Man, and every Free-man, hiding themselves in the Dens ard Rocks of the Mountains, is represented the great Terrour of all the Idolaters of all Ranks and Conditions from the highest to the lowest throughout the Empire, and that they are reduced to as great Straits as f the Inhabitants of a Countrey who, not daring to meet the Enemy, or after an overthrow flying from him, shelter themselves in secret and inaccessible Places And

Their calling upon the Mountains and Rocks to fall on them, and to hide them from the Face of him that fitteth on the Throne, and from the Anger of the Lamb, and their acknowledging that the great Day of his Wrath in relation to themselves is come, shews that they are reduced to such extreme Desperation, as that they chuse to fall by any other Means than by the Judgments they are asknowledged and that they are forced to consess that their shedding of the Blood of the Christians is the Cause of God, and of Christian upon them those Judgments.

And now to come to the Event

The preparatory Antecedents to, and the Effects, and the Confequences of this Seal, may be plainly feen from the following Chronological Account.

A D 304.

The Emperor Dioclesian, and his Affociate in the Empire, Maximian, having in the midst of their Greatness, and in the Heat of the Persecution, to the Wonder of their Subjects, and contrary to any Precedent of their Predecessors, resigned the Imperial Dignity, the two Casars, Maximianus Galerius (who had been made Casar by Dioclesian) and Constantius Chlorus

^{*} See I/a 11 19, 21 Jer XII 16 Hof, x 8

306.

A D (who had been made Cæsar by Maximian) became possessed of the Empire And first of all others, parted it between them, the first having for his Share Illyricum, with Greece and Asia, and the other Gaul, Britain, Spain, Italy and Africk

Upon this Galerius created Cæfars his two Siftei's Sons, Maximinus, to whom he appointed the East, and Severus, to whom he appointed Italy and Africk (Constantius having free ly relinquished them,) and Illyricum he held himself

It is to be here observed, that he who was Cæfar, was nex

in Dignity and Power to the Emperoi

July 25 Constantius died at York At his Death he left Co.stantine his Son, who was with him, his Part of the Empire, and commended him to the Army for their Sovereign

As foon as Constantine had settled his Affairs in Britain, he passed over with his Army into Gaul, where he resided for his

Years

His Image, as was customary upon the Advancement of a new Emperor, being publickly exhibited at Rome, provoked the Ambition of Maxentius (Son of the abovenam'd Maximan, who had resign'd his Share of the Empire to Constantius) who looking upon himself as having a better Right, and every Way as sit for Government, did, by the Help of some great Officers whom he gain'd to his Party, about the twenty hish of September, usurp the Empire at Rome

Upon this, Galerius fends Severus with an Army against him, but as soon as he arrived at the City, his Army revolted from

him. Upon which he fled to Ratenna.

In the same Year & there was an Earthquake which destroy

ed many.

307

About May, Maximian attempting to refume the Empire he had refign'd, flew Severus (whom Galerius not long before had declared Augustus, or Emperor) but finding his Defigns diappointed, he laid aside his Purple, and went into Gaul to Constantine, to whom he gave the Title of Augustus, and his Daughter Fausta in Marriage And,

About the same Time Maxentius seems to have assum'd the

Title of Augustus at Rome.

A. D In this Year Maximan being detected in an Attempt to kill Constantine, hanged himself in Despair

April 21 Golerus being in great Feat of Maventius, and having some Jealousy of Constantine in Gaul, declar'd Licinals, Augustus, and made him his Partner in the Empire, and not long ifter was smitten with a very lothsome and horrid Difect, which made him at last acknowledge, that his persecuting the Church of God was the Cause of this Plague, and therefore being stricken with Terror, he give out his Edicts, that the Pesecution should cease, that the Churches should be rebuilded, and that Proyers should be put up for him, as formerly us'd to be But,

Of this Distemper, he died in a short Time after

About the same Time Maximinus assum'd the Title of Au-

gustus in the East

312.

In this Year Constantine having made a League with L cinius, and confirmed it by giving him his Sister Constantia in Marriage, resolved upon an Expedition into Italy against Maxentius, who committed the most intolerable Outrages and Insolencies

In his March against this Tyrant, he was after a very wonderful Manner convinced of the Truth of Childranity, and having pass'd through Italy, against all Opposition, almost to the very Walls of Rome, encamped with an Army of ninety Thousand Foot, and eight Thousand Horse, in a large Plain before the City And with these, after a bloody and sierce Engagement, got a compleat Victory over the far more numerous Forces of Maxentius, whose Infantry consisted of one hundred and seventy Thousand Foot, and Cavalry of eighteen Thousand Horse

Maxentrus himself, in endeavouring to make his Escape over the River Tyber was drown d, upon which his Head was strick-

en off, and carried on a Pole before the Army

Upon this Victory, which was obtained September the twenty fourth, Constantine made his triumphant Entry into Rome, and became possessed of all the Western Empire, received the Title of Pontifex Maximus from the Pagans, and issued out a Proclamation, granting Liberty of openly professing the Christian Religion, and of Assembling, and building Churches, and obtained also a Stop to be put to the

Euseb Chien

Per

255

313.

A D. Persecution in the East, from the Emperors there, Maximus, and Licinius And,

In this Year, he published several Laws in Favour of the Church, Clergy, and Christians

And either prohibited, or neglected, the Observation of the secular Games

In the same Year Maximinus, upon having fallen out with Licinius, was so miserably defeated by him, that he was solced to strip off his Ornaments, and to wander like a fugitive Slave till he came to Tarjus, where he fell into a kind of Fury, and slew many Pagan Priests and Soothsayers, as Cheaus, Rogues, and Traitors to his Life and Crown, and published an Edict in Behalf of the Christians, wherein he confirmed the Rescript he sent the Year before, and supplied now what was defective in it, viz the Restitution of their Churches, with all those Revenues and Possessions which had been seized into the Exchequer, and either sold or bestow'd upon any publick Corporations, or private Persons

Not long after, as he was refolv'd to try his Fortunes in a fecond Battle, he was struck with intolerable Pains and Torments all over his Body, so that in a little Time he wasted to nothing, and his very Eye-sight failing, he became stark blind, and died at Tarfus, confessing upon his Death-Bed, that all this was but a just Punishment upon him for his spiteful and virulent Proceeding against Christ and his Religion

Upon this Licinius being now fole Emperor of the East, made

Nicomedia the Seat of his Empire And,

About the same Time, Dioclesian being sent for by Constantine, upon Suspicion, chose rather to hang himself, than to see him.

frantine, and Licinius the younger, the two Sons of Conftantine, and Licinius the younger, the Son of Licinius, were in this Year, according to Ammianus Marcellinus, created Cafars.

Licinus the Emperor of the East, having rais'd a Persecution against the Christians in his Part of the Empire, was, this Year, attack'd by Constantine And after several Engagements, the Forces of Licinius were wholly broken, the greatest Part threw down their Arms and yielded, and Licinius himself sled the Field, who finding his Affairs desperate, betook himself to

his old Arts of Treachery and Dissimulation, begging Peace with Constantine, who readily accepted the Motiou, the other ratifying it with his Oath

At this Time fome new private Grudges break out between

Confrant we and Livin us, who,

320. By some Edicts shews himself an Enemy to the Christians

Upon which,

Wai against him, and on both Sides there are made great Preparations

The Forces of Lectures are overthrown both by Sea and

Land And,

323.

Licinus fied to Chalcedon, and created Martinianus, Cafar. Constantine also in this same Year gives the Title of Cafar to his Son Constantius

In this Year was fought the last Battle between Constantine and Licinius, in which perished one bandred Thousand Men

Licinius being defeated, fled to Nicomedia, and being there befieg'd and reduc'd to the last Extremity, was forced to surrender himself, and being compell'd to Abdicate, was sent, together with Martinanus, to Thessalousea, to lead there a private Lise

In the same Year the Church being very much troubled with the Arian Herche, Constantine appointed a general Council to be held at N_{eff} ,

And in this Year puts Licinus, for some new Attempts, together with Mortinianus, to Death, and becomes sole Monarch of all the Roman Empire, upon which Christianity is every where established, and most of the Pagen Magistrates and Officers displaced

Principles voice contined and condemned) met at Nice

326 Leaners, the Son of Leaners, is flain by Conflantine's Oi-

377 | Confierr 12, upon the Account of his lift Conquest of Licentus, enters Remain Triumph,

28] And riving taken a Revolution of transferring the Seat of the Empire, free upon B zartuu, and Novemb r 26 lays the Foundations of his new City, which by an Edict he en-

314.

315.

hu

Ch.VI.

330

331,

332.

A D joyn'd should be call'd New Rome, tho' in Honour to his Name, lit was, and is still called, Constantinople

In Imitation of Rome, he took in seven Hills by a Wall, which for Height, Thickness and Beauty, was the noblest in

the World,

May 11 The Dedication of the new City.

By this Translation of the Seat of the Empire, all the Power and Dominion of Old Rome was broken, and its Greatness and Prosperity lessen'd The Senate was divided, the greatest Men followed to Byzantium, and the Face of the State was of a sudden quite changed

The Empire it self was new model'd, and divided into four Quarters, over which were four Principal Governours, call'd

Prætorian Præfeets. And,

In these Years, according to the Edicts issued out, some of the Pagan Temples were demolished, and some others changed into Churches The Idols were removed, and drawn up and down the Streets with Ropes, and exposed to the People to behold and laugh at, and the Revenues of the Temples were seized on and appropriated to the Christian Churches And thus the Downsal of Paganism were on, till there was an utter End made of it, some Years afterwards, by the Emperors Theodosius, and Honorius.

From this Account it appears, that the Pagan Roman Emperors were depriv'd of their Government, and came to milerable Ends; — That the Pagan Cæjars fell in Battle, or were put to Death, — that the Religion of the Idolaters receiv'd a mortal Wound, all the Colleges of Pontifices, Augurs, Vestals, in a Word, all the Pagan Priefts, and religious Officers throughout the Empire, being brought under the Power and Dominion of a Christian Prince, — that many of the Pagan Officeis and Magistrates, Civil and Military were displac'd, and Christians put in their Room, - that there was a thorough Change in the Government, and that Paganism lessen'd by Degrees till it entirely disappeared, - that the greatest of the Persecutors acknowledg'd and confess'd the Justiness and Cause of God's Judgments, - and lastly, that upon this Change all the Idolaters, upon the Account of their horrid Ciuelties and Baibaiities against the Christians, could not but be in daily Expectation of the feverest Punishments.

The Enemies of God and the Lamb being thus represented as overcome and profitate, the State and Condition of the Church, as thereupon going to be formed into a compleat visible Body, to enjoy Peace and Rest, and a Publick Enjoyment of all Religious and Civil Rights and Honours is next set south in the following

EPISODE.

ND afterwards I faw foir Angels standing on the four Corners of the Earth, holding the four Winds of No I XI the Earth, that no Wind flould blow upon the Earth, nor upon the Sea, nor upon any Tree Nº 2 X 2 And I saw another Angel ascending from the rising of the Sun, having the Seal of the living God Nº 3. And he cried with a loud Voice to the four Angels, to whom it was given to burt the Earth and the Sea, Saying, but not the Earth, neither the Sea, nor the Trees, till we have fealed the Servants of our God upon their Forebeads Nº 4. 1 4. And I heard the Number of them which were fealed, and there were fealed an hundred forty four Thousand, out of all the Tribes of the Children of Ifrael Nº 5. Of the Tribe of Juda were fealed twelve Thousand. Of the Tribe of Reuben were fealed twelve Thousand. Of the Tribe of Gad were sealed twelve Thousand, Of the Tribe of Afer were fealed twelve Thousand. y 6 Of the Tribe of Nephthalim were fealed twelve Thou-Of the Tribe of Manasses were sealed twelve Thousand ¥7 Of the Tribe of Simeon were fealed twelve Thousand. Of the Tribe of Levi were fealed twelve Thousand Of the Tribe of Iffachar were lealed twelve Thouland Of the Tribe of Zabulon were fealed twelve Thouland Of the Tribe of Joseph were sealed twelve Thousand Of the Tribe of Benjamin were sealed twelve Thousand Nº 6. 19 After this, I faw, and lo a great Multitude which no Man could number, out of all Nations, and Tribes, and

Ll 2

Peoples,

The

Peoples, and Tongues, were standing before the Throne, and before the Lamb, clothed with white Robes, oid Palms n tleir Hands y 10 And they cry with a loud Voice, faying, Salvation to our Nº. 7 God, who sitteth upon the Thione, and to the Lamb Nº 8 IN II And all the Angels stood round about the Throne, and about the Elders, and the four Lung Creatures, and fell b. fore the Throne on their Faces, and a or shipped God. y 12. Saying, Amen Bleffing, and Glory, and Wifdom, one Thanksgrving, and Honour, and Power and Might, be into our God, for Ever and Ever Amer No. 9. 1 13 And the first of the Elders spake, saving unto me, Who a e these that are arayed in the white Robes, and whence came they? No. 10 1 14 And I faid, my Lord, thou knowest Nº 11 And he faid to me, These are they which came out of the great Tribulation, and have washed their Robes, and med them white in the Blood of the Lamb Nº 12 1 15 Therefore are they before the Throne of God, and fire him Day and Night in his Temple And he that litteth on the Throne shall dwell over them. Nº 13 No. 14. 1 16 They st all hunger no more, neither this st any more Neither shall the Sun fall on them, nor any Josephing Nº 15. Heat. No 16 1 17 For the Lamb, which is in the midst of the Throne shall feed them, And shall lead them unto living Springs of Water Nº 17 Nº. 18 And God shall wipe away all Tears from the

The Explanation.

Eyes.

HE Angels, the invisible Ministers under Christ in the Government of the World, are represented standing or the four Corners of the Earth, as ready to obey according to Four, - the Number of these Angels being the Number of Universality, answers to their Dominion, the four IV ands made subject to them fignifying all the Winds in general.

Ti

Ch VII 3,2. V 18. II. P II. Seal VI. Episode explained. 261

The Winds are the Symbol of Wars and Commotions And therefore the faid Angels hold ng the faid Winds, that no Wind Should blow upon the Earth, nor upon the Sea, nor upon any Tree, that is, that there should be no Seditions of Civil Wars, no Infults from Foreign Enemies, not any Factions of great Mcn to disturb the Peace of the Empire, and destroy each other, denotes an universal Peace in the Empire at this Juncture of Time

And therefore to this may be applied that universal Peace which happen'd during the Reign of Confant in, after he had driven out and subjected all the Idolitious Pretenders, and their Adherents, when the Empire was not only free from intestine, but also Foreign Wars, till toward the latter End of his Days the Parthans began to flir a little, but did no great Harm

This Peace was then to very confpicuous and remarkable, that it was the subject of the Medals stamp d, during his Reign, by the Idolaters themselves, which having on the one Side the Head of the Emperor with this Inscription,

CONSTANTINUS AVG

Have on the Reverse,

BEATA TRANQVILLITAS

This Peace began upon the final Overthrow of Lieunus. when the Eastern Christians obtain'd (as well as the Wistern, upon the Death of Max n'ius, had) Peace, from the Wars of Persecution, which had been excited against them by the Pagans

N' 2. The Angel ascending from the Eaft, is one that brings Light or Protection and Deliverance, and forasmuch as he has the Seal of the living God to mark therewith the Servants of God in their For ebeads, this there's that he was one who was in a very high Station, and fully empower'd by God for the Person mance of that Office This Augel therefore Symbolically represents Constantine the Great, the Vicegerent of God, and of Christ, in the Government of he Roman Empire, and the Deliverer of the Church, who plac'd the Christians in a Condition of making Publick Profession of their Faith, without Feat of Oppression or Persecution, and of enjoying temporal Honours and Rewards.

The

Nº. 3

The Angel, Representative of this Christian Monaich, crying with a loud Voice to the four Angels, to whom Power had been before given to hurt the Earth and the Sea, — that they should not lart the Earth, nor the Sea, nor the Trees, till the Servants of God were fealed in their Foreheads — denotes God's wonderful Favour to Constantine, how that upon his Account for the Good of the Church, no Wars or Seditions should arise till the Business for which he was raised up by Providence was perform'd

No 4.

Upon this great Deliverance from the Pagan Persecutions, the Christians became a compleat visible Body. And therefore as the Israelites upon their Deliverance from their Egyptian Bondage were numbred as an Army, that a full and true Account of their State might be given, so there is here an Account given of the Number of the Members of the Christian Church, that its State and Condition may be the better known

The Hundred Forty Four Thousand sealed out of the Tribes of Israel, represent the Christian Church as composed of Believing Jews, and now placed in a State of Liberty, or of making open Profession of their being the Servants of God.

Their Number, if compar'd with the fix Hundred Thousand Men that were delivered out of the House of Bondage, is but

small, no more than as fix to twenty five

And therefore in relation to this Period of the Christian Church, a Remnant only of the Jews are fav'd, the rest being

rejected for their Impenitency

Of these Believing Jews, twelve Thousands, or twelve Companies, each Company consisting of a Thousand, are taken from each of the twelve Tribes of Israel, and therefore the whole Army of the Believing Jews, consists of one hundred and forty four such Companies, to denote that the Christian Church is founded upon the Preaching of the twelve Apostles, twelve being the Square Root of one hundred and forty four.

To the Jews was the Gospel first preached, and therefore they are here first taken Notice of, and that according to their Tribes, there being many of every Tribe, at the Time this Repre-

Representation relates to, in Being, as well as there were of every Tribe h in the Times of the Apostles

No. 5

The Tribes as here nam'd stand in this Order

I. 2.	Judah, Reuber,	from Leah
3	~ 1	from Leab's Mard.
5.	Nepthali, Manasse,	from Rachel's Maid from Jojeph Son of Rachel
7	0	from Leab
9.	7/1 1	from <i>Leab</i> 's Maid.
11	Joseph [for Ephraim] Benjamin,	from <i>Rachel</i>
12	Benjamin,)

For the Reason of this Order of the Tribes, (which is not any where else to be met with in Scripture) the Reader is referr'd to Mr Mede's Conjectures. But then it must be observ'd, that tho' there be twenty two Places in the Old Testament, in which the Tribes are nam'd, yet that in eighteen of those Places the Order is different from each other.

Nº 6

After the Sealing of the converted Yews, first mentioned as having a Right of Primogeniture, follow the converted Gentiles, according to the Method of our Saviour, who first offered the Means of Conversion to the lost Sheep of his House of Israel, and then admitted the Gentiles to the same Privilege

These converted Gentiles are so many as to be innumerable, and are not therefore mustered in definite Numbers. Which shews that the Christian Church confists more of Gentiles than of Jews. And forasmuch as the Gentiles here, are taid to be gather'd out of all Nations, and Tribes, and Peoples, and Tengues, whereas in relation to the converted Jews, it was contrained that they were gathered out of the Tribes of Israel, this was she boundless Right of the Gentiles to come and the

Acts xxxx - Jomes ch 1 V 1

Christian Church, and that the Christian Church is not, as the Fewish was, for one People, but for all the Nations of the Wold. These believing Gentiles were grafted on the believing Tie, and therefore in ch xiv. I the Symbol of one hundred forty four Thousand stands for all the true Members of the Christian Church, without any Distinction, as here, from whence it

had its Origin.

This innumerable Company is represented as standing before the Throne, and before the Lamb, to shew that they are in the fame Condition as those who are called Servants of God, and therefore are fealed with his Mark on their Foreheads, for on the one Hand it is the Property of those who stand before God, to be also accounted his favourite Servants, so to be called his Servants, and to be mark d with his Seal, gives them the Privilege of standing before him So the Tribe of L who were fet apart to ferve God, are faid, Deut. x 8 to \u03bc. 1 before the Lord

The white Robes, with which this Company are clothed, are Symbols of Purity, Freedom, Honour and Happiness

And the Palms in their Hands, shew that they rejoyce for the Victory which God hath given them over their Perfection and for their being enabled to perform his Worship Publickly, and therefore,

Nº. 7

With a loud Voice, in the most publick Manner, they return Thanks to God for their great Deliverance, ascribing the Glo ry thereof to him that fat on the Throne, and to the Lamb

They who just before were thought by their Enemies to be less Numerous and Powerful, now appeared to their Terror, as the Army of the living God, glorifying and thanking him

for what he had wrought in their Behalf

They had now Power to erect magnificent Churches to be endow'd with great Revenues, and what is chiefly to be icamed, now was the calling together into one Occumenical Pacgyre or Review, the whole Christian Church, by the Reprelutatives or Bishops of the whole Catholick Church, assembled in the General Council at Nice, wherein, it may be truly to confisted the whole Army and Power of the Chastians, vao were empower'd by the Assistance and Favour of Conflat 1 10 make a publick Symbol of Faith, or Recognition and public ProfulProfession of the Christian Religion in such a Manner, as that by the Faith there declar'd, all the true Disciples of Chill might then, and in after Ages, as by an indelible Mark, be certainly known.

This in a remarkable Mannei was that noble Muster, for the shewing of which God gave to that Emperor an universal

Peace

Eusebius, in speaking of the very first Design of Constantine's calling that Council fays, " That when he faw that the Let-" ter he had written to Alexandria, [viz foi composing the " Difturbances rais'd in the Church by Arrus, and his Adhe-" rents] had not the Success he expected, that then he sought " in his Mind another Way to fight the invisible Enemy which " disturb'd the Peace of the Church, in raising against him the " Host of the Lord, by affembling a Council from all Pairs of " the World.

In another Place the fame Historian fays, that "k the First-" Fruits of God's Servants were affembled together at this " Council" - and at the Close of the Chapter from whence these Words are taken — that Constantine was the first of the Emperors who made an Affembly of Bishops like that of the Apostles, and framed thereof a Crown which he offered to his Saviour by Way of Thanks for the Victories which he had obtained against his Enemies by his Help And in other Places, speaking of the Christians glorifying God for Constantine's Vi-Ctory over Licinius, he says they forgot the former Evils, published every where the Praises of the Conqueror, and acknowledg'd the Power of God, who had been his Delivere.

N'. 8. All the Angels flanding 1 ound about the Throne and about the Elders and four hoing Creatures are the Civil and Military Officers of the Empire with the People and Soldiers under them, who are now employ'd in the Defence of Gcd's Honour and Worship, and in Defence of the Church

> Then falling down before the Throne on their Faces and wor-Suppling God, fignifies their Submission to God and their Ac-

knowledgment of him for their God

Ealeb de Vit Const L III. c 6. L De Vit Cont L 11 C VII. 1 De Vit Const L 11 C 19 Mm Their

Their Amen denotes in this respect their Concurrence with the Christian Church, and their Resolution to do their Duty to confirm in all Points the Salvation it had obtained And therefore they make a publick Recognition of God's Titles, in afcribing Bleffing and Glory and Wisdom, and Thanksgiving, and Honour, and Power, and Might unto their God for ever and ever. And conclude this their Hymn, and ratify the Ceitainty of that Submiffion which they have made to God therein, by faying again Amen.

All this was accomplished by the Care of Constantine " m For after having settled the Christian Religion by Law, he " took Care to place through all the Provinces, Governors or " Magistrates, who for the most Part were Christians, and as " for those who were not then remov'd, he forbad them to sa-" crifice to Idols " He made a Law that the Prætor ian Præ-" feets, who were above all the rest, and were seized of the " greatest Dignities, should be liable to the same Duty He " commanded them that if they were Christians they should " do as their Duty required, but if not, or if they were other-" wise affected, he did not permit them to facrifice to Idols.

And as for all the Pagans in his Armies ", he commanded that upon every Lord's-Day they should go into the open Fields, and there, upon a Signal given, fall down and offer up the fol-

lowing Prayer to God.

" We do acknowledge Thee to be the only God, we con-" fess Thee to be King, upon Thee do we call for Help By "Thee it is that we have at any Time got the Victory, and " fubdued our Enemies To Thee we thankfully afcribe all " our past Bleslings, and from Thee we expect all for the "Time to come We beseech Thee to preserve to us our Em-" peror Constantine, together with his hopeful Progeny, with " long Life, Health and Victory

Thus the Christian Church and Divine Worship was protected by all the Magistrates, and Soldiers, who submitted to God, and were obliged to make Recognition of their Sub-

mission.

The Question mov'd by one or the first of the Elders to St No q. 1 John concerning the innumerable Company, - Who are these that are arayed in white Robes, and from whence do they come? is not asked for want of Knowledge, but to excite the Attention, that there may be given Occasion to shew, who they are, and what they are to be

The faid Elder or Christian Prince at this Time is Constantine He shews the Deliverance of the Confessors, and of the whole Christian Church, as being the visible Agent who had effected it, and o he gloried in his being made by God the In-

strument thereof.

St John's Answer, - Sir, or my Lord, thou knowest, or art able to make it known, - as if the Party the Apostle at this Time represents, knew not who the aforesaid innumerable Company were, feems to fignifie and imply that general Mistake, wherein the believing Yews seem'd to be, as if the Gentile Converts were not to share in the same Rest as they themfelves were to have

But here the Party represented is put into the Right Way, by its being shew'd, that these Gentiles also are to enjoy that [Rest, and Worship in the Temple of God, with all the Adjuncts

thereof

The first Part of the Answer given by the aforesaid Elder to St John, - viz That the faid Company are fuch as are come out of the great Tribulation, - shews, that they are such as have confels'd the Name of Classet, and greatly suffer'd for that Confession But that now, by the Subversion of Pagamin, they are deliver'd from that great Persecution, wherein so many others lost their Lives, and they themselves under went many Torments

And agreeably to this it is observable, that the Bishops who met at the Council of Nice, upon the Rest procured for the Church by Constantine, had on them the Marks of a great Tribulation, being many of them depriv'd of the Use of some Meniber, by the Torments inflicted on them in the last Peisecution, who are therefore laid by P Theodoret, to bear the Marks of the Lord Jejus.

The fecond Part of the Answer concerning the aforesaid Company, viz that they are Juch as have whitened their Robes by washing them in the Blood of the Lamb, - shews that they have obtain'd Freedom from Oppression, Care, and Evil, and that their Honour and Joy is great in Proportion to the Merit of the Blood of the Lamb, in which their Robes were washed

In the Mofaccal Oeconomy, the Priests, who were to be adorn'd with white Stoles for Honour and Glory, upon their Confectation had them sprinkled with the Blood of a Ram, Ex xxix 21 Lev viii 30 whereby it is faid they were fanctified, that is whitened, or Purified These Terms being synonymous in the Mofaical Ritual, Remission of Sins and of legal Pollutions being thereby obtain'd But now Christ by his Death and Sufferings having q merited a Kingdom, all the Good that is done to the Church, all its Peace and Advancement is for the Sake of Christ Now they that suffer for his Name and the Advancement of his Kingdom, do communicate in his Suffeiings; and what they fuffer is faid to be done to him, and to fulfill the Measure of his Sufferings

Therefore as his Blood purges away all Sin, and merits all the Good that can happen to the Church, those who by their Sufferings obtain any Rest, or Favour of God, obtain it by having wash'd their Robes in the Blood of the Lamb, that is, merited to wear white Robes, and obtain what they import, for

having fuffer'd like Christ, and for his Sake And.

Therefore are they thereby admitted to appear before the Throne of God, and to serve him Day and Night in his Temple

This Alludes to the Sprinklings of Blood in the Mojaical Religion, by which the Israelites were admitted Parties in Covenant with God, Exod xxiv. 8. and to the other Sprinklings of the Waters of Purification made with the Ashes of the Hester, Heb ix 13. For upon any Pollution it was not lawful to appear before God without that Purification, Num. xix 17, 20

Now these Confessors having purified their Garments in the Blood of the Lamb, — the real and perfect Sacrifice for Sin,

have thereby gained a Right to appear before the Throne of God, and to serve him Day and Night in his Temple So that the present and chief Privileges accruing to them upon the Account of their Sufferings, arc,

First, To be in God's Favour and Presence, Secondly, They have full Liberty to worship him.

Thindle, Notwithstanding the unsettled State of the World, full of Mixture of Prosperity and Adversity, they have a Promise to be secured, because,

Fourthly, God hath now a Temple, or fix'd and fettled State of the Church, whereby the Christians were enabled to change their private Oratories of Tabelnacles, into magnificent "Temples, so that where the Primitive Martyrs had only Tents or Cottages, or ordinary Rooms in private Houses to worship God, they were now empower'd to build Churches like Palaces

And thus, as when the Church of Israel was settled by David and Solomon, in the End of its first Period, the Worship of God was perform'd in a Temple, fo the Temple here is a proper Symbol to denote the State of the Christian Church when settled, which happen'd in the End of its first Period, or Beginning of the fecond, before the Time that it suffered Corruption to creep in, and bring in Idolatry to fettle in the Holy City, and to prophane the outward Parts of the Temple ch. 11 2.

Further concerning the faid Confessors it is faid, that he that litteth upon the Throne shall dwell over them, that is, God will Protect and Defend them, fo,

As that they shall bunger no more, neither this st any more, vix they shall be entirely freed from their former Afflictions and Distress.

Neither shall the Sun fall on them, nor any scorching Heat. - they shall be no longer oppress'd, as they had before been with Perfecution from the Pagan Powers. For,

No 16. The Lamb which is in the midst of the Throne, - Chill

⁹ John v. 27 Phil 11 8, 9. Phil 111 10 1 Pet. 14 13 . Acts 13 4 t Col 1 24

[&]quot; Vid Bingham's Antiquities, B. viii c 2.

who is in the midst of the Church, and therefore takes a perpetual Care of its Members, will Feed them, - give them Eafe. and enrich, and furnish them, with all worldly Necessaries

And shall lead them to living Springs of Waters, - shall comfort and refresh them after all their Toil and Labours.

N, 18

And God shall wipe away all Tears from their Eyes, - in re-

moving all the Causes of their former Sorrows.

These Promises express'd in the Future, are to be perfected and compleated by the opening of the following Seal, and they plainly relate to that Temporal Rest which was granted to, and obtained for the Church by Constantine the Great

For by the taking away of the Empire out of the Hands of the Idoloters by him, the Perfecutions of the Church ceas'd Chri-Islanity was establish'd by Law, and the Power of the Army. and the Civil Government, was for the most Part put into the Hands of Christians, so that the Christian Worship became free, Temples were built, and great Revenues were fettled upon the Church,

The Confessors were deliver'd from their Prisons, Banishments and Slavery, and distinguish'd from other Christians by great Honours and Privileges And Constantine himself declar'd, that in effecting all this he was only the Instrument of God, and of Christ. So that by this Emperor the Lamb did feed and protect his Church in Peace, and God did wipe a-

way all Tears from the Eyes of his Seivants.

These were great Events, and are futable to the Nature of the Symbols us'd, but cannot relate to that future Glorious State of the Church, which is to be in the new Jerusalem, in relation to which the Symbols given, as will be afterwards feen, are far more Magnificent For in that future State there is to be no Night, - no Temple, - God and the Lamb being to be the Light and Temple thereof, those who are admitted to it shall be no longer barely fed, but shall eat of the bidden Marna, and of the Tree of Life, and instead of Springs of Water, they shall have a River as clear as Crystal They shall not so much serve there, as reign, they shall no longer be barely before the Throne of God, but shall fee his Face, and God, instead of any longer affording his usual Protection by dwelling over them,

Ishall dwell with them by his familiar Converse, or perpetual Prefence

All which shews, that the Symbols in the Promises made to the Confessors in the fixth Seal, respect a Temporal Rest then obtain'd, and to be shortly Perfected, and belong not, as some have imagin'd to the Happiness of a Millemal, or Resurrection State

SEAL VII.

Concerning the feventh Period of the Preaching of the Gospel, beginning about A.D. 325 when the Christian Religion became the Ruling Religion of the Empire both in the East and West.

(h VIII
Nº 1	y 1 ∧ ND when he opened the seventh Seal,
Nº 2	There was Silence in Heaven,
N° 3	About half an Hour
Nº 4	It 2 And I faw the seven Angels, which stood before God, and
	to them were given Jeven Trumpets
Nº 5.	y 3. And another Angel came, and stood at the Altar, having
	a golden Censer, and there was given unto him much In-
1	cense, that he should give it to the Prayers of all Saints, up-
	on the golden Altar which was before the Thione.
Nº 6	\$4. And the Smoke of the Incense, with the Prayers of the
8-1	Saints, ascended up, before God, out of the Angel's Hand.
Nº 7	\$ 5 And the Angel took the Cenjer, and filled it from the Fire
	of the Altar, and cast it upon the Earth.
No 8	And there were Voices, and Thunders, and Lightnings.
Nº 9	And an Earthquake.
	\$6 And the Jeven Angels which had the seven Trumpets, pre-
	pared themselves to sound.

N', 2

The Explanation of SEAL VII.

N' I | PY the opening of this Seal the Church obtains the Perfection of that Peace, which was procured for it in the Period of the foregoing Seal

> The Silence in Heaven is an Allusion to the Silence objeived in the Jewish Temple during the offering of Incense, at which Time the People stood in the Courts of the Temple, and falling upon their Knees, pray'd filently to God

> According to this, Silence in Heaven will fignifie a Liberty to pray to God, obtain'd and procur'd for the Church by the

supreme Powers of the Civil Government

The Romans were wont to fay that Heaven was filent, when

there was no Wind stirring

According to this Notion, Winds fignifying Wars, Silence in Heaven will fignifie a Peace procured to the Church, to worship God with full Liberty, in Opposition to those Persecutions which before hinder'd its Worthip from being free and Publick So that this excludes not the usual little Disturbances which the State may meet with from Enemies abroad, or at home, provided it have still the Concurrence and Protection of the States wherein 'us establish'd.

Nº. 3.

The Time of this Silence in Heaven, is, agreeably to the Time of the Incense burning in the Yewish Temple, represent-

ed, as about half an Hour

This Half Hour is determin'd by the confequent Preparation to Alarms by the feven Trumpets, and fo fignifies all the Time that the Church was protected by Christian Emperors o ferve God publickly, till, Corruptions coming on, God thought fit to have the Roman Empire disfolv'd, of which Notice is given by the Alarms of the Trumpets, and by Consequence this faid Half Hour fignifies all the Time from the Deliverance of the Church by Constantine, to the Death of Theodosius the Great, in A.D. 395.

No. 4. The

The Trumpets given to the seven Angels, are, as the Silence already accounted for, an Allusion to the Service of the Yearth Temple For fo foon as the Incense was consum'd, the Holocaust followed, together with a great Noise of Mutical Instruments, and Trumpets, which were either during, or before, the Time of the Offering of the Incense, put into the Hands of the Priests, that so soon as the Holicaust began to be offer'd, they began to found, which they were to do, till the faid Sacrifice was finish'd

The faid Angels *fepa. ately* confider'd, are the chief invisible Ministers under Christ in the Care and Government of his

Church, and of the World

And the Trumpets given them to found, denote that some fatal Accidents betokening fome great Disasters are to happen, for which the Church is to be alarmed For,

Tho' God in Mercy thought fit to give the Faithful a Respite, yet it was best for the Church to be in continual Fear of Dan-

ger, and to be prepared for it. And therefore,

The faid Angels, by having the Trumpets deliver'd to them, are entrusted with the Temporal Judgments of God upon the Remnant of the Pagans, and fuch Christians as suffer themselves to be corrupted by Antich istian Tenets and Practices.

No 5

 N° 4

The Angel with the golden Cenfer, represents the Christian Clergy, who are to offer up the Prayers of the People to God

by Chill

This Angel is represented as flanding at the Altar of Holocausts, on which Fire was continually kept, that so soon as Incense should be given to him, he might take Fire from this Altar, and then offer up the Incense on the Golden Altar before God And,

This denotes the Preparedness of the Christian Clergy, to offer up in Publick the Prayers of the Faithful, so soon as they

should be empower'd so to do

The large Quantity of Incerse given to the said Angel, fignifies the great Favour and Revenues shewn and granted to the Church by Constantine, for the Encouragement and Maintenance of the Publick Worship of God the faid Incense being to be added to, or offer'd up together with the Prayers of the whole Church upon the Golden Attar which was before the Throng in the most holy Place. So that the Church was now in Fig. vour both with God and Man, the Clergy being enabled by the Temporal Powers to offer up Publick Prayers and Thankfervings for themselves and People unto God, in his Temple, and God graciously hearing and accepting their faid Prayers and Thankfgivings. And therefore it follows,

Nº. 6

That the Smoak of the Incense ascended up, together with t's Prayers of the Saints, into the Presence of God out of the Angil's Hand Whereby is fet forth, that what was then done in Behalf of the Church by the Temporal Powers, and the Prayers and Praises which were then offer'd by the Christian Clerg, were grateful and acceptable to God.

Nº 7

The fame Angel who offered the Incense and the Prayers of the Saints, fills his Cenfer with Fire from the Altar, and calls to said Fire upon the Earth

This denotes, that whilft the Christians have full Liberty to offer their Prayers, there will come, in Behalf of the Church, a Chastisement or Punishment upon the Idolaters, in order to forewarn them thereby of the Judgments which hung over their Heads, and were to be foon executed upon them by the founding of the Trumpets

And accordingly Constantine, about seven Years after the Council of Nice, and after him other Christian Emperors, iffued out feveral Injunctions and Laws against Paganifm, punishing feverely, during the Peace of the Church, those who kept up their Idolatrous Worship, as plainly appears from the Roman Laws.

The Voices of Thunder and the Lightnings, consequent upon Nº 8. the Angel's casting the Fire from the Altar on the Earth, shew that during the Offering of the Incense, or at least immediately upon it, the Voice of God was heard, his Word was preachled, and the Gospel was spread to the enlightning of Men And

fall this by the Means of fuch Imperial Constitutions as serv'd to enlarge and fettle the Christian Religion.

275

Accordingly, during the Times of Constantine the Great, to which the Offering of the Incense chiefly belongs, he having procured Peace for the Church, that it might freely put up Prayers to God, (tho' this doth not exclude some of the following Emperors) there were many Nations converted to Chil-

Manity

Sociates, the Ecclefiastical Historian, tells us of the Goth, Sarmatians, and other Barbarians receiving the Christian Frith as also of the Indians and Iberians The 2 Sar acens too receiyed it afterwards, and fo did the Perhans, and the Brgundians, and many 'Jews in Crete, and indeed during this Time many Remnants of the Pagans were converted, there being a very great Disposition in all Sorts of Men for its Reception. As for,

No. 9

The Earthquake following the Thunders and Lightnings, - if it be confider'd with Respect to the faid Thunders and Lightnings, then, as an Earthquake, according to the Oneirocriticks, fignifies that Change in the State which is caused by new Lards, it is that Effect which is design d by the Thunders and Lightnings, and that too upon the Earth, or Idolaters The Laws did delign the Conversion of the Pagans to the true Worship, and they did accordingly turn

This may be the Revolution defign'd, and it is very different from the former great Shaking in ch vi 12 Because that was a Change in the Ruling Powers and State of Paganifia, this,

only of the People

But, if the Earthquake be taken by it felf, then it may be applied to the Restoration of Paganism in the Reign of Julian the Apostate, who reign d one Year, seven Months, and twenty three Days This Revolution may be well accounted a S/aking in the State of the Chaiftian Religion, falling about the same Time as the whole Empire was going to embrace it Bix as it was without any difinal Confequence, fo it is only barely mention'd.

^{&#}x27; Socra L 1 C 15, 19 20 IJ Live 5 · Id L 1 c S In c 30. · I. Ib c 30 N 11 2

There were also during the Times of the Silence or flourishing State of the Church of produgious Earthquakes The greatleft of which was in A D 366 and it was usher'd in with Thunder and Lightnings

Nº, 10.

The last Thing to be taken Notice of, is the Preparation of the feven Angels that had the feven Trumpets to found

This may denote the Judgments preparatory to the great and fatal ones of the Trumpets, and fo relate to the Incursions which the Barbarians, much about the same Time as the great Earthquake before-mention'd happened, made from all Parts upon the Roman Empire for the Sake of Plunder. Ammianus Marcellinus observes, e that they were excited to such Hostilities, as if Trumpets had founded throughout all the Empire to War They confifted of many Nations, and by their frequent Depredations and Continuance of them for many Years, shew'd that they were the Instruments whom God had prepared for the first Executioners of his Judgments, so that hereby the Pagans and corrupted Christians, had sufficient Warning and Time given them for Repentance and Amendment

As for the Trumpets themselves, which begin the second General Period of the Church, they are the Execution of, or the bringing into Event, those destructive Judgments, or fatal Wars, of which they are the Alarms, and by them, as Jericlo by the Sounding of feven Trumpets was, is the Temporal State and Power of Rome and its Territories, to be brought to its

compleat and final Destruction.

VISION II. PART III.

Containing the several External Judgments to be inflicted upon the Pagans and corrupted Christians in the Roman Empire: Beginning about AD 395. and ending at the Beginning of the Millennium, or Thousand Years Reign of the Saints on Earth.

This Part of the fecond General Vision takes in the System of the seven Trumpets; which constitute the fecond General Period of the Church.

TRUMPET I

From AD. 395. to AD 409. Effected by the Goths invading, under Alarick, the Roman Empire.

No 1	\$ 7 \$\int N D the first Angel sounded, and there was Hail,
•	and Fire mingled with Blood,
Nº 2	And they were cast upon the Earth
N° 3	And the f third Part of the Earth was burnt up,
No. 4	And the third Part of the Trees was burnt up,
N° 5	And all the green Grafs was burnt up

So according to Alex and many other MSS and vulgar Lat Syr Aras and Lit p Vertions, in 1 Aret es

See Socrates, L IV c 3 and c 10 Sozomen, L VI c 10 Philostorgus, I M Ammianus Marcellinus, L XXVI. C 14. Anm Marc L xxvi C >

The Explanation.

No. 1. | AIL fignifies an Invasion of Enemies Fire, Torment Blood, Slaughter.

The whole portends Incursions of prodigious destroying and bloody Enemies, who would make a terrible Havock and De-

struction, and shed Abundance of Blood.

N°. 2. The Subject of this Plague is the Earth — the Subjects of the Roman Empire in a State of Peace, Quietness and Submission, and at the same Time, either involved in Idolatry, of a corrupted State

No. 3. But the Destruction to be effected by this Plague, is not to be Total

The third Part of the Earth only, viz the third Part of the Men contain'd in the Empire, are to be consum'd at this Time

No 4. And the third Part of the Men to be particularly confumed in the Empire, are the Great and Rich Subjects,

No. 5 And the more wealthy Sort of the common People In the opening of the Seals, God punished the Empire, by Means within it felf, Civil Wars, Famines, Pestilences, and Tyrants.

But now God breaks open the Doors to let in Foreign Free mies, Alarms being only founded upon the Account of such And these Enemies must at first have no other Power but upon the People, the supreme Powers of the Empire remaining still with Force, and endeavouring to repulse these, till it please God to found the other Trumpets, and to let the Enemies leade to their Destruction also.

The Event of this First Trumpet was seen in all those Incursions which were made by the *Barbarians* in the Territories of the *Roman* Empire, upon the Death of Theodosius the Great,

before the immediate Befieging of Rome, and Taking thereof by Alarick

All which were caus'd by the Ambition of Ruffins and Stalicks, the two Favourites of the Emperors, Arcadius and Ho-

2º01 1115

There never was before I nown fach a General Incursion. And whereas the former Incursions were only to Plunder, the Goths, under Alar ck, made it their Business now, to kill all the Male Sex, of Age

The feveral Puticulars of the Event of this Trumpet will

Jappear from the following Account,

A D 395

396.

405

In this Year, upon the Denth of Theodofius the Great, Alatick, by the Instigation of Stilicho, began to Ravage with his

Army

Having broken out of Thrace, into Maccdon a and Thessalia, and passing at Thesmopyla, he ran into Greece, Achaia, and Pelopomelus, laying waste all before him, massacring the Men, driving away the Boys and Women into Slavery, and pillaging and razing the Cities From Pelopomessus he went to Epirus,

And this Year into Achaia, wasting that and Epirus for

three or four Years.

In this Year He, and Rhadag fus, another Gothick King, invaded Italy,

402 And about this Time were driven back into Pannonia

In this Year Rhadagifus having form'd a prodigious Army, came again into Italy, with his Goths, Sai matians, and Germans, and having laid Siege to Florence, was there beaten and flain

In this same Year the s Huns having pass'd the Danube, made Incursions into Thrace, and the Isaurians having pass'd Mount Taurus, broke into Asia, and reach'd as far as h Phanicia, laying Towns and Villages waste, after they had overrun Pamphylia and Cilicia, which but a little before had been taken by Tribigildus and his Barbarians. All which is confirm'd by Philostorgius, who saith that the Huns of the East, by which he seems to mean the Isaurians, overran (passing over the Ta-

P 129. Philot, L. M. C 7. Comp Socr L V C 7.

Zosim L v

About this Year, the Vandals, with the Sueves and Alan, having pass'd the Rhine, broke into the Gauls, and having o. verrun them, they,

409.

280

In this Year broke into Spain

From the Account now given it appears, that scarce any Parcel of Ground in all the Roman Empire escaped the Effects of this Trumpet, by being free from the Incursions of Foreign Enemies

Philostorgius speaking of these Times, and his own, gives us an Account both of the Symbolical Event, and the Coincidence m " He faith, that in his Time there was fuch a Mortality, as " was known in no Age, and that this was portended by a " Sword-Comet For not only the Military Men, as in the " former Wars, were flain, neither were those Evils predomi-" nant in any fingle Part of the Earth, but all Sorts of Men " perish'd, all Europe was destroy'd, and a good Part of Asia " was involved in the fame Destruction, and also the greatest " Part of Libya, especially, what of it was obedient to the Ra-" mans. For the Sword of the Barbarians destroy'd a great " Number, and the Plague, the Famine, and the wild Beafts, " fet upon Men at the same Time The frequent Earthquakes " overthrew Towns and Houses from the Foundation, and " made Way for unavoidable Destruction, and the Openings " of the Earth under the Inhabitants, became to them a ready " Sepulture. Also there were Inundations of Rain Waters, and " in fome Places Flashes of Flames, and sometimes Whirl-" winds of Fire, which afforded various and intolerable Ter-" rors Yea, and Hail bigger than a Man's Fist, or greater " than a Man could hold in his Hand, did fall in many Pla-" ces, weighing as far as eight Pounds.

" And those that had not perish'd with other Plagues, were " fciz'd and flain with the violent Fiosts, and Abundance of " Snow And [he adds] that thefe were plain Tokens to de-" nounce the Divine Anger, which was greater than can be " express'd

TRUMPET II.

Beginning A D 410. and effected by Ala rik's taking and burning Rome, and by his and Ataulphus's plundering it, and its Territories.

ND the second Angel sounded, and as it were a great Mountain burning with Fire was cast into the Sea Nº. 2 And the Third Part of the Sea became Blood, Nº 3. 1 9. And the Third Part of the Creatures in the Sea, having Life, died, Nº 4 And the Third Part of the Ships was destroyed.

The Explanation.

THE Mountain is a Capital City, a Place of eminent great Strength, and according to the Adjuncts, affecting all its Dependencies Its burning with Fire, fignifies its being in Flames

And its being cast into the Sea, its communicating its De-Struction and Slaughter to its dependent Territories. And

00

thus,

N'. 2. The Third Part of the Sea becoming Blood, sets forth a great Havock and Slaughter occasion'd in the Roman Empire, the third Part of the known World then, by the Ruin of the Capital, and Subjects depending upon it, who by the Ruin of it are involved in the like Calamities. Infomuch,

Nº 3. That the Third Part of the Men that defended themselves,

283

282

or of the Soldiers, or of the chief Officers belonging to the Capital City, and its Territories were flain

Nº. 4.

And the Third Part of the moveable Wealth belonging to the faid Capital and Territories was, as to them, destroyed, becoming the Booty or Plunder of their Enemies.

The EVENT.

HIS Plague is effected in three remarkable Particulars, First, a great Capital City falls from its Power, being destroy'd by War, taken, and burnt.

Secondly, a great Slaughter of Men therein, and its Terri-

tories.

Thirdly, a great Loss by the Plunder committed by their E-

nemies, and chiefly of their moveable Wealth

The first Particular signifies the Besieging and taking of Rome, by Alarick King of the Goths. The first Time that he laid Siege to it, was in A. D. 409 But then, on Payment of five thousand Pound Weight of Gold, three thousand of Silver, four thousand Vests of Silk, three thousand Skins of Purple Dy, and three thousand Pound Weight of Pepper, the Siege was raised. Afterwards perceiving that Honorius did not stand to the Treaty which had been made, he again besieged Rome, and took it in A. D. 410 'Now as a Mountain is a Head or Capital City, so concerning this taking of Rome by Alarick, says Jerome, " " the Light of the World was extinguish'd, the "Head of the Roman Empire was cut off, and in this one City the whole World perished.

As to the first Siege which was in the former Plague, Rome sav'd its Life by Money, but now Gold could not redeem it,

it was flam.

The Renown'd City, the Head of the Roman Empire, says Jerome, o by one Fire is destroyed Thus it became a burning Mountain.

And that the Waters help'd to destroy it as well as the Burn-

ing, appears from Paulus Diaccnus, who says, P That the chiefelt Parts of the City which were not burnt by the Enemy, were broken down by the Inundation of Rivers Here Rome is first set on Fire to be burnt, and then thrown into the Water A fatal Coincidence! Philostorgius also says 9 That Rome was burnt, the People kill'd and led into Captivity, and the City left in Ruines And,

Concerning the Slaughter of Men therein, Jerome says, That the City which was before the Head of the World was be-

come the Grave of the Romans

But the great Slaughter was not only to be there, but in its Territories - in its Sea, which Rome in such Distress was unable to defend Accordingly the Vandals ravag'd in the Gauls and in Spain. s Olympiodorus fays, that in Spain the Romans being thut up in the Cities, were driven to fuch Hunger, that a Woman kıll'd and eat up four of her Children. — That $A\ D$ 4.12 the Goths under Ataulphus entred into the Gauls, and the Burgundians the next Year obtained all that Part of them which lay next to the Rhine About the Year 411, 28 Cuspinianus obferves out of Jordanes, the Empire was miserably harrass'd by the Pestilence, Famine, wild Beasts, and the Sword of the Barbarians Alarick had no sooner taken and sacked Rome. but he did the like in Campania, and Lucania, and to the Brutu, and then proceeded to Sicily, designing to pass into Africa, which then seemed to be quiet But he died in Sicily before he could execute his Defign However he left one to begin the Work For Attalus whom he had declared Emperor, having sent Herachanus into Africa, began new Troubles there And, as if what Alarick had done was not enough, Ataulphus his Successor went to Rome, and renewed the Miseries of that City, perfecting the Spoils which had been begun by Alarick

As for the Plunder which the Barbarians were to have of the moveable Wealth of the Roman Subjects it is certain, that Alarick had no other Design but to rob, that he did not pretend to remain Master of Rome, but to plunder it St. Augustive, whose Book, of the City of God, is a Commentary upon this

002

Hieron. Procem. in Ezek.

o Ad Gaudentium.

P Paul, Diac I xiii Philoft L xii c 3 Hicronym ad Deine-triadem Apud Phot c, 80 I Jordan de Rab Geticis, fol 27

Plague, tells us in few Words, " the Romans loft all that they had, and Jerome fays *, that their prodigious Riches were so far reduc'd, as that they even wanted the Necessaries of Life

And we may eafily suppose, that all this while those Nations who took Occasion from the Riches of the Empire to make Incursions, as the Picts, Saxons, Goths, Vandals and others. acted their Part, Plundering being also their chief Design.

TRUMPET III.

From A. D. 442. to A. D. 452 effected by the Huns under Attila ravaging the Roman Empire.

No. 1. 1 10. A ND the third Angel founded, and there fell a great Star from Heaven,

No 2. Burning like a Torch,

No. 3. And it fell upon the third Part of the Rivers, and upon the Springs of Waters.

Nº. 4. I II. And the Name of the Star is called Wormwood. N°. 5. N° 6.

And the third Part of the Waters became Wormwood,

And many Men died of the Waters, because they were made Bitter.

The Explanation.

No. 1. HE great Star here, is a great Prince under a superiour Power And its falling from Heaven, is his Rebelling against, or Departure from that Power.

Its burning like a Torch shews, that the Prince intended shall No. 2. be the Instrument of a great Destruction

Nº. 3. Its falling upon the Rivers and Springs of Waters - fign fies,

that by the Plague brought about by the Rebellion of the faid Prince, the smaller remaining Part of the Roman Subjects are to be affected, as the greater Part was by the Plague preceding. The Effects of this Trumpet being much less than those of the former, forasmuch as the Subject suffering is of a like Nature, but in a less Quantity, as the Sea exceeds Rivers and Fountains, and it is the Way of the y Prophets, when they make use of this Similitude of Waters affected by some Plague, to divide the People into two Parts, putting one under the Name of the Sea, and the rest under the Name of Rivers, Waters and Brooks

Nº. 4. The Name of this Star that falls upon the Rivers and Fountains of Waters — is Wormwood, fo called, upon the Account of the Bitterness of the Affliction which the Prince, of whom it is the Symbol, would occasion

No 5 The Subject of this Plague is the third Part of the Waters, viz of the Rivers and Fountains

This denotes that the Armies, which are the Rivers running along, and overflowing Countries, are to fuffer great Mifery, and that the Springs which are quiet, and generally fix'd to one Spot, representing those Men that lead a more quiet and fettled Life, shall likewise suffer very much

No 6. Lastly, by the Assertion, that many Men dud of the Waters because they were made bitter, is denoted, that the Affliction should be so grievous, as that it would be the Cause of the Death of many of the inferior Subjects of the Roman Empire 'Tis upon these that this Plague is to fall, and this is suitable to the whole Tenor of the Plague, which threatens less Mischief than the former, but makes up with it the utmost and entire Misery of the Roman City and Provinces, leaving only the Government to be the Subject of the Plague of Trumper the Fourth

285

⁹ See If xix 3, 6 xli, 27 Jer li 36

The EVENT.

ROM the Explanation above given, the Effects of this Trumpet appear to confift of these following Particulars,

First, a great Prince falls suddenly, as a Star shot out of the

Skie, upon the Subjects of the Roman Empire.

Secondly, the Character of this Prince, is that of a bitter and dreadful Man, causing great Trouble and Slaughter of the common People.

Thu dly, that he is a rebellious Prince to that Government

which he falls upon.

Fourthly, that he only affects the Subjects, but causes no Al-

teration in the supreme Government.

These Characters easily discover to us Attila King of the Huns, and his Expeditions upon the Lands of the Roman Em-

pire.

The Huns were a Nation, as 2 Ammianus relates, dwelling upon the Northern Sea, beyond the Paludes Maotica And under the Emperor Valens, there were Huns and Alan in his Army, who affifted him against the Goths that ravag'd in Thracia About A. D. 377 the Huns held some Part of Pannoma, and so on for about fifty Years. Honorius being dead A. D. 423. Valentinianus was declar'd Cafar the next Year, 424 But in the mean Time one John usurp'd the Empire, and by the Affistance of Ætsus, sent for the Huns to come into Italy, hiring them to defend him John was killed in Ravenna by the Treachery of his own People, and Valentinian having need of Ætius to fend back the Huns, which he did, forgave him the Fault, and receiv'd him into Favour, which was done A D 425 Two Years after, A D. 427 the Huns having posses'd the Pannoniæ about fifty Years, were driven out, and the Romans repossess'd them But about ten Years after, A D. 437 Ætius Îl. and Sigifvultus, being Confuls, as Prosper faith, or two Years after, as Cashodorus faith, the Huns were

A. D. called to the Affistance of the Romans against the Goths The Romans were beaten, and their Commander Littorius was taken by the Goths Thus the Huns became the Allies, and Hired Servants of the Romans again But,

In A D 442 Attila, with his Brother Bleda, and the Huns fell upon the Roman Empire, and began, by laying Waste Thracia and Illyricum, burning all the Places where they came.

And,

About the same Time, there appeared a * great Comet.

The Havock made by Attila in the Eastern Provinces was so great, that the Emperor Theodosius offer'd him six thousand Pound Weight of Gold down, and one thousand Pound Weight more yearly to quit them Attila accepted the Offer, and carried away with him a prodigious Booty, and a hundred and twenty Thousand Captives.

And having flain his Brother and Partner, became fole Monarch of the Huns Whereupon he began again to ravage with the utmost Fury, Macedonia, Mysia, and Achaia, and all Thra-

cia. And, breaking the Truce with Theodofius,

By this Year he had done the same in most Parts of Eu. ope, that were in the Oriental Division of the Empire

About this Time he enter'd into the Gauls, at the same

Rate

But in this Year he received his first and great Check by *Ætius* in the Plains of *Chalons*, one hundred fixty five Thoufand on both Sides being slain in the Battle. Upon this he retired into *Pannonia*, and having recruited his Army, which was now become the greatest that was ever heard of, pass'd the *Danube*, and invaded *Italy*. Aquileia, after a long Siege was

Danube, and invaded Italy. Aquileia, after a long Siege was taken by him, and raz'd to the Ground He then took and defiroy'd the Cities, Concordia, Altino, Padua, and Este, and instead of going forward to do the same by Rome, as he had threatn'd, he turned to the Right, and plunder'd and burnt Trevisa, Vicenza, Verona, Mantua, Cremona, Brescia, and Bergamo From thence he pass'd the Adda, enter'd Lombardy, the ancient Liguria, risled Turin, Pavia and Milan, and levell'd them with the Ground. Towards Winter he cross'd the

² Marcell Chron

4 D. D. . Learn L. Courte Com Marco Dia .

A. D Po, and treated after the fame Manner Placentia, Padua, and other Cities in the Province of Emilia, confifting at prefent, of the Duchies of Parma, Modena, Ferrara, the Bologuejs, and Part of the Patrimony of St Peter

At last, after having demolished alm at all Italy, he was persuaded by Pope Leo to return home, upon Valentimen's lend-

ing him an yearly Tribute, and his Sifter Honoria.

In this Year, Attila intending to fall upon the Alans, who had possess'd themselves of a Part of Goul, lying on the Banks of the Loire, was worsted by Torismond, King of the Visigoths, who joyn'd the Alans, and forc'd him to return home again, as ingloriously as from the Plains of Chalons

Soon after, as he was forming Designs to overrun Asia and Africa, a Fit of Drunkenness and Lechery kill'd him The Designs of the Divine Providence, whereof he was to be the I-

strument, being then ended

453

But Attila was not the only Person concern'd herein For in the mean 'Time Genserick King of the Vandals, had Opportunity to ravage in the Roman Empire without Controul Attila, according to fordanes, having enter'd upon his Expedition upon his Account.

A D. 426 Genserick succeeds to Gunderick, and the next Year the Vandals enter'd into Africa as Friends, being invited by Bonifacius, and weary of Spain, by reason of the Goths After some Conslicts, a Peace was made between them and the Romans, by which the Vandals were to have Part of Africa.

In the Year 437 Genferick began to perfecute the Christians, to make them turn Arians. The next Year he took Carthage by Treachery, and the Year after descended into Sicily,

afflicting it after a most terrible Manner.

In the Year 441 the Emperor Theodosius sent a great Navy against him, but had no Success. About the same Time, the Persians, Saracens, and others, made Excursions upon the Roman Lands And the next Year, by reason of the Irruption of Attila, Valentiman was forced to strike up a Peace with Genferick, and so Genferick was lest to persecute the Africans, and, as b Victor Vitensis observes, to turn their Waters into Bi ter-

ness. And here we may leave him, till we find him again In-

Attila was the chief Instrument of this, and therefore in him we must find the Characters of this Star called Worm-

wood

And here 'tis fatal that he should take in his Titles those very Names which imply what a bitter Enemy he was to be, as Meta's Orbis, the Dread of the World, and Fiagellum Dei, the

Scouge of God

As to his being a Rebel, — it is observable that he took the Title of the Son of Nemrod, which Words imply Rebellion, Nem od, as his Name implies, being the first Rebel against God, and Tyrant over Mankind after the Flood But more precisely, that Artila was a Rebel against the Romans, may be proved from his having been in their Pay, as their Ally and hired Soldier

For he died A D 453 or 454, in the forty fourth Year of his Reign, and therefore he was King of the Huns A D 409 or 410, and by Consequence when the Huns were called to the Assistance of the Romans under Littorius, Attila as King of the Huns must then, with them, have been in the Pay of the Romans, and under the Government of their Commanders And very likely he was so too A D. 424 when the Tyrant John craved his Assistance by Means of Aetius, who, to gain the Favour of Valentinian, sent him back again as a useless Servant Philostor grus calls the Huns expressly, Bagságus middiss, Hirelings

Lastly, it appears by the fatal Event of this Plague, that Attila was not sent to conquer but to Scourge, not to destroy the Governours, but many Men, who were to die by that bitter

and poylonous Draught he would force them to drink.

B the Valour of that Aetius, who repuls'd this Attila with formuch Slaughter, that in the Battle on the Plain of Chalons a River ran with Blood, of which those great Armies were forc'd to drink, the Roman Empire seem'd again to get Ground But as God design'd another Plague to make an End of that Government particularly, so he permitted, that this Aetius

should be slain treacherously by that very Power which stood so much in need of him for its Sasety. This Valentinian did A. D. 454 because Attila being dead, he was no longer assaud of any Thing from that Quarter How satal this Act of Valentinian was to the Western Empire, will appear from the Event of the following Trumpet.

TRUMPET IV.

From A. D. 454. to A. D. 476. effected by the Fall of the Western Empire.

No. 1. No. 1. No the fourth Angel founded, and the third Part of the Sun was fmitten, and the third Part of the Moon, and the third Part of the Stars,

No. 2. Insomuch that the third Part of them was darken'd and

Insomuch that the third Part of them was darken'd, and the Day did not shine for the third Part of it, and the Night likewise.

The Explanation.

No. 1. HE third Part of the Sun, Moon, and Stars, is the Sun, Moon, and Stars of the third or great Part of the Roman Empire.

Their being smitten, signifies that they have received a Wound. And the Greatness of this Wound is set forth, in

that thereby,

No. 2. The Sun, Moon, and Stars in the faid Part of the Empire are darkened, and that to fuch a Degree, as that the Luminaries of the Day and Night in the faid Part, afford no Light

This shews a general Darkness, or Deficiency in the Govern-

ment in the faid Part of the Empire

In the opening of the fixth Seal, the Luminaries became black, bloody, and fell upon the Earth, and the Heavens were rolled away, the Pagan Government being afflicted, oppressed, subdued, and removed into other Hands. But that shew'd no Violence, because Constantine was not to use such violent Means

and Concussion, neither was the Government to pass into the Hands of the Enemies thereof by a Foreign War. But here its otherwise, the Government is smitter, struck to Death violently, and darkned, because this is done by an Alaim from Foreign Enemies who wrest it out by all the forcible and teirible Means imaginable. For a Stroke by which any Thing is smitten to lose its Power, always suppose the the utmost Violence.

The EVENT

S the Fall of the Roman Emperors and the Governors under

them, in the Western Part of the Roman Empire

The Instrument which gave them their deadly Wound, was Genserick King of the Vandals, and this he did by the taking and sacking of Rome in such a terrible Manner, and thereby so wounding the Western Roman Power, that all the Struggles made to recover it, proved only as the last Gasps and Convulsions of a strong Body upon approaching Death And the last Stroke which affected it was given by Odoacer some sew Years after So that during this Time all this third Part of the Roman Provinces, with Rome its Capital City, were divided among all those Barbarians who had been instrumental in the former-Plagues

Attila the Instrument of the last Plague, died A D. 453 or 454, and in the Year 454 Actius the only Prop of the Roman Empire in the West was basely murdered by Valentinian's own Hand, having thus, as he was told to his Face, e cut off his Right Hand with the Lest. For in the next Year Valentinian himself was slain by the Friends of Actius in the Campus Martius Upon this the Empress the Eudoxia, his Wise, having invited Genson uk King of the Vandals out of Africa, in hopes to revenge herself upon the Murderers of her Husband, and rescue her Person out of the Hands of the Usurper Maximus, who had married her against her Will, Genserick in the very same Year, with an Army of three hundred Thousand Men landed in Italy. Maximus being deserted by his Troops, was ston'd to Death by the

^{*} Procop de Bil Vancal Li c 4 Pp 2 Fenders.

Senators Three Days after Genjerick entred Rome, and having facked it for fourteen Days together, then return'd with his Ships laden with prodigious Wealth, together with the Empress Eudoxia, and her two Daughters Eudocia and Placidia, and carried away many Thousand Prisoners

Upon this the Roman Empire only gasp'd for Life, having set up in the Space of twenty Years, nine Emperors, none of

which had any Peace or firm Poffession

These Death-Convulsions were as follow. Maximus being slain, Avitus was saluted Emperor in the Gauls, and having wore the Purple ten Months, was then degraded by the Senate After this there was an Interregnum in the West for almost twelve Months Then Majorianus succeeded at Ravenna, and having reign'd about four Years, was slain by Ricimer near Destona. To him, about four Months after, Severus succeeded, declared Emperor at Ravenna, and in the Year 465 he died, as 'tis suppos'd by Poyson, and Ricimer's Contrivance

About a Year and eight Months after, Anthemius, A D 466, was declared Emperor, and was kill'd by Ricimer, A D 472. To Anthemius, Olybrius was Successor. He reign'd about a Month, and then died, or as some say, was kill'd by the

Goths.

Four Months afterwards, Glycerius was elevated Emperor at Ravenna, but was foon after depos'd His Successor Nepos, elevated A D. 474, had the like Fate, being depos'd in the next Year by Orestes, who set up his own Son Momyllus, called in Derision Augustulus by the People, by Reason of his tender Age But in the following Year, being A D 476, Odoacer King of the Goths and Heruli took Rome, and having deposed this Augustulus, suffered no more Emperors to be declared And having sent this last into Banishment to a Castle in Campania, kept Possession of Rome and Italy with the Title of King only, till Theodorick King of the Ostrogoths, about A D. 490, put an End to his Reign, and soon after to his Life too. So that A D. 476, this Trumpet was fully accomplished.

The Warning of the three Woes.

Nº. 1 Nº 2. NO I saw,
And I heard an Angel flying through the midst of
Heaven,

N°. 3

Saying with a loud Voice, Woe, Woe, Woe to the Inhabitants of the Earth, by reason of the remaining Voices of the Trumpet of the three Angels that are yet to sound

The Explanation.

No. 1. Herever we meet with the Expression I faw, we must expect some remarkable Thing, either quite different from what hath been spoken of before, or at least so see we to shew some very remarkable Circumstances belonging to it, by Wav of Illustration This here being added after the first Four Trumpets, and before the Three last, is to shew, that the Three last Trumpets are to exceed by much the Effects of the former, that they are to produce more dismal Events than any that have yet happen'd in the Church.

Nº 2

The midst of Heaven, as the middle Station between the corrupted Earth, and the Throne of God in Heaven, is a proper Place where God's Threatnings and imminent Judgments should be denounced against the impenitent Inhabitants of the Earth. And therefore,

In this Station, so as to be visible to all, the Angel that gives the Warning is plac'd, and he appears as flying, to denote the universal, quick, and penetrating Effects of his Message, or the

fudden Effects it is likely to have

No 3 The Inhabitants of the Earth, to whom, with a loud Voice, fo as to be heard of all, he gives Waining, are the superstituous and Idolatrous Christians throughout the Roman Empire. For, between the Fall of the Western Empire, and the Beginning of the Fisth Trumpet, the Face of the Christian Church was wholly changed, and defac'd with Superstition and Idola-

try, in the Invocation of Angels, Saints, Martyrs, and the like, as likewise in the worshipping of the material Cioss, and even Images of Men, which then began to be fet up in the Churches, and private Oratories, and by the Heathenish Honours given to the Relicks of Dead Men, which were made the tutelar Deities of Nations and Persons. The Remnant of the Pogans, and all the Arians, Roman and Vandals, were fivallowed up, and became one Body of corrupted Christians, by learning the Works of the Heathens, and embracing their Rites and Customs, through the fatal Mistake of endeavouring to make the Heathens thereby become Christians, which was to draw near them, to make both alike.

Vis. II P. III. Waining of the three Woes explained.

To these the Dreadfulness of the Woes of the three last Trumpets is proclaim'd, as concerning the Church at fuch Times as all, even the corrupted Members thereof, were en dued by the Divine Revelation with more Knowledge than before, being all Christians by Name, and therefore deserving to fuffer more for their Crimes, than plain Heathens, fuch as were

chiefly concerned in the former Judgments

Now all those, who have any Ways opposed the growing Errors of the Church, and the Tyranny of the Popes, who persecuted their Opposers under the Name of Hereticks, have at the same Time warned the Christian Church, concerning the future Punishments God would fend upon the corrupted Christians, it being certain that such Plagues must follow such Corruptions, if God be a just and severe Judge So that Preaching against Errors, is Prophesying against them, and, by that, bringing down the Judgments of God upon the Impen tent, as will be made out upon Chap. II. and in feveral other Places.

Vigilantius is the first who hath opposed the Errors in the Church with some Warmth He was a Priest, a Spamard by Birth, and feems to have liv'd in the Gauls about the Times of Jerom. His Words demonstrate, that the Errors in the common Practice of the People, were greater than what we had in the Authors

He opposed the Invocation and Worship of Saints, Prayers for the Dead, the Adoration of Relicks and Images, the burn ing of Tapers by Day, and the Celibacy of the Clergy

He declar'd that he had many Bishops of his Side, and wrote a Book thereupon, which was too plain against the Corruptions of the Church to come to us. However Ferom's Epiftles against this Vigilantius, are extant, and in them, there being feveral Citations from Vigilantius, it may be feen what Vigilanttus oppos'd and condemn'd

But the chief Person that answers to the Character of the Angel of this Warning of the three Woes, is Gregory the Great,

Pope of Rome

In his Time the Clergy in general were tainted as well as the Laity, and the Ecclefiastical Tyranny began then to be at its Pitch And therefore God permitted that this very Gregory, who brought it to that Pitch, should himself give Warning thereof, that it was just come, and by Consequence, that there was need of a Physician, - that it was just, that God should now fend his first Woe upon the Idolatrous Church

His Testimonies are a notorious Accomplishment of this Warning, and contain those celebrated Outcries of his concerning the Approach of the Great Antichrist in his Times, and published to all the World, to the Emperor Mauritius, to the Empress Constantina, to Eulogius Bishop of Alexandria, to Anastasius Buliop of Antioch, to John Bishop of Constantinople, to Sabinianus Deacon, to Cyriacus, Bishop of Constantinople, Successor of John, and to many Bishops together

To the Emperor Mauritius, he writes against John of Con-

stant.nople to this Effect.

"- The Apostle Peter, tho' he had the Keys of the King-" dom of Heaven, and the Power of Binding and Loofing, and " had the Care of the Government of the Church committed

" to him, was not however called the Universal Apostle " And yet this most Holy Man John, of the same Order with " my felf, endeavours to be called the Universal Bishop. I am " forced to exclaim against the present Times and Customs " The Priefts, who ought to mourn and fast, affect new, pro-" fane, and vain-glorious Titles Am I now pleading, my most " Pious Lord, my own Cause, or revenging any particular In-" jury done to my felf? Or do I not rather stand up in the " Cause of God, and in Defence of the Catholick Church? " — If this Title of Universal Bishop be assum'd, — then the " whole Church must fall, when that one Bishop falls

" let

295

" let Christians abhor this Name of Blasphemy, which takes a " way the Honour of all Bishops, and gives it to One 8

In his Letter to the Empress, he says, h " That this foly ' imitated Lucifer in exalting his Throne above the Stars " of God, and that his Pride shew'd, that the Times of Anni-

" chraft were at Hand

In his Epistle to Eulogius Bishop of Alexandria, and Avastufius of Antioch, speaking of this same Title of Universal Bissipp, affum'd by the Patriarch of Constantinople, he afferts, 1 " That " the faid Patriarch in so lifting up himself against his Brethren, " was the Forerunner of the King of Pride, — that he usure'd " upon the Power and Authority of Christ, and by such an " Elation, or Exaltation of himself in Titles, he endeavour'd " to subjugate to himself the Members of Christ.

The fame is repeated in the Epistle to John himself, Bishop of Constantinople, " All that was foretold (fays this Gregory) is " coming to pass, the King of Pride is near, — and an Army

" of Priests is ready to fight his Battles.

And then writing to Sabinianus the Deacon, he faith "m That " to give Consent to that detestable Title, was nothing else "than to lose the Faith", that is to apostatize from it And in this he applies the Apostasy predicted in I Tim iv I

And when Cyriacus had succeeded John, he writes to hima to persuade him to desist from that Antichristian Pretension, lest Antichrist, who was to come, should find his Work prepa-

red in the Church by the Bishops themselves.

And then repeating his Request to the Emperor Mauritius, he faith ", " I confidently affert, that who foever styles himself, " or defires to be called Universal Bishop, is in such an Elation " or preferring himself above all others, the Forerunner of An-" tichrift.

What must be said then of this unaccountable Man, who preach'd against the Pride of his Brother Bishop in assuming a Title, and yet himself prepar'd the Way for his Successor Boni-

factus to get it foon after?

Nevertheless at this Time he took the Pains to complain thereof in a P Circular Epistle to Eulebius of Theslalonica, and many other Bishops, wherein he persists to call that Title the forerunning of Antichrift, who by this Means might have Priests for his Introducers

This Gregory, tho' he did not take the Tile of Universal Bishop, but on the contrary the seemingly bumble one of S_{ij} vus servorum Der, the meanest of God's Servants, pretended nevertheless to as much Power and Supremacy, or more than

any other

From the whole then it appears, that this Giegory did preach out of the midst of Heaven and Earth to all Chripendon, that Tyranny was just a coming into the Church by the Means of the Priesthood, and by Consequence that it was Time God should fend his Woes to chastise Men for their Corruption and Tyranny But

Still there is something more which may be said upon the

Event of these three Woes

About the Year of Christ 580 John the Faster, Bishop of Constantinople, behaved himself as Universal Bishop Rome being befieg'd by the Lombards, Pelagius was elected Bishop of Rome, and fent Gregory, then a Deacon, to Constantinople, to have the Emperor's Apprehation Which being chained, Pelagius complains of John Bishop of Constantinople in the same Style as Gregory, by which one may think that either Gregory copied him, or elie indited the very Letter of Pelagius, he being then Deacon, Son of a Senator, and a Learned Man, so that 'tis likely Pelagius might make him his Secretary therein But as it contains the fame Things, the Words need not be repeated. Gregory mentions it in one of those Epistles already cited. 'Tis extant in the Collections of the Councils, and inferted in the Collection of the Canon Law, and elsewhere

From which we may observe, that these Outcries were set up at three several Times, and not improbably by the same

Gregory

First by Pelaguis against John Bishop of Constantinople, then by Gregory against the same, and thirdly, against Cyriacus by

Qq

See 2 Theil 11 4 Greg Mag L 1v ep. 34 1 Id L 11 ep ,6 k See 2 Theil 11 4 m Id L IV cp 19 2 Id. L v1 ep 28 ° Id. L. v1 ep 30

Greg Mag L vn ep 70 - Innay

Myster Inquitat p 103, 107 by Du Pleffes

Ch IX:

Nº. 7

the same Gregory So that this publick Denunciation of that impendent Mischief from the Rising of Antichrist was thrue performed, as the Angel is faid here to cry three Times, IVoz. Woe, Woe to the Inhabitants of the Earth.

And shall we now think that God permitted that we should have these pregnant Testimonies against that Antichristian Tyranny given by the Members of the false Prophet themselves, and so luckily corresponding to the triple Denunciation of these Woes, without a fecret Defign, that we should perceive plainly the Consequence of this great Event to the Prophecy

There is not a more remarkable Event in the Ecclesiastical History than this It squares exactly with all the Circumstances of this Warning, being given, (as we shall find afterwards) but a few Years before the fifth Trumpet began It was done decently, and by the proper Ministers.

TRUMPET V. WOE I.

Beginning AD 612. and ending A.D 762 by the Incursions of the Impostor Mahomet, and his Saracens upon the Eastern Empire, and the corrupted Christians in the West.

No 1. | 1 1. A ND the Fifth Angel founded, and I faw a Star fallen from Heaven to the Earth And to him was given the Key of the Well of the bottom-Nº. 2. less Gulph Nº 3. And be opened the Well of the bottomless Gulph, No. 4. And there arose a Smoke out of the Well, as the Smoke of a great Furnace, And the Sun and the Air were darken'd by reason of the Nº. 5. Smoke of the Well And there came out of the Smoke Locusts upon the Nº 6 Earth,

Earth have Power.

And to them was given Power, as the Scorpions of the

No. 8

And it was faid to them, that they should not wrong the Nº 8. 1 4 Grafs of the Earth, neither any Green Thing, neither any Tree, but only those Men, which have not the Scal of God on their For eheads. And to them it was given that they should not kill them. N° 9 but that they I flould torment Five Months And their Torment was as the Torment of a Scorpion, No. 10 when he strikes a Man. And in those Days shall Men seek Death, and shall not N' 11 | y 6. find it, and shall define to die, and Death shall flee from them And the Shapes of the Locusts were like Horses prepared Nº 12. \$ 7. for War, And on their Heads were as it were Crowns of Gold Nº 13 And their Faces were as the Faces of Men N' 14 N° 16 × 8 And they had Han's as the Hairs of Women, And their Teeth were as the Teeth of Lions And they had Breast-Plates, as it were Breast-Plates of No. 17 19 9. And the Sound of then Wings was as the Sound of Cha-Nº 18. riots of many Horses running to Battel. And they have Tails like Scorpions, and Stings And on their Tails they had Power to wrong Men five Months. No. 20. I II And they have a King over them, - the Angel of the bottomles Gulph, whose Name in the Hebrew Tongue is Abaddon, and in the Greek Tongue be hath his Name Apollyon. The First Woe is past, Behold there come yet two Woes No. 21. 1 12 hereafter.

VISION II Part III. Trumpet V.

The Explanation.

Star fignifies an inferior Prince or Ruler, and his falling from Heaven to Earth, - his Departing or Apostatizing from that supreme Power under which he was, and this in or-

^{&#}x27; So MS Cov z the Complut Ed and the vilgar Atab and Eth of Verfions 500 feveral MS the Complut Ed Syr Version, and Arethas

der to gain a greater Power than he before had, by causing the inferior Sort of Men, which were in Peace and Subjection, to

join with him in Rebellion against their Sovereign

This Star is Mahomet, who pretending to be a Messenger and Prophet sent from God, and having for several Years preach'd up his Imposture, began at last in A D 622 to take the Sword and sight for it, and having conquer'd several Tribes of the Jewish Arabs in his Neighbourhood, he in A D 627 took on him the Authority of a King, and was inaugurated by the chief Men of his Army under a Tree near Medinah And in the following Year, being now establish'd in the Sovereignty, he took to him all the Insigma belonging thereto, but so that he still retain'd the sacred Character of Chief Pontist of his Religion, as well as the Royal, which he had now invested himself with, and he transmitted them both together to all his Successors, who by the Title of Caliphs reign'd after him.

About the same Time that Mahomet began to take the Sword, Costroes, King of Persia, invaded the Grecian Dominions, upon which the Emperor Herachus levied a strong Army, and summon'd the Saracens to his Assistance. The Persians vanquish'd, and the Saracens expecting their Reward for their Service, and demanding it with some Importunity, received this Answer, that the Emperor had not sufficient Treasure to pay the Christian Troops, and that therefore those Heathen Dogs

must attend the Convenience of their Prince.

At this they were very much enrag'd, and retiring, marched by the Way of Africk, where they found Mahomet bufy in enlarging his Power He aggravated their Discontents, affirming it to be the Will of God, that all Men should enjoy their Liberty, that God was offended at their Oppressions, and willed them to oppose the Tyranny of the Christians, and that whosoever died in that Holy War, his Soul should be immediately transported to Paradise These Motions wrought so far upon them, that they resolv'd to rebel, and upon their being persuaded to join with him, he presently withdrew the usual Tribute from Herachus, slew the Officers who demanded it, and soon after fell upon the Roman Empire, and together

with his Successors, effected the Plague of this Fifth Trum-

No. 2. The Key of the Well of the bottomless Gulph, being given to this Star fallen from Heaven to the Earth, — denotes that this Rebellious Upstart, by opening the Prisons, would set the Slaves at Liberty, and all such Sorts of despicable Men, and thereby produce a hidden Multitude of consused Men, arising on a sudden and breaking out to make Incursions, as a subterraneous Flood when broken out

No 3 Accordingly the Key being given to open, and not to frut, to execute Designs, and not to stop Execution, Mohomet open'd the Well of the bottomless Gulph, being permitted to punish corrupted Christendom with the most vile and despicable Men, his Forces consisting chiefly of Slaves, Vagabonds and Robbers, whom he had enticed to him, in Hopes of Liberty and Plunder.

No 4 The Smoke arising out of the Well, upon its being open'd, is as the Smoke of a Furnace

This shews, that such a War would be made and carried on by the aforesaid confus'd Multitude, as would not be of small Effect, but very dreadful.

No 5.

The faid Smoke's darkening the Sun and Air, shews, that by the faid War the Imperial Dignity, and the Truth of Religion

would be leffen'd and obscur'd And,

Accordingly Mahomet and his Caliphs, incroach'd upon the Imperial Power, and wrested it out of the Lands on which they made Incursions: And wherever they became Masters, there Religion decayed And it may here be observed, that in the "feventeenth Year of Heraclius, which began in A. D. 626 in the fifth Year of the Hegira, at the Time that Mahomet began to be formidable, half of the Body of the Sun was darkened, and continued to be so from Tifrin the First, to the

Month Haziran viz from September in A. D 626. to May in A. D 627

Nº. 6

Out of the Smoke came Locusts upon the Earth

By this the Nature of the Instruments of the Smoke is set forth

Locusts sty in such prodigious Nu'mbers, as that they form a great Cloud, and darken the Sky, and then falling upon the Earth, make a most terrible Havock of all the Fruits thereof, and so are a proper Symbol to signifie an Army of Enemies coming in vast Multitudes to make an Excursion, in order to plunder and destroy a Country And therefore very properly represent here the Arabians or Saracens, who were always profess'd Robbers, and made prodigious Incursions upon the Roman Empire particularly, as well as towards the Indies, making, wherever they came, most surious Depredations In Judy ch. vi. 3, 5 and ch vii v 12 the Arabians are compared to Locusts, and there is an Arabian Tradition, wherein Mahomet's Men are set out as Locusts

*It is faid, that there fell Locusts into the Hands of Malamet, upon whose Wings it was written, — "We are the Army of the Great God We have ninety nine Eggs, and if we had one more, we should consume the whole World, and "whatsoever is therein" True or false, this Arabian Tradition shews us their Notions, and makes here a strange Coincidence.

The Order also of Time, as well as the Nature of the Symbols, shews, that these Locusts must be understood of the Saracens, who proved the sirst dreadful Plague to Christendom, after the Extinction of the Western Roman Empire.

By these Locusts coming out of the Smoke upon the Earth is meant, either that the Smoke causes them to descend, or else that they come out of the Pit with the Smoke

If the first be intended, it will imply, that the War, which Herachus, upon the Saracens refusing to pay any longer Tribute, enter'd into against them, (wherein his Armies were most wretchedly beaten) encouraged the Saracens to make their sol-

lowing Incui sions into the Roman Empire But if we take the latter Serse, then it will signifie that Encouragement which Malomet gave to his first Followers to plunder, and destroy abroad, which procured an infinite Multitude of Followers. And this he did by making Use of that Law he framed, that they were bound to propagate their Faith by the Sword, and by giving to such Holy Wars the Name of Gedal, or Gehád si Sebil Allah, the War in the Way of God, and affirming that those who died therein were Martyrs of God. So that the fundamental Principle of this Star, was to raise a Smoke of perpetual War with Locusts, who should make perpetual Incursions against the Earth, or Subjects of the corrupted Church

The Locusts being thus brought on, as well as produced out of the *Smoke*, which he raised in the bottomless Gulph, it may be here also observed, that the most usual Signal amongst the *Sai acens* by Day, of gathering dispersed Troops together, was 2 by making a *Smoke*.

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Nº. 7

To the faid Locusts, Power was given, as the Scorpions of the Earth have Power.

By Power being given to them, is denoted, that they are a special Plague of God, as being sent to punish Men by a particu-

lar Direction of his Providence And,

The Power given to them, being fuch as the most deadly Scorpions have, shews that they are not to destroy so much the Fruits of the Earth, as to torment Men. The Power of the Scorpion being to sting and Poison

No 8

And therefore the Command or Permission to them was, That they should not hurt the Grass of the Earth, neither any Green Thing, neither any Tree, but only those Men which have not the Seal of God on their Foreheads.

This Exception with a Negative shews, that ordinary Locusts, whose Property is to eat up all that grows upon the Earth, are not intended, but Symbolical ones, being a Multi-

Vol I p 19-

Z Ochle,'s Histor, of the Sarain,

tude of terrible Enemies, who like Scorpions have Power, and Order to torment those whom God designs to punish

And those are such as ought by Right to have the Seal of God upon their Foreheads, and have it not, viz. Christians corrupted by Idolatrous Practices For, as to be mark'd with the Seal of God, denotes a publick and found Projection of the Gospel, so the Want thereof, signifies a publick casting away of the Truth, and consequently the publick Profession of that which is quite contrary to it, or at least a Fear and Sname to make publick Profession of the Truth, which is equivalent to a Denial.

Agreeably to this, at the Time that this Plague of the Locusts began, the Sins of Men in the Corrupted Church were arrived to some Measure, so as to begin then to deserve that God should take publick Cognizance of them by such illustrious Chastisements as this first Woe, to be followed, if not prevented, with a greater Stroke in the fecond, and with an absolute Destruction if not prevented still, in the Sounding of the Seventh Trumpet, or last Woe

The Eastern Christians who were the most affected with this Plague, were funk into the lowest Pitch of Idolatry, the

worshipping of Images.

The material a Cross in the Reign of Herachus being sent back by the *Perfians*, was publickly worshipped about A D 628 The fame Emperor is faid to have held an Image of Christ in a publick Procession, praying for Success in his Expe-

dition against the Persians

In short the Evil was so rooted, that the Emperor Leo Isaarus having attempted A. D. 723. to pull the Images out of the Churches because they were worshipped, was opposed both by Clergy and People, and the Patharch Germanus chose rather to be depos'd than to give Way to it And as for the West, Pope Gregory II of Rome standing up for Image Worship, excommunicated the faid Emperor, as did also Pope Gregory III who in a Synod held at Rome A. D 732 got it decreed, that whoever opposed the Worship of Images should be cut off as an infected Member from the Body of Christ, and remain excommunicated.

In this first Wee, there is no mention of a third Part, as in the former Trumpets, the fuffering Subject of this, being not of the same Nature as the former. For in the former Plagues the Pagan Idolaters were chiefly concern'd, and in particular the Welt, which was chiefly infested with Paganifus But the East as it was much more throughly then converted, by which it escap'd those Punishments, so it began soonest to be corrupted with Idolatry, and for that Reason selt the first, and the more the Effects of this Woe Though as this first Woe is still only by Way of Chastitement, the African and Western Parts did also suffer by this Warning Chastisement Upon which Account there is no Limitation made therein, that none may have Reason to say in Excuse towards the next Woes, that they wanted Warning.

Against these corrupted Christians the Locusts were to act, but then they were not empower'd to kell, that is to make an utter End of them, but to torment them, by bringing against them Fire and Sword and Defolation

The Smoke out of which these Locusts rise, doth not smite or kill the Sun and Air, but only darkens or leffens their Power And therefore, if notwithstanding all the Incursions and Mischiefs acted by the faid Locusts, all those Kingdoms or Monarchies which existed at their first Appearance, did still subfift and defend a fufficient Number of Subjects under their Government whilst the Power of the Locusts was in its Vigour, then the Locusts did not kill them, but only to mented their Subjects by their Invasions, and caused great Torment and Mifery among them

The Event is exactly furtable to the Prophecy. For though the Saracens overran many Countries in Arabia, Chaldaa, Sjria, Palestine, Egypt and Africa, and as far as Spain, France," and Sicily, yet they were always so far driven back, or restrained, that not one Monarchy in Christendom quite perished by

their Incursions

The Empire of Constantinople did suffer the most by the Saracens, being indeed cut short, and losing Syria, Egypt, Africa, and a good Part of Natolia, yet it subsisted still as a Kingdom,

So Incursions were made into Spain and France, but the Monarchies of both were not quite destroyed by them 5 Schman being Caliph about A D 716 oi A Heg 98, and not understanding his Commission sent an Army of one hundred and twenty thousand Men and three thousand Ships to beinge Constantinople, which was done in due Form, and with great Obstinacy The Inhabitants were in such Streights that the offered to pay so much a Head for their Ransom But this being refus'd, the Emperor Leo found means to hire the Bulgoreans and Franks, who by Land and Sea fell upon them, and made them fuffer fuch Things as never befreging Army did They were forced to eat their Horses, the Roots and Leaves of Tiees The Fleets which came to their Succour with Provisions were all destroyed and sunk, so that only ten of the Ships escaped of that Number, whereof five were taken by the Chirftians.

Thus we see how the Bounds of these Locusts were set them, which when they attempted to transgress, they perished mile-

rably.

Upon this Omar, who succeeded Soliman, rais'd a dreadful Persecution against the Christians in his Dominions, which was in his Commission About ten Years after, these Saracens being called in by Eudo Duke of Aquitain, into France out of Spain, they were met by Charles Martel, who fell upon them, and in one Battle flew three hundred and feventy five thousand of them, losing only fifteen hundred of his Men And within a few Years after quite drove them back with all their new Auxiliaries, lately come over out of Spain and Africa. So that from these Times they never endeavoured with any great Likephood of Success to encroach upon Christendom, but they were eafily repulsed, and discouraged from making any further Attempts. And here 'tis proper to observe the Words of Nicepharus upon these Attempts of the Saracens, " o if they did no " altogether destroy the Empire, the greatest Part of the Ar-" my was cut to Pieces by an unknown Nation, coming from " an inacceffible Wilderness" But they were not to kill but

torment The Kingdoms of the Eastern and Western Paits of Christendom were to stand, notwithstanding all the Wars and Desolutions which they caus'd therein. What increas'd the Mischief not a little was, that all this while the Eastern Christians were involved in Civil Wars about Images, which gave the greater Opportunity to the Saracens to make Incursions upon them

By the Way it may be observed, that there hath happened in the Extent of this Plague, a Coincidence of the Event with the Nature of the Locusts, The Saracens have made Inioids into all those Paits of Christendom where the natural Locusts are wont to be seen and known to do Mischief, and no where else And that too in the same Proportion. Where the Locusts are seldom seen, there the Saracens staid little, where the natural Locusts are often seen, there the Saracens abode most, and where they breed most, there the Saracens had their Beginning and greatest Power. This may be easily verified by History.

The Reader is not here to expect the History of the Savecen Incursions during the Time that this Plague of them lasted. A sew Observations will show the Rapidity of their Expeditions, and the Mischief which they caused in Christendon, and the

Roman Armies of the Emperor Herachtes

After the Emperoi Herachus's Forces, fent against the Saracens for their refusing to pay Tribute, had been beaten as above
related, and after some Excussions under the Conduct of Mabomet had been made without Opposition, Abubeler, the first
Campb after Mahomet, was for propagating Mahometanism by
the Force of the Sword And therefore being resolv'd upon
an Incursion into Swia, he appointed Yeard Ebn Abi Sophyan
the General of his Forces, and amongst other Things in his
Speech to him on this Occasion — order d land to kill no little Children, nor old People for Women He added — 'De"stroy no Palm-Trees, nor build any Fields of Corn Cut
"down no Frust-Trees — As you go on, you vill find some re"ligious Persons that le settled in Mon. steries, who propose
"to themselves to serve God that Wey Let them alone, nor

^b Gregor Abulphar p 130 Niceph C P cap 9 Hist Heracl, & Const ^c Niceph C P Hist c 13 & Heracl & Const

[&]quot; Och is History or the Salar , Vol I p -5

"destroy their Monasteries. And you will find another Sort of People that belong to the Synagogue of Satan, who have shaven Crowns, be sure you cleave their Skulls, and give them no Quarter, till they either turn Mahometans of pay Tribute."

The Emperor Herachus hearing of this Preparation of the Saracens, fent Forces against them, but with ill Success, the General he sent being, together with twelve hundred of his Men, killed, and the rest routed, the Enemy losing only one hundred and twenty Men Several Generals were sent after this by the Emperor, who were all likewise unfortunate, and in one of the Battles the Romans lost one hundred and fifty thousand Men

But to shew their great Rapidity it will be sufficient to observe, that in the Reign of Omar the second Caliph after Mahomet, these Locusts had made such a surprizing Progress, (though his Reign was only about ten Years and an half) that they became Masters of thirty six thousand Towns, Villages and Castles, in Syria, Chaldea, Mesopotamia, Persia and Egypt, and carried on their Conquests as far as Tripole of Barbary. And this is observed by c Khondemir.

The Successor of this Omar was Othman, who carried on his Conquests as far as the Streights of Gibraltar on the one Hand, and on the other gain'd the Island of Cyprus, and others in the Archipelago. The Saracens also penetrated into

Spain.

The next Caliph, Ali, was interrupted by Civil Wars, and flain by Treachery, which hindred their Progress. But the next Caliph, Moaviah, about A Heg. 52 sent his Son Yazid against the Greeks in Armenia, and diove them to the Suburbs of Conflantinople, which he held besieged a long Time, sowing and reaping in the Grounds about it But outstretching his Commission, he lost thirty thousand Men and withdrew Yazid having succeeded, the Saracens turn'd their Arms rather towards the East, Khorassan, Khovaresm, and Samarcand After some short-lived Caliphs, Abdalmaleck succeeded, who made a Truce with Justinian the Emperor, so that the Saracens

tuin'd their Arms again towards the East, and invaded the Indies Then his Son Soliman, though not immediate Successor, made that second great Attempt upon Constantinople before mention'd A Heg 98 But his Predecessor and Brother Velid, had plagued the Christians of another Side, during nine Years Reign, Subjugating most Part of Spain, Majorca, Minorca, and Part of Gallia Narborensis, besides his Conquests in the Index His Brother & Yazid having succeeded Orian ben Abdalaziz, the Sai acens made Incui fions into the Gauls, and laid Siege to Tolouse, but were repulsed by Eudo h About this Time the Soi acens made a Descent into Sicily A Hig 136. or according to Gregorius Abulpharagius A Heg 137 Almanfor II Caliph of the Abbasidee begun his Reign, and conquer'd Armenia, Cilicia and Coppadocia, and to fecure his Conquests rebuilt Malathia or Melisa in Armema, about 1 A Heg 140 which had been destroy'd by Constantinus Copronymus And to secure his own Rest, he built Bagdad A Heg 145 the Effects of the Excursions of the Saracens upon the Roman Empire ceasing then, and the great Monarchies of the Sar acens being foon after broken to Pieces. So that there is no Occasion to purfue this Matter any further For if you examine strictly the Lives of all the following Calipbs, no fuch great Expeditions will be found any more, faving that about 1 A Heg 228. there was an Expedition into Sicily and Candia, but they were taken before.

Agreeably to this Account feems to be the Time fix'd for

the Duration of this Plague.

The Term of these Symbolical Locusts tormenting is limited, according to the Duration of the natural Locusts, to five Months And Bochart 1 observes the Scorpions also hurt only for five Months So that in both Respects the Decorum of the Symbol is observed

But forafmuch as the Locusts here in the Prophecy are Symbolical ones, the five Months, which are the Term of their Duration to Torment, are Prophetical Months, and therefore contain so many annual Revolutions of the Sun, as there are

daily Revolutions of it in one compleat Month, according to the Prophetical Use in Scripture of a Day for a Year

Now in the Revelation the Prophetical Year us'd, confifts of three hundred and fixty Days, because in Ch. XI. a thousand two hundred and fixty Days, are equal to forty two Months,

So that each of the Months confifts of thirty Days

According to this, the five Months ha'd for the Duration of the Power of the Sar acens to make vigorous and tormenting Incursions, fignifie a hundred and fifty solar Years. And in order to shew the exact Computation of these Years, it will be

proper to observe,

First, That the Life or entire Subsistence of these Savacia Locusts, is not here determined. So that we need not to trouble our selves about the Extent of the Monarchies which they set up, nor of their Duration. There is nothing here observed but the Extent or Duration of their Power to torment, which is five Months. Because the Toiment only falling upon corrupted Christendom, it is for the Sake of that, that there is this Notice taken of them, and the Extent of their Power shewn

Secondly, It is observable that the natural Locusts are only taken Notice of whilst they make Flights or Incursions to de-

stroy the Fruits of the Earth

As foon as they fettle, and begin to lay their Eggs, they die, and are no more taken Notice of by Men. So that the Type of the Locusts is only to represent a great Multitude of Enemics making Excursions, and ravaging Countries. But that as soon as they return, settle and cease from such Excursions, they can be no more represented under the Type of Locusts.

And therefore the Prophets never use this Symbol to express a settled Monaichy, be it never so Tyrannical and Tormenting, nor do Authors, who often compare Plunderers to Locusts, use such Comparisons but on the Account of their

Ravaging

Whilst the Saracens therefore kept on in their Wiy of plundering and ravaging, by making numerous and prodigious great Excursions into Christendom, so long they were like Locusts. But when they left off that Way, settled and erected Monarchies, and endeavoured rather to preserve themselves in a quiet State, than to annoy Christendom at the old Rate, and

feek out new Conquests and Adventures, then they were no more like Locusts And then the Work they were appointed for, in relation to the Duration of this Plague, was perform'd

This being premis'd, it will not be very difficult to find the precise and critical Time when these Saracen Locusts and Ara-

brans fix'd themselves

The excellent A abian Historian, Gregorius Abulpharagi is (having given an Account of their Wars and Progress, and sherring how during the Excursions which they made, their Caliphanever lettled any where, but were sometimes in one Place, and sometimes in another) tells us at last, in that Abu Grafar Al Manfor, their Calipha, and second of the Abbashae, laid the Foundation, and built the City of Bagdad, on Purpose to make it a perpetual Settlement for himself and his Army, being differented with the Mutinies he had suffer'd elsewhere.

And accordingly this City, which he called according to Elmacinus, Medinat Affalam, the City of Peace, or according to nothers, Der al Salám, House of Peace, (o in Allusion to ferusalem, Vision of Peace, and so called when David made it the Capital of his Kingdom, having settled it in Peace) became then, and all along afterwards the settled Habitation of the Colipbs, till they were extripated quite by Hulaci, King of the Moguls, who took the City, and destroy'd the Calipb then Reigning, with all his Family, so that they never regain'd their former Power

Now this City was begun to be built P in the 145th Year of the Hegira, in AD 762 If we count therefore backwards from this Year, one hundred and fifty Solar Years, the Beginning of this Plague of the fifth Trumpet will be in AD.

612

And accordingly in this very Year did *Mahomet*, 9 in the 44th Year of his Age, begin to preach Publickly his new Religion, and thereby open'd the Pit of the bottomless Gulph, to let out the Smoke with the Locusts.

Gregor Abulphar Hist Dynastian p 141 Heroclot tit Bag lal ld.m P Greg, Abulph Hist Dynast p 142 Herbelot in Bagual Llm.cin p 3 V G bi. Sionit. App ad Geogr Nab p 22

And here, fince it has been above shewn, that Pope Gregory the Great, was the Person who gave Warning of the Woes to follow foon after, it will be proper to observe, how closely this first Woe did follow the last finishing Stroke, that was given to perfect the Strength of the false Prophet in Christendom, to punish which Attempt, God did suffer the false Prophet Malomet to arise

The Tyrant ' Phocas is faid to have made his Grant to the Bishop of Rome, Bonifacius III A D 606 whereby that Bishop was declared, by his Intrigues, Universal Bishop, and his Church the Head of all the Churches, and he thereupon claimed to himfelf that Supremacy, which he hath fince ufurp-

ed over the Church of Christ

Other Authors fay it was A D 608 Be it as it will, the first pretended Inspiration of Mahomet, was s four Years before his Preaching publickly, and fo falls on that Year of Ch. It 608 So that if A D 608, be the Year of the Date of the Grant of Phocas to Boniface, Mahomet in that very Year went to his Cave, and hatched that false Prophecy, which was to torment Christendom for those Corruptions that were then come to the Height

Nº. 10

The Torment of the Locusts, which they cause in those they are fent against, is represented, upon the Account of the Greatness of it, as the Torment, caused by a Scorpion when he stings a Man, which is very grievous, and of all other the most veyatious.

The Diffress is so great, that Men should feek Death, and should not find it, and should desire to die, and Death should ste from them

By this Emphatical Reduplication of the Expression, the Greatness of the Anguish is express'd. It is so great, as that Men shall earnestly desire to die, that they may be eas'd of their Pains

So Job in ch in 20 cui sing the Day of his Buth expotulates - Wherefore is Light given to him that is in Mifer, and Life unto the bitter in Soul? Which long for Death but it comes not, and dig for it more than for hid Treasures? I'this i sice exceedingly, and are glad when they can find the Crave For these are the Wishes of one in the Height of Soirow and Toiment — as if he had faid — Have I no one to kill me, to deliver me out of this Pain?

As for the Accomplishment of this Torment, it fell upon those miserable Wietches which dwelt not only all over Chi stendom, and felt the Mischief and Terror of these Saiaceis, but also chiefly upon those who dwelt in those Countries which they kept under them, and from which all those in a Manner, who did not embrace their Phanaticism were exterminated.

Consult Theophanes and Zonar as.

It was the Method of these Saracens in their first Incursions to drive as many Captives as they could Thus in their Africacan Expedition 4 A D 668 they made eighty thousand Captives Upon any Defeat therein, they turn'd upon their Christian Subjects, as x Omar, A D 718 having received a great Check at Constantinople, profecuted them to turn Mahometans by Capital Punishments. A D 741 Valed being Caliph, ordered ill the Christian Captives to be slain throughout his Dominions. Baronius observes, that for forty Years together the Christians of Antioch could not have a Bishop, till Yazid A D. 742 permitted them to have one And A D 756 the Patriarch of Antroch was forbid to preach, build Churches, and perform his other Offices The Churches in the East were plundered, the Laymen and Monks were thrown into Pinfons, and the rest oppressed with Exactions and heavy Tributes

In short, the vast Excursions which they made, and the several Victories they obtained after bloody Battles, fufficiently shew that the Subjects of all Christian Princes, especially the Byzantine Cæfais, did fuffer very much during the Effects of this Woe, and in fuch a Manner as had not been before known

fince the Church had the Temporal Power on its Side

Dr, Prideaux's Life of Mahomet So Baron in Annal Bochart. Hieroz p 639, 610, 642 racen pag. 2.

Elmacin Hift Ca

Boro Annil ex To ohin

So much for the Power and Actions of the Locusts in general

Now follows an exact Description of them, by shewing what Qualities they have to effect such Mischief and Torment, and what their Characters are.

No. 12. The first Qualification of them - 1s, of their being like Horses harnessed to Battle.

This Description, which suits with the Nature of the Symbol, or the Shapes of natural Locusts, whose Heads resemble that of a Horse, shews that the great Strength of the Saracons was to consist in Horsemen, and that their Conquests would be carried on with producious and almost incredible Speed

As the Arabians have the finest Horses in the World, so their Riches consisted chiefly therein, whereby they were enabled to mount so many Men, and make those swift Excursions which lasted during the Time of this Woe. They always fought on Horseback and were wonderfully active in Riding, beyond all other Nations.

No. 13. The fecond Particular by which they are described, is -the bad on their Heads as it were Crowns of Gold

Here the Habit of the Arabians in respect of the Attire or Cover of their Heads is set forth, they wearing on their Heads Mitres or Turbants like Crowns; and z glorying in being thus adorn'd with Ornaments, which are Crowns and Diadems amongst other People Pliny takes Notice of this Dress in relation to the Arabians in his Time, and the Prophet Excludal alludes to it in ch xxiii 42.

These Crowns on the Heads of these Locusts do also farther signify, that these Locusts shall have what is signified by the Symbol of the Crowns, viz Dominions — that they shall constitute and establish Principalities, which upon the Account of the Likeness of the Crowns, to Crowns of Gold, were not to be of a short Continuance.

As for the Event, the Arabians and Saracens, fince the

Time that Mahomet set himself at the Head of them, have not contented themselves to Plunder, and so to return, as they were before accustom'd, but they have also settled in the Countries which they overran, and fixed their Dominion therein. "Tis true they did acknowledge their Angel Abaddon as Chief, as long as this Woe was to last, and so they wore only Coronets, which they had as Lords under him. But when his Term was expired, they set up for themselves, and their particular Leaders set up for Sovereigns, but not before.

Elmacinus observes how this huge Body of the Saracen Empire was crumbled to Pieces. Which happened when their Caliphs grew lazy, and suffered, by a false Notion in Politicks, their Turkish Militia in Bagdad to grow headstrong and mutinous. The rest of the Governors finding the Caliphs unable to keep themselves in Authority, being subject to the Mutinies of those Turks, and so too weak to keep that great Body toge-

ther, took hold of the Opportunity and set up for themselves, whereas they had before only a delegated Power

The first Stroke against the Saracenical Empire was given to it just upon the very Time of the Foundation of Bagdad

For A. Heg. 139. or A D. 756 b Abdalrahman, one of the Ommades, came, to shelter himself, into Spain, and was there received as Caliph, independent of the other at Bagdad And set up there a Dynastia, which lasted about two hundred Years. Not long after, A. Hag. 184. or A. D. 800. c Ibrahim Ben Aglab being sent into Africa by the Caliph, Haraun Raschid, to be Governor, set up soi himself, and conquered a great Countrey, which he lest to his Children, who enjoyed it about one hundred and twelve Years, without acknowledging the Caliph at Bagdad any more than they thought sit

Upon the Death of the Caliph Haraun Raschid, his Domi-

mons were divided among his Children.

Afterwards arose the Barmecides, the Atabecks, the Bovides, the Ajoubites, the Selgrucides in Iran, and in Roum, and in Kerman, with many others, who set up several Dynasties of these settled Locusts, agreeing so far in this, that they still keep to the Principle of Unity, in sending to the Scheck at

^{*} Vid Pocock Not. in Carni Tograi Arab p ultim vel Hotting Differt III d. Num Or p 122 . Plin Nat. Hist L vi. c 28

b Herbel tit Andalous & Abdalrabn.an.

Meccha confiderable Presents every Year, out of their Countries

with the Pilgrims

These Crowns last still - viz the Ottomans with all their Subjects, the Crim Tartar and his Subjects, the Emis of Aiabia and their Subjects, the King of Persie with his Subjects, the King of the Coast of Abea, beyond Egypt to Cape Guardafu, the Governments of Tripoli, Tunis, and Algiers, the King of Fez and Morocco All these, with several Kings in Tartaria with their Subjects, are Mahometans As for the following, the Kings, Lords and Soldiery are fo, but not then Sibtects Namely, the Great Mogul, the Kings of Vilapour, of Golconda, of Comorin, and others in Malabar, of the Maldives, of Achem or Sumatra, of Java, of Bantam, of Macaffer This Account is from Tavernier. But fince his Time d Aurenkzeb, the Great Mogul, hath conquer'd the Kingdoms of Golconda and Vijapour, exterminated most of the Indian Raias, and almost abolished Idolatry in his Dominions

The third Particular by which the Locusts, or the Instruments of the Woe of this Trumpet are described, is, - their Faces were as the Faces of Men · viz of common Men. The Saracens at the Time of Mahomet's Rife were mean and despicable, and were our of Contempt call'd by their Neighbours e Saracens; Sarick in the Arabick fignifying a Thief or Rob-

There may be also an Allusion in this Expression, - of then baving Faces like the Faces of Men, - to the Custom of the Archians, who though they wore long Han like Women, as it is faid prefently, and had Coronets or Turbants, which wer like Womens Attire, yet they affected to wear (as Pliny tobferves of the Arabians in his Days) great Mustachios.

The fourth Particular in the Description of these Locusts, is, - that they had Hairs as the Hairs of Women, that is, long Hair tress'd and plaited after the Manner of Women given to Luxury and Leachery. Agreeably to this, the first Mufulmais

d Herbelot tit Aurenkzeb Figer's Travels ep ii ch t, Beenar Ph --Plin. Nat Hist, L. vi L. 28 leg L IV C 2.

did wear long Hair, and superstitiously tress'd it And hereby, together with this their Custom, is set forth their Effeminacy and Lust, to which they were extremely addicted, and in which they were allowed by their Prophet, who made it not only a Lure to gain them, but also represented it as Part of the Happiness of Men in another Life & Ans Be & Malek, one of the Companions of Mahomet, who collected the Mahometan Traditions, reports, that h Mahomet did boast of Four Advantages above other Men, - to exceed in Courage, in Liberality, in the Strength of his Arm, and Vigour in Cainal Copulation So that though by his own Law, no Min ought to have above Four Wives, he did assume a Privilege to be dispensed therein, and he had accordingly Twenty one Wives Six he repudiated, Five died before him, the other Ten he had still at his Death But the last Caliph, 1 Mostazem Billah, had in his Place seven hundred Women, and three hundred Eunuchs to attend upon them How the Malometans use that Liberty is notorious

But as this Character of the Mahometans is exactly true, and attested by many Authors, so in particular the Historian L Ducas observes, that they have a peculiar Humour in their Lust, to despise and hate the Women of their own Nations, but to doat and fall furrously upon the Women of Greece, Italy, and

other Countries

This Character of the Locusts greatly heightens the Miseries of this Woe, in that these Locusts, to satisfie their Lust, should by Consequence ravish the Women and Daughters from their Husbands and Parents, not only captivating the Men for then fervile Work, but taking the Women to be Slaves to their Lust, which is a Circumstance that highly aggravates their Sorrows See Fob xxxi. 10, If. xiii. 6, Zach. xiv. 2.

Another Particular in the Description of the Locusts is, that of then Teeth being is the Teeth of Lions

> This fees forth their Rapaciousness and Cruelty In Pjal ly 11 4. wicked Men are compared to Lions, and their Teeth to Spears and Arrows According to this, by the Teeth of the

¹ Gregor Abu'p 1 p 339. " He bel at Anf h Herbel et Mohan, med Dan's History, c 9.

Locusts being like the Teeth of Lions, — the offensive Arms of the Locusts may be intended, Javelins, Spears, Bows and Arrows being the chief Arms of the ancient Arabians,

As for Defensive Arms,

No. 17

They had Breaft-Plates, as it were Breaft-Plates of Iron.

This denotes that the Saracens should be a bold, hard, muschievous Enemy, being so well arm'd for that Purpose. And this their great Victories and Conquests have sufficiently verified

It is observable that the natural Locust hath about its Body a pretty hard Shell of the Colour of Iron, to which there is an Allusion in 1 Claudian; so that herein the Symbol of the Breast-plate is exactly suited to the natural Locust.

Nº. 18.

The next Particular concerning the Locusts of this Trumpet is, that the Sound of their Wings is as the Sound of Charlo's

of many Horses running to Battle.

This also is taken from the great Noise which the natural Locusts make with their Wings, when they sly in great Companies, and expresses the Swiftness of the Saracens in their Incursions, the Noise of their Multitudes, and Horses, and the great Terror and Consternation they would occasion in those against whom they came

Nº. 19.

Further, concerning these Locusts it is said, that they had

Tails like Scorpions, and Stings in their Tails.

To speak properly, the Locusts have no Tails, for what is by Authors call'd the Tail, is only the extreme Part of their Abdomen, ending in a sharp Point like a Sting. But these have that particular Property to have Tails like the Scorpions, who monly of all Insects have properly Tails. So that this Particular was necessary to be set forth, that it might be known how they tormented as Scorpions do, having Tails and Stings like them.

By the Stings in their Tails, is denoted the Posson they would transfirst into the Persons they design'd to torment. The Mean-

ling is, that these Locusts by their Incursions would inful the Poison of their Error and Phanaticism, and conquer to propagate their Delusions, and by those Means reduce all Men to their Tyranny and Slavery

Now this the Saracens have done in most of those Parts they overran. For the oppress'd Christians to ease themselves of their Torment have been forced to turn Mahometans. But then this Ease is worse than the former Torment. For, in doing that, they were not only more subject to the Tyranny of that People, but likewise made an absolute Shipwreck of their Christian Faith, which though corrupted, was still a better Condition than plain Apostasy in embracing Mahometanism, in that this seems to take away all Hopes of Repentance.

Thus the *Ifraelites* did ill in worshipping the Calves in *Dan* and *Bethel*, but they did much worse, in worshipping *Baal*, but still worst of all, in quite throwing off the Worship of

God.

The first Apostasy deserved Chastisement, but the utmost, De-

struction both of Body and Soul

This Power of theirs to hurt Men beth in their Tails, and is for the same Term of Time which was before given in Verse the fifth, viz Five Months.

And this shews what the End of every Conquest made by them throughout the whole Term of their Duration would be, viz to force those whom they conquer'd to embrace the Mabometan Faith, which, if embrac'd, would poison, and cause the Destruction both of Body and Soul

Their Teeth are their Weapons, by which they conquer, and their Wings, are the Violence which they thereupon use, to

plant their Delufions

No. 20

The last Particular concerning these Locusts is, that of their baving a King over them, — the Angel of the bottomles Gulph, whose Name in the Hebrew Tongue is Abaddon, and in the Greek Tongue Apollyon.

According to Prov xxx 27 the natural Locusts have no King, so that there is a Difference between them and these

Symbolical ones

The Arabians indeed fay, that the Locusts have a King, or Captain whom they follow, and when he flies, they fly, when

The stops, they stop But then this Locust that leads, as B_{2-} chart observes, is not a set King, either by Nature as the Bees have, or by Election, but by Chance, and the rest follow blindly, and any one doth it as there is Occasion

As to the King which these Symbolical Locusts are faid to have, it being certain that King, Angel, and Star, may be fynonymous, in that the latter are the Symbols of the former, this Angel of the Abyss, or bottomless Gulph, can be no other than the Star which had the Key of the Pit, or the Well of the bottomless Gulph in Verses, first and second, who, by the opening of the faid Gulph, became himself the Angel of the Abyss, that is of all the Locusts which came out of it So that during all the Term of their Power they must have this Star to be their King

But then as King in the Symbolical Language is not always limited to one Person, but signifies a Succession of Kings, so we need not to suppose that this Star always subsists in one Person, but signifies that Person who did this Work, and all the Succeffors who carried on the fame Defign, and had the same Power with the Locusts, and commanded them in the

Execution of at

This Angel then is Mahomet, and his Successors or Vicars, the Caliphs, who did folely reign over the Saracens For the Name of " Khalifah fignifies both Successor and Vicar So

that in them Mahomet still reigned.

And now, as was before observed, whilst the Locusts did torment Christendom during the sive Months, so long did they remain under that one Head, the Successors or Vicars of Mabomet During all this Time, they had but one King, or Argel. But when that Term was expired, the Locusts were scartered, had more Kings, and the true Caliphs could no more keep them together, but Pretenders set up for themselves, so that they never could be brought under one Head again

This happened about five Months, that is one hundred and fifty Years after the first publick Preaching of Mahomet, the Star that opened the Abyss. The first Breach upon the Unity of the Caliphat, happening, as has been shew'd before, about A D 756, that is, within fix Years of the Term which ended by the Foundation of Bagdad, A D 762, when another Ca-

liph was set up in Spain

After which there were more Divisions from that great Body, as when Ibrahim Ben Aglah set up for himself in Africa, A D 800 And eight Years after, when Haroun Al Rajchid divided his Dominions among his Children, more Parcels thereof went off Which Divisions increased still more and more, and the Caliphat became nothing So that after the Building of Bagdad, these Locusts could by no means be said to be under one King, who was only to be fole, whilst they had Power for the aforesaid Term to torment Men

The Hebrew Name Abaddon, and the Greek Name Apollyon, both fignify a Destroyer; hereby denoting the special Property of this King of the Locusts, or Angel of the Abyss And this is added as a Proof of the Power of the Locusts to torment, forasmuch as they had for their Head, one whose Business was

to destroy.

Accordingly, it was the Principle of Mahomet to propagate his Religion by the Sword. This he ordained, and thereby fet the Saracens upon all their after Wars and Desolations, with whom therefore War was called the Way of God And they were great Murderers and Destroyers all Manner of Ways. The Cruelty of Valid was before taken Notice of o In his Time one Hejajus was slain by him, who had caused to be flain, of illustrious and chief Men, one hundred and twenty Thouland, besides those of the common People, and those slain in War, together with fifty thousand Men, and thirty thousand Women who died in his Prisons

The great P Abu Moslem, who raised up the Family of the Abbasidae, and was slain by the Order of Albuguafar Al Mansur, A D 754 destroyed 9 fix hundred thousand Men known, besides those that were unknown, and those whom he had slain

T t

in Wars and Battels.

[&]quot; Herbal tit Abubecre, and Khalifah, Golius in Lex. Arab p 748. Fulle. Misc. Sacr. L iv. c 16.

[&]quot; Greg Abulph Hist Dyn p 129. P Herbel tit Abou Moslem 9 Greg Abulph Hist D, nast p 140.

Mr Mede's Conjectures concerning the Hebrew Name of this Angel are these The Mahometans profess to worthin no other God but the Creator of the World, which in the Chaldee and Syriac is אכורא ABUDA, and by the Arabiai, אברי ABDI, that is Eternal So that he thinks that by the Word Abaddon is hinted, that although they pretend to worthin the Creator, the eternal God, they worship him not, but the Angel Abaddon, the Destroyer of the World In the same Manner as the Gentiles, thinking to worship God, do not facrifice to him but to Dæmons, I Cor x 20

Again, the ancient Arabians had for their God one OBOD 1, who had been their King. And from him fome other King.

his Successors were called OBODA

Now Oroda has the same Origin in the Hebrew and Acabick as Abaddon, and therefore in the Name Abaddon tlere may be an Allusion to that Founder of the Saracen Nation who was by the Locusts, before their Excursions, worshipped as a God So far Mr Mede

Another very probable Conjecture is as follows

From the Root to perish, the Arabians call the Desart * Albaidáo, because the Place of Destruction. Others pronounce it Badiah However באר, by a Transposition of the Radicals is the very fame as אבה, whence comes Abaddon the Destroyer, as being the Angel of the Desart. And how this hits Mahomet, who brought the Saracens out of the Defart, is easy to see, they being as was before observed from Nicephorus an unknown Nation, coming from an inaccessible Wilderness.

Nº. 21. The Declaration that the first Woe is past, and that there are two Woes yet to come, shews, that these Woes are such solemn Matters, that it is proper to give Notice of all their Steps, in order to make Men the more mindful of their Approach, and to induce them the more powerfully to Repentance and Amendment.

TRUMPET VI WOE II SECT I

Containing the Destruction of the Eastern Empire by the Ottomans. From A D. 1356. to A D. 1453. 01 A. D. 1460.

No 1 | \$\forall 13 \quad ND the fixth Angel founded, and I heard a Voice from the four Horns of the golden Altar which is before God,

No. 2. 1 14 Saying to the fixth Angel which had the Trumpet, loofe the four Angels which are bound at the great River Eu-

phrates.

IN 15 And the four Angels were loofed, which were prepared Nº. 3 for an Hour, and a Day, and a Month, and a Year, for to flay the third Part of Men

y 16. And the Number of the Armies of Horse was " Myriads

of Myriads and I heard the Number of them.

| \$\forall 17 \ And thus I saw the Horses in the Vision, and them that Nº. 5. fat on them,

Having Breast-Plates of Fire, and of Hyacinth, and

of Brinistone

N° 7 And the Heads of the Horses were as the Heads of Lions; No 8 And out of their Mouths issued Smoak, Fire and Brim-

Nº. 6

y 18 By these three, was the third Part of Men killed, by the Fire, and the Smoke, and the Brimstone, which issued out of their Mouths

No. 10 V 19 For the x Power of the Horses is in their Mouths, and .

in their Tails

Nº. 11 For their Tails were like unto Serpents, and with them they do wrong.

N' 12. 120. And the rest of the Men, which were not killed by these

Steph Elin V. "Ocela 4 Her Pocock Not in Carm Tograi, p 155 bel tit Badiah.

So ac ording to the G.mo' it. Ed See also Alill's in Loc * So A is and fe-Votal other Mass I fo vulgir Lat. Spr. and A h Vertions, and Iretras, &

324 VISION II Part III Trumpet VI. § I explain'd

Plagues, yet repented not of the Works of their Hands, that they should not worship Dæmons, and Idols of Gold, and of Silver, and of Brass, and of Stones, and af Wood, which can neither see, nor hear, nor walk

y 21 Neither repented they of their Murders, not of their Sorceries, nor of their Fornication, not of their Thefts

The Explanation.

HE Golden Altar is the Golden Altar of Incense in the Holy of Holies. It had y four Horns on which z the Sins of the whole Nation were expiated once a Year From several Places it appears, that no Atonement was made upon them, but either for the Sins of the whole Nation, known or unknown, or else for Sins done wittingly by any one, as a Priest, or the whole Nation. But for other Sins in ordinary Cases,

even of a Ruler, and such as were unknown, then the Atonement was only made upon the Altar of Holocausts So that the Altar of Incense, as to the Atonement to be made upon the Horns thereof, respects the whole Nation, and that too upon

the Account of the most grievous Sins

A Voice therefore coming from all the Horns of this Altar, enjoining the loofing of Enemies against a certain Part of Christendom, as this Voice does, implies that fince the former Woo had not induc'd the Men in the said Part to repent, God would now withdraw his Protection from them, and let them entirely fall into the Hands of Foreign Enemies, their Sins being now of so deep a Dye as not to be expiated.

N°. 2

The River Euphrates was one of the great Boundaries of the Land of Promise, and the passing of it by foreign Enemies was satal to the Commonwealth of Israel and Judah. It was also the b Eastern and c fatal Boundary of the Roman Empire,

within whose Limits the Christian Church, settled in Peace with the Temporal Power, was circumscrib'd, and therefore the said River was likewise the remarkable and utmost Boundary, and most powerful Barrier of Christendom, which lept back only those Enemies who were to prove fatal, at least to some Monarchy in Christendom

The Voice commanding the fixth Angel that founded the fixth Trumpet, to loofe the four Angels bound at the faid River, shews that the said Angels were before restrained by God from incroaching upon Christendom, but that now, that Restraint was to be taken off, and they were to act against it as the In-

struments of the Judgment of this Trumpet

The faid Angels are the Ottomans, who from very low Beginnings, and drawing to them the dispersed Subjects of the former broken Dynasties, by the Inroads of Jinghizhhan and Tamerlan, pass'd on into Christendom, and ruined the Grecian

Empire.

The Number Four is oftentimes a Number fignifying Univerfality, and so the Four Angels here may fignifie all those Generals, or Commanders, who effected the Destruction of this Plague. However it is observable, that the Number of four Angels or Princes hath been fatal in the Ottoman Family in several critical Junctures, and especially about their passing the

Euphrates.

In A Heg. 611. A D 1214 Solman Shah, Grandfather to Othman (from whom the Ottoman Family had its Name) being press'd by the Tartars, and having left the City and Province of Mahan in Khorassan, where he commanded with other Princes, endeavour'd to fly into Natoha, and reached as far as Khelath, or Akhlat, in Armenia And then, as he tried to pass the Euphrates, was drowned therein near the Castle d Khaibar, over against which he was buried, and his Monument is still there called Mazar Turk

He had at that Time three Sons with him, Sankui-zengi, Cun-Tugdi, and Ortogrul

The two first upon that Misfortune returned towards Perfia, but the third Ortogrul having Three Sons named Condoz,

and ch xvi.

b Julian Cæfar p 37 Ed Petav Lucan L viii v 214 Strao Geogr L vi Fin p 288

Ruffus in Brev. Cap. de Mesopotamia Flat.

Sarubani, and Othman, stopp'd about that Place, till Sai ubani, by his Father's Order, went to the Sultan Ala'ddin of Iconium, to beg Leave to pass, and enter into his Countrey, where they defign'd to fix themselves, begging only of Ala'ddin a con little Spot of Ground.

These Four, Ortogrul, and his Three Sons, Condoz, Sarubani, and Othman, are the Four Angels or Commanders lite-

tally found at, or upon, the River Euphrates.

This f Othman, being first declar'd Beg by Ala'ddin himself. and fent to make Incursions upon the Christians, had such Success, that he took many Towns, and even whole Provinces from them, together with the City of Prusia. Whereupon by the Consent of Ala'ddin himself, he was declar'd Sultan, A Heg. 699 A D. 1299

During the Reign of his Son Urchan, Soliman Basha, Son of Urchan, wasted over the Sea upon Flote-Boats into Thrace, A Heg 758 A D. 1356 a good Number of Troops, and took

the Fort of Macrab by Assault, and that of Jamnab

The next Year he laid Siege to Gallipoli, which being likewise taken, opened to Urchan and his Successors, the Gates of Greece.

Thus we see that Othman pass'd the Euphrates, and his Son Urchan the Archipelago within a few Years after And thele Beginnings are no less wonderful than those of the Saracing

and were the special Work of Providence.

It may be here observ'd, that as the four Angels were to be let loose upon the corrupted Christians by an Archangel, who is to take Care of the Church, so these Ottomans were first introduced upon the Lands of Christendom by the Invitation of an Emperor of Constantinople

For a Cantacuzene made an Alliance with Urchan, and gave him his Daughter Theodora in Marriage, to come over with his Troops, and to affift him against his Domestick Enemics

This was A D 1346

Now these Ottomans having come over several Times upon his Account, and liking their Entertainment, thought fit to

No 3.

come over on their own, and so they did with Soliman about ten Years after, and the next Year took Gallipoli.

These Beginnings were so small, that they might easily have been crushed, in all Humane Appearance, nay, I United and Soliman offer'd to restore all, when in the mean Tine the Greeven Empire was put again into the Hands of John Pela-Jogus, who never took any Care of his Affairs, and fuffer d the Ottomans to grow upon him Though 1 Soli nan being overcome in a Battel by Mottlew Cantacuzene Despote, and flain with a great Part of his Troops, the Greaks had an Opportupity to check that Growing

But instead of that, by the Permission of God, they made Civil Wars upon each other, and even again fent for the Otforwards to come over, which was done by ' John Palæologus, as Calchord las faith, and farther affilted the Ottomans after Tamer lan had brought them to the Brink of Ruin So that the Guardians of Christendom were the very Persons who brought

in these Ottomans to the Destruction of their Empire

According to the Command given to the fixth Angel, the Four Angels were loosed, which were prepared for an Hour, and a Day, and a Month, and a Year that they might flay the third Part of Men.

By their being loofed, they were permitted to break into Christendom by then passing the Euphrates And therefore the Part of Christendom which was to suffer by them, must be that which lay next to that Barrier, being as it were guarded by it The Eastern Empire therefore is here intended, which both had the Name, and kept up the Pretentions of the ancient Roman Empire, which was the Third Part of the known World, wherein the Christian Religion was planted And in this Empire, which was the Third or chief Part of Christerdom, were. the Men to be flain, that is, deprived of their Political Life land Government, by the aforesaid Angels who were prepared by God, for a Year, Month, Day and Hour, namely, so as to

h Cint Hist L IV c 39 Disc Polit & Mile xxi

Ducas in Hift c 10 k Vid Lanov

g Cant Hift L in c 81

be ready upon any Occasion or Warning to put this great Event in Execution.

Accordingly this Event was brought about by Mahomet II who by taking Constantinople, A D. 1453. and by his Conquest of the Empire of Trebizond, A D 1460 rum'd all the Power of the Eastern Empire, in all the Parts thereof, and this so effectually, that not one Monarchy of those Christian Princes which formerly possess'd it, was excepted from this common Disafter, the Ottomans having gained, and still enjoying, all the Dominions of the Eastern Casars.

Nº. 4.

The Number of the Armies of Horse to be employ'd in bringing about the Event of this Trumpet, is Myriads of M,r,ads, viz. Many Myriads, or an infinite Multitude of Horsemen.

And this characterizes the Ottoman Armies in two or three Particulars

First, in that the Numbers are here counted by Myriads or Brigades of ten Thousand There being no Nation, saving the Tartars, from whom the Ottomans are extracted, that counts their Numbers thus by Myriads, but the 1 Moguls or Tartais, and they who have borrowed that Custom from them

Thus they fay, Samarcand makes feven Toumans, that is, there are feventy Thousand Men in that City able to bear Arms

Secondly, all the Forces of the Tartars confift in Horse, and even the Turks who submitted to the Ottoman Family, fought on Horseback And then all the Countrey beyond Euphrates being known to the Hebrews by the Name of Persia, was so called from the Multitudes of their Horse. Paras fignifying not only a Persian, but a Horse or Horseman, and pages Paras, is often us'd in the Translation of the Oriental Oneirocriticks, to fignifie a fine Horse for the War or Parade, because the Persian and Arabian Horse excell'd for that Purpose

Now the Symbolical Signification of Horses being Victory, this infinite Number of Horses must imply the swift and prodigious Success and Victories of the Ottoman Princes, which

1 Herbel tit Touman

Ifeem to have exceeded those of the greatest Conquerors, considering what Oppositions they met with, and from what Beginnings they arose

As for St John's hearing the Number of these Armies of Horse, it is to be observ'd, that such Matters as cannot so conveniently come within the Precincts, and accurate differning of Sight, are supplied by hearing an Account of them, which is

therefore done upon every Occasion

It may also signifie, that St John did actually hear the Names called over in the Muster, which is the numbring of Soldiers And fo the Word Number implies throughout the Revelation, in Allusion to the Custom of all Nations, to number their Men when they go upon any Expedition

Lastly, The Ottomans made their Expeditions in great Multitudes, and at the Taking of Constantinople in Mahomet II had

about four hundred thousand Mer

After the Number of the Forces of Horse, follows a Descrip-Nº 5 tion of the Horses and then Riders, to shew their Qualifications for the Work they were to perform, that as the Number of the Horses signified the Greatness or Swiftness of their Victories, so their Qualities might show their Certainty, by explaining the

Mannel whereby they should be done, and what Accidents should accompany them

Nº. 6 The Horsemen had Breast-Plates of Fire, and of Hyacinth, and of Brimstone.

> The Colour of Brimstone is yellow, that of Fire, red, that of Hyacinth, blue, for it is the Coloui of the Air, or smoky

Clouds.

In this there may be an Allusion to the Brightness of their Armour, which when shone upon by the Sun would reflect . these Colours, or the Colours of their warlike Apparel may be here hinted at, the Ottomans from their first Appearance having affected to be clothed in Scarlet, Blue, and Tellow, leaving the Green Colour to the Kinsmen of Mahomet But concerning these Breast-Plates, more particularly afterwards

Uu

[&]quot; Ducas Hist c 38

Nº. 7.

The Heads of the Horses, are as the Heads of Lions

This denotes that their Riders should be Victorious, and by their Victories obtain Kingdoms - that they should be very terrible to their Enemies, and very tyrannical and burdensome to their own People Which is exactly fuitable to the Ottowar, who have been the Terror and Overthrow of the Eastern Empire, and have ever fince oppress'd the Christians they subdued And they were also a Terror to the Mahometans in other Parts, and this at their very first Appearance And therefore Aldhaher, the first Circassian Mamaluke in Egypt, who died A Hig 801 or A D 1399, and lived in the Times of Tamerlan and Bajazed, was observed to say, " I do not fear the Lame Man, " that is Tamerlane, against whom every one will give me " help. My Fear comes from the Son of Othman". And yet Tamerlan had just sent him very threatning Letters. And his Minister, Ebn Chaldun, used to say, "We fear not for the " Kingdom of Egypt, but from the Son of Othman" So terrible were the Othmans at that Time of Day, even beyond the Great Tamerlan! Their Warlike Disposition was discovered

Nº. 8

Out of the Mouths of the Horses issued Fire, Smoke and Brimstone. This Description is suitable to the Colours of the Briast-Plates, Smoke being of an Hyacinth Colour

And therefore the Horse-Men having Breast-Plates analogous to the Accidents of their Horses, shews that they shall have Courage to undertake what their Horses are thus qualified to perform

The Fire Symbolically fignifies Destruction, Havock, War, Blood-shedding and the like And so doth the Fire-Colour, or

Red, which fignifies Victory with a bloody Fight.

The Hyacinth Colour is the Colour of Clouds and Smoke, and Smoke, as well as a thick Cloud, denotes a kind of Gloomness, or Darkness, which hath a peculiar Property to take away the Light of the Sun from us, as in Joel 11. 30, 31 Pillers of Smoke are the Instruments to darken the Sun, and turn the Moon into Blood. This Colour and Smoke must therefore (the Plague of this Trumpet being not to torment, but to kill)

bring on the Ruin of all Authority, Power and Majesty So that as the Fire-Colour, and Fire, may signify the Destruction and Slaughter, which in War chiefly falls upon the Subjects, so this Cloud of Smoke, and Smoky Colour may signifie the Eclipsing of Authority—the Terror and Amazement of the People, and the pulling down of the Standing Government

And the Brimstone being added to the Fire, denotes (so long as the Power of the Ottomans lasts) a continued Desolation

And accordingly, as the Courage of the Horsemen, by their having Breast-Plates of Fire, Hyacinth and Bumstone, is represented as proper to do such Feats as are suitable to the Signification of the Attributes of their Breast-plates, so the certain Performance of those Acts is represented by their Horses having actually the Instruments of the same Signification

Therefore the Fire which they bring along with them, was to destroy the Countries through which they should go. It would with the Hyacinth Smoke thereof darken the Sun and Sky, and so overwhelm the Grecian Empire And out of these Disasters the Grecians would not be able to recover themselves, upon the Account of the Fire being mix'd with Brimstone, which was not therefore to be extinguished All which hath been exactly performed by the Incursions and Conquests of the Ottoman Princes, and the Turks under them, by the irresistible Powei of their Cavalry, and speedy Marches.

Besides this Symbolical there may be also a Secondary Meaning, viz That these Horsemen and their Horses should be accompanied with a special Fire, Smoke and Brimstone, as was literally accomplished in the Conquests of the Ottomans, who by the Help of Fire, Smoke, and Brimstone, that is Gun-Powder slying out of the Mouths of the wailike Chailots—the great Guns—made that considerable Conquest of the City of Constantinople, to the taking of which must be attributed the greatest Part of their other Conquests, the Fall of that City having made Way, and cast a Terror upon the rest of the Greeks to make them submit—And where they did not, the Power of Mahomet's great Guns forced them to it

Amus ath the Father of Mahomet II had first attempted to break into the Mosea, and effected it by the Help of his Cannons But his Son Mahomet, at the Siege of Constantinople,

Pocock Supplem Gr Abulphar, Herbel tit Barcock

had fuch Guns as were never made before Among the rest he had one of an almost incredible Bigness, were it not well oattested by Authors of that Age His biggest Cannon carried a Bullet of three Talents weight. So that these Bullets being made of Stone, as appears by the same Authors, the Pore of that Cannon must be bigger than hath been made fince He had also one or two that carried Bullets of half a Talent With these he made a Breach, and took the City by Assault W. ith fuch afterwards he took the City of Corinth, and subdued the Morea The Terror of his Arms having struck such a Fear, that nothing was able to fland against him And alictle after the Emperor of Trebizond submitted also. This Ma-Formet is faid to have taken two hundred and fixty Towns in Christerdom. All which Successes were owing to his Guns vomiting Fire, Smoke and Brimstone, which by reason of the said Guns being plac'd at the Head of the Armies of Horse seemed to come out of the Mouths of the Horses.

And because the Ottomans, together with their Numbers of Horse, placed their chief Confidence in their said Guns, therefore are their Breast-Plates faid to be of Fire, Hyacinth and

Brimftone.

The Smoke of their Cannon is particularly taken Notice of by Contemporary Authors. "Fire, faith P Ducas, being put " to the Power, [that is, the Gun-Powder] the Stone came out " of the Cannon with a frightful Noise, and fill'd the Air with " a black, [that is Hyacinth and thick] Smoke". This being an unknown Manner in Christendom of making War, did well deserve to be particularly describ'd. And undoubtedly such Descriptions which have not only a Symbolical Sense, but also agree literally with the Event, carry in them some Evidence, that not only the Revolutions were to be marked out, but also the surprizing Methods by which they were to be elfected

No. 0

By these Three, namely the Fire, the Smoke, and the Brimstone-sung out of the Mouths of the Horses, was the Third Part of Men rilied

The Mouth Symbolically fignifies the Instruments or Means which a Man uses, or employs as his own to execute his Defigns, and so the whole shews that the Horses and their Attibutes fignifie the Means whereby the four Angels, and the Horsemen their Reunue have performed their Errand, or the Ruine of the Grecian Empire, which they have made their own without Hopes of Recovery, and this by the Help of their Guns But faither,

The Power of these Horses lay not only in their Mouths, but also in their Tails That is, they not only do Mischief with Conquest and Tyranny, but also with false Prophecy That is, then Riders not only pull down the State, and destroy Men, but they also plant a false Religion in all those Places which they have destroyed, and made their own

No 11 For their Tails were like to Serpents, and had Heads, and with them they do wrong

The Head holds and emits the Poison in all Serpents. Ser-

pents denote subtil and malicious Enemies

Heads imply Victory and Dominion, and are the Symbol of Princes and Magistrates. The Tails signific false Pro-

phecy

The Whole shews, that the former Princes and Magistrates over the Third Part of Men to be flain, being kill'd, others infecting with the Poison of false Prophecy, shall be set up in then Stead, and shall rule and tyrannize over the Subject conquer'd, as the Ottomans, having destroyed the Eastern Empire, have ever fince done, most grievously oppressing the Christians in their Dominions.

Nº 12 Notwithstanding the Greatness of the Plagues of this Trumper, the rest of the Men who were not kill'd thereby, repented not of the Works of their Hands, that they should not worship Damons, and Idols of Gold, and of Silver, and of Brajs, and of Stone, and of Wood, which can neither fee, nor hear, nor walk. Neither repeated they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts

> The Rest, or Remnant of Men here who were not slain, are Ithe corrupted Western Chastians, whose Countrey hath not been

> > hurt

^{*} Chalcocondylas & Ducas, cap 35 38, 44. P Ducas, cap. 35 § 3

hurt by the Ottomans, but remains preserved from them in such a Manner, that not one Kingdom thereof hath been lost by this Plague of the Ottomans, notwithstanding those many Attempts they had made against them, their Commission (48 well as that of the Saracens was) being stinted, and the said Western Christians being to be destroy'd by quite different Agents in the last Trumpet, and Third Woe And,

The Obstinacy of these said Christians, and the Greatness of their suture Punishment, is implied in the Observation that they repented not of their Crimes, notwithstanding the dreadful Fall of the Eastern Christians, who, as being first or most corrupted, were first punish'd. The first general Head of Accusation brought against the said Western Christians is, that they repented not of the Works of their Hands, that is, their own Inventions and Contrivances, a their Idolatrous Worship or Service, which is specified, first, in their continuing still to worship Angels and departed Souls, (in doing which, they in Effect worshipp'd Dæmons) and secondly, in their continuing still to worship Images, which were void of all Sense, and only shew'd the Blindness and Folly of those that worshipped them.

The fecond general Head of Accusation against the said Remnant is, that they repented not of their Murders, nor of their Fornication, nor of their Thests.

This Head is put last, as being the Consequence of Idolatry For when Men so forget God, he gives them over to all Delusion, and to work all Manner of Wickedness.

The Murders are chiefly with Respect to the Persons whom they have put to Death for opposing their Corruptions.

The Witchcraft and Sorceries, — the Charms, Exorcisms, — pretended Miracles, — are common to all Idolaters, and thereby the Devil seduces them, and keeps them as his own

The Fornication is always conspicuous in false Religions, whereas the True teaches Sobriety, Temperance, and Chastity, and indeed hath that good Effect for the most Part, where the true Worship of the Gospel is observed, at least in Comparison of Idolatrous Countries And,

Lastly, the Thests respect all the deceitful Ways, which are practised under Presence indeed of Religion, but chiefly to serve to the Luxury of Men.

TRUMPET VI WOE II SECT II

Concerning the Reformation of the Church, begun by Luther, A D. 1517.

Nº 1 Nº 2	У́ I	ND I saw another mighty Angel, Descending from Heaven,	
N° 3.		Clothed with a Cloud	
No. 4		And a Rambow was upon his Head,	
No #		And his Face was as it were the Sun,	
Nº 5 Nº 6.			
	7.	And his Feet as Pillars of Fire	
Nº. 7	¥ 2	And he had in his Hand a little Book open	
Nº. 8		And he set his right Foot upon the Sea, and his left	
		Foot upon the Earth	
N° 9.	<i>x</i> 3	And he cried with a loud Voice, as when a Lion roar-	
		eth	
Nº 10		And when he had cried, seven Thunders uttered their	
		Voices	
N_0 11	¥ 4.	And when the seven Thunders had uttered their Voices,	
		I was about to write	
Nº. 12		And I heard a Voice from Heaven, Jaying, Seal up those	
		Things which the seven Thunders have uttered, and write	
		them not	
Nº. 13	100	And the Angel whom I saw standing upon the Sea, and	
21113] ¥ 5		٠
	- 1	upon the Earth lifted up his Right Hand to Heaven,	
	N O	And fwore by him that houth for ever and coer, who	
		c eated Heaven and the Things that are therein, and the	
		Earth, and the Things that are therein, and the Sea, and	

I So fome MSS and the Complat Ed.

ness

the Things that are therein, that the Time should not be

But in the Days of the Voice of the seventh Angel, when he shall found, the Mystery of God's shall be finished, as le bath declared to his Servants the Prophets

Nº. 14 18 And I heard a Voice from Heaven speaking unto mi cgain, and faying, Go take the little Book which is open in the Hand of the Angel that stands upon the Sea, and upon the Earth.

Nº. 15 19 And I went unto the Angel, saying to him, Give me the little Book.

Nº 16 And he faid to me, take it, and eat it up,

Nº. 17. And it shall make thy Belly bitter, but in thy Mouth it shall be as sweet as Honey

No 18. 1 10. And I took the little Book out of the Hand of the Angel, and eat it up: and it was in my Mouth as fweet as Hone, And as soon as I had eaten it, my Belly was made bitter

No. 19. VII And he faith to me, Thou must again Prophecy conceriing [or against] Peoples, and Nations, and Tongues, and many Kings

The Explanation.

NE mighty Angel had been introduced in ch V. 12 who was employ'd to proclaim the future Opening of the Book of the Gospel And here another mighty Angel is seen, who has a little Book opened in his Hand, or a Gospel of the same Sort, but attended with less Circumstances And he is called mighty upon the Account of a great Work which he will be enabled to perform, as appears by the following Attıbutes by which he is describ'd.

No. 2. He descends from Heaven, - receives his Commission from God.

Nº 3 And is clothed with a Cloud, to denote that he shall be affished with the Divine Protection in the Performance of his Errand, which is for the Good of Men. And therefore,

Nº 4. He appears with a Rambow upon his Head, implying, that tho' God had been angry with the corrupted Christians in the former Plagues, he is still resolved to make them Offers of Mercy, and to renew his Covenant with them, as in the Beginning of Christianity The Rainbow being the Symbol of God's Reconciliation, and entring into Covenant with Mankınd

> This Angel hath the Rainbow only upon his Head, and not round about him, to shew that his Work indeed is acceptable with God, but not all over, and that therefore something will be wanting towards Perfection, -- that God enters not now into a thorough Reconciliation to make all Things Holy and Happy, because the greatest Part of his Enemies are still left, - but that he enters so far into Reconciliation, as to protect the Head of this Angel, so as to make his Head stand fafe against all his Enemies.

> In the former Rainbow, ch IV. the Colour was expresly faid to be Green, denoting altogether God's Mercy. But here no Colours being fet foith, we are left to understand that all the Colours of the Rainbow were therein So that this supposes a Mixture of Holiness and Success by the White, of Terror by the Red, and of Mercy and Kindness by the Green God's Difposition being now more various according to the Measure of Men's Repentance,

Nº 5 The Face of this Angel being as the Sun, denotes that his Office is to cast a Light, and that he shall be for a Guide and Director to others.

No 6 His Feet being as Pillars of Fire, signifies that his Followers shall suffer Persecution, but that they shall not be destroyed thereby, but become the better, and more great, and illu-Arious for what they undergo Feet being the Symbol of Serrants, Disciples, or Followers, Pillars, the Symbols of Firm-X x

Nº. 3

^{*} Texted not] --- Lectio Velefiana Confummabitur. Vulg Syr. Arab Æthiop So Cov. 2, and Vulg See Mills.

Iness and Duration, and Fire, the Symbol of Torment and Perfecution.

To apply the Particulars already given,

The Event here intended to be fet forth, is the Reformation of the Church, with which the Order of Time exactly fuits. The Ottomans had not quite made an End of conquering the Remnants of the Grecian Empire, but the Reformation began, which was one of the most illustrious Events that has happened fince the Times of the Apostles

The Angel here in the Vision is the *invisible* Representative and Instrument of the Person and Power of *Christ* in bringing about so great a Work, and this Angel denotes and implies a visible Instrument or Agent on Earth, whose Actions are to be

in some Measure Analogous.

This visible Instrument, Agent or Angel, is Luther.

First, he is called mighty, or valiant. And certainly Luther was so, and despised his own Life as much as any Man, though it pleased God to preserve him. But he was mighty in Respect of the Work which he perform'd. That a plain Monk should by his Preaching and Writing oppose and pull down in so many Countries the vast Power of the Popes, which had been a raising during a Thousand Years and more, by all the Arts of the most refin'd Politicks, religious Crasts, and the Terrors of War, and besides that, correct and throw out those Idolatrous Practices, which had been universally settled, is most wonderful and astonishing, and the great Work of God

Secondly, the Angel comes down from Heaven.

Luther was fet up by the Divine Providence to bring about the Reformation And he pretended to no Authority for the Proof of what he proposed, but the Word of God, which had been for many Ages taken from the greatest Part of Constians

Thirdly, the Angel is clotled with a Cloud.

Luther no fooner appear'd upon the Work of Reformation, wherein according to all humane Probability he had been crufted, but he was so favoured by Heaven, that he met with the Assistance of Princes who encouraged him to proceed, and his Followers met with the same Favour. And tho' Popery has never cca'd to persecute, to plot and raise Wars against them, in Order to destroy them, all their Attempts have been in vain.

The Reformation holds out still in all those Places, where it had, or both the Characters where with it is, in this Chapter (as we shall see afterwards) described

Four thely, the Rainbow upon the Angel's Head, fignifies that God begins now to be openly reconcil'd with the Christians, at least all such as this Angel is concern'd for, by their having em-

brac'd or receiv'd his Message

Tifthly, his Face being as the Sun, implies that he shall be a Director and Governor, and have accordingly a Power of Government

And it is easily applied to Luther, by whose Means the Reform'd Churches are become free from the Tyranny of Rome, and govern themselves. And they are all of them (as in this Chapter limited) supported still by the Countenance and Favour of the Temporal Government.

Stathly, the Feet of the Angel a e as Pillars of Fire And accordingly those who have embraced the Reformation, have

been wonderfully preserv'd.

No. 7. The Might of the Angel of the Reformation having been laid down in the former Symbols, his Office is next particularly shewn, in his baring a little Book open in his Hand

For hereby is denoted that he had it in his Power to read and proclaim, or to execute what was contained therein, or fignified by it. The fealed Book which the Lamb received in ch 5 was the new Law or Gospel, the opening of which signified the preaching and publishing of the Gospel, by so many Steps or Degrees as there were Seals. But this Book is open, as being to spread it self all over, and to take hold of its appointed Limits almost as soon as it appeared. It is open, as containing Doctrines before reveal'd, and it is styl'd a little one upon the Account of its containing only some Paits of the Gospel, or such Doctrines of it, as were opposite to the Superstitions and Idolatry which had been introduc'd and embrac'd

Accordingly, as foon as Luther began to preach against the Errors of the Romiss. Church he was soon followed every where else So that in a few Years the Reformation had taken all the Root, that it is like to have as the Effect of this Trumpet All its endeavours, but just at the Beginning, have been check'd,

X 1 2

stopp'd

stopp'd, and at last quite crush'd, wherever it hath endeavoured to appear fince. So that the Lives of the first Reformers were sufficient to see the furthermost Extent of this little Gospel, which they had in their Hands readily opened, that is, to publish quickly, and all at once

We may here observe a kind of Coincidence of the Symbol with the Event For as the Angel has the little Book open in his Hand, so Luther began and really effected the Reformation by publishing Books against the Romish Errors The Work was by others carried on in the same Way It was prepared by the renewing of Learning, and the easy spreading of it by the Invention of the Ait of Printing, and powerfully carried on by the opening of the Holy Scriptures in the vulgar Versions

No. 8. By the Angel's fetting his Right Foot, as the strongest, on the Sea, and his left Foot on the Earth, is denoted, that his Followers, to maintain themselves in Possession, would be in Wil, as well as in Peace, and that War is their best Security. Which is most evident and true in the Event. The Protestants having still visibly no other Security.

No. 9. The Angel's crying with a loud Voice as when a Lion roareth, fignifies, that the Publication of the Law of the open Codicil should be with great Boldness and Success, and that the Reformation should be established by the supreme Powers, to the Terror of its Enemies And therefore,

No. 10. Upon this Angel's Cry — feven Thunders uttered their Voices, as being produced, or occasion'd by his Voice

For this shews, that upon, or soon after the Preaching of this Angel, the Law of the open Codes! or the Preaching of

this Angel, the Law of the open Codicil, or the Reformation, or Restauration of the true Worship, and the Liberty of hearing and practising of God's Word, should be established within seven Kingdoms or States, having supreme Power and Authority Thunders being Voices in Heaven, Heaven the Place of the Supreme Powers of the Civil World, and therefore some Thunders or Voices in Heaven, signifying the Voices, Laws constitutions of seven supreme Powers.

The Event hath exactly answered to this Account in the Vifion, for from the very first Preaching of Luther and his Diciples, some States began to side therewith, and within about sixty Years the Reformed Religion was settled and confirmed by the supreme Authority within seven Sovereign States or Kingdoms, as the Reigning Religion, or the Religion established by Law.

The feven Kingdoms which thus receiv'd and established the Reformation are these following

I The German Princes, constituting all together one Republick.

II. The Swy/ Cantons.

III. Sweden

IV. Denmark with Norway.

V England and Ireland.

VI Scotland

VII The United Provinces of the Netherlands

Union makes any of these to be but one with those with whom it is consederated in Government. So the German Princes, all the Protestant Surs Cantons, and the Netherlands are Republicks united, each as into one Nation by their respective Unions. And in particular, the Resormation caused the German Protestant Princes to unite together by the Union or Treaty at Smaleald, and in that Respect become one separate Republick or Kingdom from the rest of the German Empire

So Ireland according to this Account was but Part of the

Kingdom of England

Scotland was then, and long continued, an independent and feparate Kingdom. And the Reformation was therein established by Law, whilst James VI was only King thereof

The Case of Norway with Denmark, is partly the same as

that of Ireland with England

As to the Time wherein the faid Kingdoms received the Reformation, or established it by Law, it was, as has been observed before, within about fixty Years after Luther's first Preaching

He began to preach against Indulgences in the Year 1517. and by the Year 1532 seven German Princes and twenty four

Cities had received his Doctrine.

The Swiss Cantons received it much about the same Time, for Zuinghus was slain in Battel A D. 1531 in Defence of it

By the Year 1537 the Reformation was established in Sweden and Denmark.

Edward VI came to the Crown, of England, A D 1547 and the Reformation went on apace then, and was established by Law.

Scotland had it establish'd A D 1567 and by the Year 1577, or at the farthest 1579. It was establish'd among the Nether-

In these seven Kingdoms only, the Reformation was established by Law; and it has still continued amongst them, notwithstanding all the prodigious Efforts of their Enemies to the contrary. Whereas in other Countries it was never thus received, notwithstanding the Pious Endeavours of many who sealed their Preaching with their Blood, as freely as the Primitive Martyrs.

The Expression concerning these Thunders, that they uttered rais sauran panas, their Voices seems to imply, that these seems suppreme Powers who publish'd and embrac'd the Resormation by their Thunders and coercive Laws, made those Laws or Ecclesiastical Constitutions each for it self, and distinctly, which is agreeable to Fact, the Resorm'd States having only made Ecclesiastical Constitutions to settle the true Worship within their own Dominions.

Nº 11

Upon the feven Thunders uttering their Voices, Saint Jelvas about to write Supposing, as appears by what follow, that they would be universally extended, and implied the Perfection of the Mystery of God as he had declared to his Survants the Prophets.

The Person and Action of St John here is Symbolical, and denotes the great Expectations of the Faithful, who should be in the Times of the seven Thunders, that the Reformation would immediately and universally cause the Downtall of Popery, and introduce that glorious State of the Church which the Prophets had foretold, and forasmuch as to write is to publish, in order to bring to an Effect, hereby also the earnest Desires of the first Resormers to bring about that Event by their

own Endeavours is fet forth But this Mistake is soon rectified.

Nº. 12

Saint John hears a Voice from Heaven, saying unto him, scal up those Things which the seven Thunders have uttered, and write them not

Here Sealing, as oppos'd to Writing, is to put a Stop to the feven Thunders, that they should proceed or extend no farther

The Voice from Heaven enjoyning this, is from some supreme Power, or Powers

The whole shews, that by the Permission of God there would be an effectual Stop put to the further Progress of the Reformation, by some opposite Temporal Powers And,

The Event hath exactly answer'd to this For certainly the first Resormers had pushed their Business to the End, had they not been hinder'd by the Opposition of those several Princes and States, which were not of the Number of the seven Thunders

Charles the Fifth, Emperor of Germany, must be accounted the chief Opposer, and the main Author of this Voice Being young and ambitious, he thought that the Division of the German Princes, and the Pretence of Religion, would give him a fair Opportunity to make himself absolute in Germany This mov'd him to get the Pope on his Side, and to set up for a mighty Defender of his Religion. He, and his Son Philip, settled the Inquisition in all or most of their Dominions, and this hath so fix'd Popery, that all humane Means to bring a Reformation into those Parts seem impossible. In those several Countries where the Reformation had got Footing, as in France, Poland, and the Hereditary Countries of the Emperor, the supreme Powers therein have in a Manner quite destroyed it

So that the future glorious State of the Church is not to be effected by the feven Thunders, but by more glorious Means, the Reformation how great an Event foever, being accompanied with man Weakneffes and Imperfections.

The Complete of a Edition indeed, instead of the Words, — Write them 1 ot, has, — and afterwards thou shalt write them. If this were the true Reading, the Meaning would be,

thou

thou shalt not write them now, but thou shalt write them afterwards That is, the Reformation shall proceed no further than these seven Thunders, but afterwards it will be unseal'd at the feventh Trumpet, which enlarging the Church, shall then swallow up these seven Voices of Thunder, and conclude them all in the Perfection of the Mystery of God

But the other Reading is that of the most Copies, and was

followed by " Origen

Which foever we take, it appears that there would be a Stop put to the further Progress of the Reformation. And therefore the

Nº. 13

Angel in the Vision declares upon Oath, that the Time for the glorious State of the Church should not be as yet, but that however, it would not be long to it, for that in the Days of the Voice of the seventh Angel when he should sound the Myster y of God, would be perfected as he had declared to his Servants the Pro phets

This Oath fworn by the Angel, which is the Instrument and Representative of Christ in the Work of the Reformation, is as well as St. John's Zeal and Mistake, Symbolical, and his declaring that the Time is not yet come, and that it will be shortly, and when, shews that by the Authors of the Reformation, which are under the Direction of this Angel, God will at least permit, that fince they could not do the Work of God to Perfection, yet confidering their Zeal and Impatience arifing from it, they shall see their Error quickly, but with such an Advantage, as to have likewife a Foreknowledge of the approaching of those glorious Times wherein the Mystery of God shall be perfected, and that they shall understand that they are between the fixth and feventh Trumpet, and within, or rather near the Approaches of those happy Times, which will be a very great Comfort to them, and fill their Souls with Joy

And accordingly fince the Reformation God hath opened the Eyes of Men, and let them see so much into this sacred Book of the Revelation, as to conjecture and ground very good Hopes for the Nearness of the Commencement of the happy State of

the Church.

The Reformed Divines have now at last discovered, that the Enemies of Christ are upon the Brink of Ruin, and just at their last Catastrophe And we now know that the Events belonging to the fixth Trumper, which run on during our Reformation, are the immediately preceding Events of that feventh Trumpet, which will perfect the Mystery of God so long expected

And forasmuch as the Angel of the Reformation, and no other Instrument, is employed in the Oath, and performs it by holding up his Right Hand to Heaven, this feems to shew, that the Reformers were not only to make this known as certain, but that they were to be convinced thereof, as a Matter which was partly in their Power to act And indeed we shall find hereafter, that the Reformed Churches are prepared as the first Instruments of those great Revolutions, which are to be ushered in by the Sounding of the feventh Trumpet For to this End, as it is faid in the next Chapter, they are to take Possesfion of the Temple of God, which is afterwards at the faid Trumpet to be opened

As to the Form of the Oath, it is by him that hveth for ever and ever, and created the Universe So that here, fince the Mystery of God is going to be perfected, such Attributes are given to God, as sufficiently demonstrate his Power to effect it. The Reformers having thrown off the Worship of Damons, dead Men and Idols, which before corrupted the Church, own only now the living God, and relie upon his Promise and Power for the near Approach of the Restitution of all Things, amplied in the Perfection of his Mystery, or Counsel or secret

Defign in relation to the eternal Happiness of Man

And, according to this Explanation of the Mystery of God to be perfected, it is to be observed, that the Deligns of God do not end, or are made perfect towards Man in this Life, and that therefore this must be done in the next, and that is in the Refurrection For all the Promises of God, whether made to the ancient Patriarchs and Prophets, or to the Christian Church, tend to that. It being plain, that the Resurrection is promised by God, and that it is the last Thing, all other Prcmuses being imperfect, but what tend to that ultimate End of Religion, and great Mystery or Design of God And therefore the Refurrection of the Patriarchs and Prophet, is their Perfeetion, for till that they cannot be made perfect, Heb x1 39, 40. And so this Resurrection being the Perfection of God, Counfel, as being promised to those Patriarchs and Prophets, and to those to whom God hath promised it through them, must come upon the sounding of the seventh Trumpet But how long after, for that is not the only Incident thereof, there being several others previous to it, is not mentioned here, but will appear afterwards.

Lastly, the Words — that this Mystery shall be perfected, is God hath revealed to his Servants the Prophets — are very considerable.

For all the Promises which God hath made to the Patriard, from the Beginning of the World being to be Mystically explained, as St Paul demonstrates in his Epistle to the H-brews, that is to have their full Accomplishment in a spiritual Manner at the Resurrection, all the Prophecies which occur in the Prophets concerning a suture glorious State of the Israelites, which hitherto have not been accomplished, must concenter all of them into this, to perfect the Mystery of God And therefore all those Promises and Prophecies made to the Patriarchs, and set forth in the Prophets, must be accomplished at the Sounding of the seventh Trumpet For at the Resurrection in the Kingdom of God all are to meet, as our Saviour himself hath declared Luke XIII 28. So that this Trumpet fixes their Accomplishment, and by this we know that this Kingdom is very near.

Nº. 14

After the Angel's Oath, St John bearing a Symbolical Character of those faithful Christians who should be in the World at the Time of the Transaction of this Part of the Prophecy, hears a second Voice from Heaven, commanding have to go and take the little Book which was open in the Hand of the Angel that stood upon the Sea, and upon the Earth.

This shews that the Christian Reformed Princes would settle and maintain the Reformation to their Posterity, and the Laws which they made for that Purpose They were not content to receive it at first, but do all their Endeavours to have the Angel of the Reformation to transmit it to others in tuture Ages, in whose Name St. John their Representative is to receive it. So that the Faithful who received the Resonne-

tion, must preserve it for the suture, and that by such Weys as it was at first proclaimed, and that is partly in Wai, and partly in Peace, intimated by the Book's being to be received from the Angel standing upon the Sea, and upon the Earth.

No. 15 Upon the aforefaid Command of the Voice from Heaven, St folm goes to the faid Angel end demands the Book And by this the great Zeal of the Reformed Churches to concur with the Civil Powers in preferving the Reformation, whatsoever may happen to them thereupon, is signified

No. 16 The Angel's delivering the Book to St John, and commanding him to eat it up, denotes, that it was delivered to him that he might turn it to his own Profit by studying, meditating, observing, and obeying the Laws of God deliver'd to him. And so we find in the Event, that the first Resonmers having the Gospel in their Hands opened, to preach it to the People, were not to lay it aside, but to deliver it up to them so their Good, that they might turn it to their own Use. That is, to observe themselves, and preserve the Law or Religion, which had been proclaim'd by the Resormers, and is to be transmitted to the Resormed, to be continually observed by them

The Book once opened was not to be shut again, but to be

preserved by the Members of the Reformed Churches

The Angel's Warning concerning the Effects of eating the faid Book — viz that it would imbitter the Bell,, and be in the Mouth fweet as Honey, argues a great Delight in those who should receive the Reformation as to the Comfort of their Souls, and the Hopes which that gives them of their being accepted with God, tho' at the same Time they should find the Bitter-ness of Persecution in their Bellies, thwarting the picsent peaceful Enjoyment of the good Things of this World

And how truly this hath been the Condition of all the Reformed Churches need not be enlarged on. It is certain that whereas they have indeed the great Comfort and Benefit of having the Gospel preached to them, yet their Encines have made it to them a bitter Draught, whether to private Persons, many of whom have suffered Martyrdom for the Profession of the Gospel, or to all the Churches in general, the Cause of

Y y 2

the

the Reformation having involved them in many Afflictions by the restless Contrivances of their Adversaries.

Lastly, The Angel himself warns the Receiver, St Jola, of the Effect of swallowing the Codicil And this implies that the first Resormers were to give Warning to their Disciples of the Peace and Joy they were to find in the Profession of the Gospel, as well as of the Dangers they were to undergo This they have sufficiently done, and the Matter is so plain, that it needs no Proof For whereas the Papists are apt to make the Prosperity of their Church a Note of its being savoured of God, the Protestants generally on the contrary declare, that Perscution is the Note of the true Church, which it must endure for the Name of Chist, and the Satisfaction of a good Conficience

St. John having taken and eaten the Book, finds that what the Angel had warned him of was true And so this fignifies that the Reformed Churches have experienc'd the Truth of the Warnings of their first Teachers, and that they have, for the Sake of Conscience, and the Sweets of enjoying the publick Liberty of the Gospel to themselves, endured all that the Wit and Strength of their Enemies could work against them

No. 19. The last Thing in this tenth Chapter that remains now to be consider'd, is the Angel's acquainting St. John, that he must again prophesy concerning, or against Peoples, and Nations, and Tongues, and many Kings — Which implies, that the Resormed Churches are to continue their Testimony, or witnessing and stoutly maintaining, with all the Zeal possible, and Susterings, the true Religion, against all the Multitudes of those Idolatious Persons and their Rulers, who remain'd of the former Plagues without Repentance, and this until the utter Extirpation of their Idolatry.

This is the true Office of the Martyrs, or Witnesses prophefying, as they are describ'd at large in the next Chapter, whose Places and Offices these must likewise take. And therefore the Reformed Churches, though they have the Temporal Powers to back them, must not think that they shall be without Danger and Vexation. For such is the Malice of Popery, that not only the Princes who have Power in the Popish Dominions are continually instigated to destroy the Reformation, to which they give the odious Name of Northera Heresie, but they have also found Means to procure the Perversion of Protestant Princes, who, contrary to the Laws of their Countries, have persecuted the Protestant Religion, and endeavour'd to restore the Idolatrous Worship therein. Though this, God be thanked, hath been in vain, yet it hath not a little imbitter'd the Testimony, which the Protestants have given to the Truth. Examples of this latter Sort have been in Sweden, Britain, and the Netherlands Instances of the other are also needless, because no Man, that knows a little the State of Europe, is ignorant of the Popish Politicks towards Protestants

And thus we see how Protestants are obliged according to the Warning given, to prophely against many Kings and Na-

tions.

An Episode.

Describing the inward State of the True Church, during the Time of its Jecond General Period, together with an Account of the Fall of the Eastern Church.

N° 1. N° 2. N° 3	y i	And the Angel stood, saying, Rise, And measure the Temple of God, and the Altar, and
Nº 4.	ỷ 2	them that worship therein And the Court, which is without the Temple, cast out, and measure it not,
Nº 5		Because it hath been given to the Gentiles, and the Holy City they shall trample upon Forty two Months.
N°. 6.	У 3.	And I will give Power to my two Witnesses, and they shall prophesie a Thousand two hundred and sixty Days clothed in
		Sackcloth,

Ch XI. 1. Vis. II P. III Trump. VI. Episode, &c. 351

And in the Earthquake were flain seven Thousand Names of Men,

No 25. And the Remnant were affrighted, and gave Glory to the God of Heaven

No 26 \$\vec{v}\$ 14 . The second Woe is past, behold, the Third Wee cometh quickly.

The Explanation.

No, I HE Reed here given to St John, being for Measuring, is in order to take Possession of what he should be enjoyned to measure with it. It is like unto a Staff or Scepter, and therefore implies, that the Means of Measuring, and the Power of Possession, are given at the same Time. And yet forasmuch as it is but a plain common Reed, the Possession to be taken with it, is only for a while, and not to last for ever. A Golden Reed would have fignished a glorious, strong, durable permanent State. But an ordinary Reed denotes a Possession not perpetual, and which would soon vanish away in the Persection of God's Mystery, when, in relation to the measuring of the New Jerusalem, a golden Reed would be us'd

Lastly, the Reed like a Staff being given to St John, shews, that the Reformed Christians, whom he represents, are the Perform who are to year.

fons who are to use it,

No. 2. The Angel here is the same Angel as in the sormer Chapter, — the Angel of the Resonation

He flands as in the Posture of resisting his Enemies, and gi-

ving Affistance to his Friends

His Command or Exhortation to St John, to Rife, — supposcs that those whom St. John represents were before under Op-

preflion, being thiown down by their Enemies.

And accordingly all those who groaned under the Oppression and Tyranny of the corrupted Christians, and wish'd a Resormation in the Church, before the Angel of the Resormation bid them rise and stand up with him, were prostrate, and overcome by their Enemies The Church of Rome having suppress'd all the Opposers of its Corruptions in such a Manner, that they could not make Head to stand up against it. The Inqui-

^{*} So Alex and several other MSS as also vulgar Lat. Syr and Arab Versions, and Arethas, &c. See Mills's Proleg in N T p 62

The Particle of the four of Matt v 11 x 19

So Alex and many other MSS, and all the four of cient Versions, and Arethas

So the Complut Edit.

So the Complut Edit.

So the Complut Edit.

Inquisition, which had been the last Effort to do it, after the bloody Wars undertaken for that Purpose, gleaned up the Remnants. And so soon as any one any where appeared in Defence of the Truth, he was flain as foon as known

The Temple of God, and the Altar, and them that worship therein, are the true Worship and Worshippers of God, as evidently appears from their being fet in Opposition to the outward Court of the Temple, and the Holy City which were profaned by the Gentiles.

By the Gentiles being possess'd of the said Court and City, the Temple of God and the Altar were in a Manner blocked up, and kept from publick View, and the true Worshippers hinder-

ed from appearing as a publick visible Body

By St John's therefore being enjoin'd by the Angel to measure. the Temple of God and the Altar, and them that worshipped therein, is denoted, that the Reformers were to fet up in a Publick Manner the True Worship of God, and thereby to become one Body with all the Remnants of the True Worshippers, who had before worshipped in the Temple, but in a hidden fecret Condition. Such were the Vaudois in the Vallies of Pudmont, the Albigenses in the Cevennes, several in Bohemia, and the Wicklevites or Lollards in England.

With these, and all other Defenders of the true Worship of God, we became one Body at the Reformation. So that at the same Time as we got to our selves the Means of worshipping God aright, we became join'd with the true Worshippers of him, and they are now Part of our Possessions in the said Worthip, as being with us united in one Bond of Communion And hereby we became united to those true Worshippers of the Primitive Church who first enjoy'd the Temple, as being united to that successive Company of faithful People who had an uninterrupted Succession from them, having all along kept up the true Worship of God So that the Reformed Churches have not only gain'd the Point of the true Worthip, by meafuring the Temple and Altar; but have also gain'd the Point of uninterrupted Succession, by being joined with those who rerain'd the Primitive.

As to the cutuard Court of the Temple, the Angel's Com-

mand to St. John is - to cast it out and not to measure it

To understand this, we are to consider that the Temple properly so called, confisting of the Holy Place, and the most Holy, was one entire Building, all covered together with its Porch. Before this Porch, in the open Air, was raifed the Altar of Burnt-Offerings, and round about it there was a great Inclofure, which not only contain'd within its Circumference this Altar, but also the Temple.

Into this Inclosure none could enter but the Priests and Lcwites, and those Israelites who came to worship with Sacrifices,

and were clean by a Preparation for that Purpose

All this is what St John hath been commanded to measure; all this being Holy, and therefore properly representing the true Worship of God and his true Worshippers, none but such en-

tring within that Inclosure.

Besides this, still further from the Temple, but round about it, there was another very large Court, into which all the Jews might come, at the Time of the Burning of Incense, to put up therewith their publick and private Prayers. This is the cutward Court, which is here ordered to be cast out, or rejected as profane, and not to be measur'd or taken Possession of And

The Reason is, because it bath been given to the Gentiles, and fo in their Power to possess it, who are to make use of it, and

to trample upon the Holy City for forty two Months

The Holy City here figuries that Christian Church, which being the City of God, had before its being trampled on by the Gentiles, so much Civil Power as to over-rule all its Enemies, and keep them from Persecuting And by the Title of Holy here given, it is shewn in what Condition it was when the Gentiles began to trample upon it

By the Gentiles trampling upon this holy City, is denoted the Gentiles being possessed of the Civil Power in the Church, and oppressing the Faithful in order to maintain their Tyranny and

Idolatry

Nº 5.

The Gentiles who thus trample upon the faid City, are fuch who are possess'd of that Court of the Temple which was reserved for all the Jews to pray in And are therefore such who pretend to worship therein the true God that dwells in the

Temple, Z z

N°. 3.

Temple, but are however Gentiles, as being guilty of Idolatry, and as being so, are dislown'd as true Worshippers of Cod These are the Romanists, who by mixing Paganism and Chitfranity together, or adding the Worship of dead Men and Idols to the Worship of God, are false Worshippers, and come under the Denomination of Gentiles

The forty two Months during which these Gentil's are to trample upon the holy City, are equivalent, as will appear atterwards, to twelve hundred and fixty Days or Prophetical Years. and do therefore each of them confift of thirty Days or Years

And here it is observable, that the Symbols of Time relating to the corrupted Church (and so likewise in Ch XIII) are fuch as are denominated from the Moon, the Ruler of Night and Darkness, whereas such as belong to the true Church (as will appear from feveral Places) are denominated from the Revolutions of the Sun, the Fountain of Light

The Symbols being thus explained, the Meaning of the Angel's Command to St John about casting out the outward Court and not measuring it, upon the Account of its being given to the Gentiles, who shall trample upon the Holy City for forty

two Months, appears to be this.

" Do not pretend to take Possession of the outward Court of " the Temple, but forsake it, and separate thy self from it, be-" cause it is permitted to be enjoy'd by the Gentiles, or Chri-" stians corrupted by Pagan Rites They must still have it, " and continue to oppress and persecute the Faithful within " their Territories until the End of their appointed Time of " forty two Months"

And this shews that it was not permitted to the Reformed Churches at first from their Origin, to pull down all the Idolatry and Tyranny of the Antichristian Church, and so to become full Masters together with the Temple of all its Dependencies, but that Popery would last out its appointed Time, and hold out still against the Light of the Reformation, until

the Expiration of the faid forty two Months

But however, during this Term of the Tyranny and Idolatry of the corrupted Church, there were to be all along some who should make Opposition against it And therefore the Angel in the Vision, as the Representative of Christ, and in his Name fays

And I will give Power unto my two Witreffes, and they shall prophely Twelve Hundred and fixty Days, clotted in Sackeloth

To Prophely, as it is constantly us'd throughout the Revelation, is to make a publick Aftertion of the true Religion against

the Inventions of Men

No. 6

To be clothed in Sackloth, is to wear the Habit of the ancient Prophets and Mourners And this Habit as worn by the Witnesses, denotes the miserable State of the Church during their Ministry, arising from the Idolatry and Tyranny of their Enemies

The whole shews, that during all the Time that the Idolatrous Church should trample upon the Holy City, there would be some who should ause, like the arcient Prophets among the Yews, and be enabled to oppose its Tyranny and Idolatry, and stand up boldly in Defence of the true Worship of God

The Gentiles are to trample upon the holy City for forty two Months. And the two Witnesses are to prophefy twelve hundred and fixty Days, in which, at the Allowance of thirty D. yo to a Month, there are exactly forty two Months So that the Ministration of the Witnesses is of the same Duration with, and collateral to the Time of the Holy City's being trampled upon by the Gentiles

The Witnesses arising during the faid Term are Two, to

shew

First, That the Persecution, during the forty two Months Reign of the Gentiles should be so great, as that the publick Affertors of the true Religion would be reduc'd to a small Number, the Number Two being often us'd in Scripture, and

the best profane Authors, to signific very few

Secondly, That the faid Affertors of the true Religion, tho reduc'd to a small Number, were sufficient for the Business they were employed about Because, according to the Law of God, at the Mouth of Two or Three Witnesses was every Affair of Moment to be establish'd. Deut xix 15. John

Thirdly, The faid Affectors of the true Worship of God are represented as Two Witnesses in Conformity to the Practice of God, in sending under the Mosaical Dispensation, upon eminent Occasions, his Prophets by Pairs, as in Egypt and the Defart

Zzz

there was Moses and Aaron, under the Apostasy of the Ten Tribes, ELIAS and ELISHA, and in the Babylonish Captivity, and for some Time after, ZOROBABEL and JOSHUA.

And agreeably to this we shall find, that the two Christian Witnesses have all the Qualities, Powers and Privileges which

any of the Mofascal Witnesses ever had

Fourthly, The Witnesses are represented as Two, as answering to, or representing, or taking in, those two Heads of Civil and Ecclesiastical Power, which were in the Jump Church

No. 7

The faid Witnesses are the Two Olive-Trees, and the Two Candlesticks which stand before the Lord of the Earth, or, are

his Servants, as standing up in his Cause.

This alludes to the Prophecy in Zachariah, ch iv 3, 11, 14 wherein the Prophet faith, he faw Two Olive-Trees on either Side of the Candlestick of Gold, powring Oyl into the Bowl thereof, which the Angel there explained to be Two Anointed ones which stood before the Lord of the whole Earth, that is, Two Heads of the Captivity, the one Zorobabel as Captain of the People, the other Joshua as High-Priest Which Type plainly fignified, that those Two Heads did maintain and support the Jewish Church, represented by the Candlestick, both alike contributing to its Preservation, each Olive-Tree pouring out a like Quantity of Oyl

In the same Manner the Two Witnesses are the Two Olive-Trees in the Christian Church, supporting and maintaining its Civil and Ecclefiastical State And as they are also the Candleflicks, they also represent the whole Body of the true Worshippers, whose Heads as Witnesses they are So that they both represent the true Worship of God, and are also the Means of its Preservation in the true Worship of him, affording both Ojl

and Light.

We may here observe, that in the first Vision ch 1, 12 there were feven Candlesticks, whereby the Excellency and Universality of the Christian Church, even in its Birth, was shewn above that of the whole Mojaical Constitution which had but one. But those seven are now reduced to Two. Which shews that the State of the Faithful, during the Corruption of the fcond Period of our Oeconomy, both as to the Condition of the

Church, and of the Civil Power it had before, is brought very low, -- That God only keeps himself Two Candlesticks, merely that the Light be not quite put out One to preserve some Seed of the Political State, the other of the Ecclesiastical, that it may be ready whenever it pleases him, to increase and enlighten the World And as these also come under the Notion

of Witnesses, they could not be well less than Two

From all which it appears, that the Misery and Sufferings of the Faithful, during the corrupted State of the Church, were to be far greater than those of the Primitive Christians under the perfecuting Emperors. So that the Church of Christ, notwithstanding those Storms of Persecution during the Primitive Times, shin'd nevertheless more gloriously by far, than under the Tyranny of the Idolatrous Usurpers of Christ's Kingdom And this is exactly true in the Event For the Primitive Church rather gain'd Ground under the Persecutions rais'd against it, but the Church of true Worshippers, in the corrupted State, feem'd rather to be a mere Notion, than a real Being So likewise as to Sufferings, the Odds are on this Side Let any one read carefully the History of the Primitive Church, and see the utmost Extent of the Persecutions, and join with it the History of the Church since the Ruine of the ancient Roman Empire, together with the Account of the Sufferings of those, who have continually opposed the Idolatry and Corruptions of the Church, and it will be found that there is no Proportion between them At fo low an Ebb hath the Number of true Worshippers been brought, and so prodigious has been the Malice of Idolaters against the two Witnesses However the Persecutions which these Witnesses meet with, will bring the Judgments of God upon their Persecutors For,

Nº 8

Church,

If any Man will wrong the faid Witnesses, Fire proceedeth out of their Mouth, and devoureth their Enemies, that is, they can command Fire from Heaven to confume them

This Power over Enemies, d Mofes, and Aaron, and c Elias Interally had But the Witnesses here are Symbolical, and therefore the Fire which comes out of their Mouth, or that which

^{*} Numb x11 3, 15

God sends at their Intreaty, and upon their Account, is Symbolical too, and signifies that God will revenge their Cause by punishing and consuming their Enemies, according to the Judgments which they by his Order or Will have denounc'd And agreeably to this are the Words of God to Feremiah, selected will make my Words in thy Mouth Fire, and this People, Wood, and it shall devour them. For what God doth upon the Account of the Prophets, either to defend or to revenge them sis said to be done by the Prophets themselves.

And the Certainty that God will revenge the Witnesses, is further set forth by the Reduplication of the Expression, that if any Man will wrong them, be must in this Manner be killed

The further Power of the Witnesses is set forth in that they can shut Heaven, that it rain not in the Days of their Prophecy In which there is an Allusion to the History of Elias, I Kings XVII I

Nº. 9.

The shutting up of Heaven — to fignify the with-holding of Rain — is an Expression which God makes use of in threatning the Israelites if they commit Idolatry, Deut. xi 16, 17.

The faid Expression in the same Sense is also us'd by our Saviour in Luke iv. 25 — Many Widows were in Israel in the Days of Elias, when the Heaven was shut up three Years and six Months, when great Famine was throughout the Land And this shutting up of Heaven for so long a Time, is by St James ch. v. 17. ascrib'd to the Prayer of Elias, as if he had been the Cause or had it in his Power, by virtue of his Prayer or Prophecy, to shut up Heaven.

According to this, the *shutting up Heaven*, is the withholding the Rain of Heaven, and this in the Case of the Witnesses signifies, that during the Term of their Prophecy, God shall at their Prayer, and to revenge their Cause and to punish their Enemies withdraw his Protection and Blessing. So that there shall be among Men great Affliction, and Famine of the Word of God — a Thirst for hearing the Word of the Lord, *Amos* viii. 11. So that in the mean Time those who are un-

worthy of that Blessing, shall be tormented with all the Plagues of God. And therefore

No 10 The faid Witnesses have also Power over the Waters to turn them into Blood And this in Allusion to the literal Power which ! Moses and Aaron had in their turning the Waters of the Egyptian River into Blood

But forasmuch as the Witnesses are Symbolical, this Action of theirs Symbolically signifies, that at their Prayers, and upon the Account of the Judgments which they denounce, their Fnemies will be embroil'd in bloody Wars and Confusions, of which we shall have afterwards a particular Account.

No. 11. The faid Witnesses have also Power to finite the Earth with all Plagues as often as they will

This alludes still to Moses and Aaron who had that Power over Egypt, and so have these Witnesses upon the spiritual Egypt hereafter mentioned, which, during all the Time of their Prophecy, they shall affect with a Variety of successive Plagues

No. 12. Whilft the said Witnesses perform their Testimony, the wild Beast that ascendeth out of the bottomless Gulph shall make War with them, and overcome them and kill them

This Wild Beaft is particularly describ'd in Chap XIII where it is said, that Power was given unto it for forty two Months, to make War with the Saints, and to overcome them Which being the same Term that is allotted to the Gentiles for possessing the outward Court of the Temple, and trampling upon the Holy City, shows that this wild Beast is a Tyrannical Empire, made up of the said Gentiles, and so takes in all the idolatrous persecuting Powers in the Roman Empire

And forasmuch as the said forty two Months for the said Beast's making War with the Saints, and overcoming them, are equivalent to the Twelve Hundred and fixty Days of the Witnesses prophesying in Sackcloth, therefore the said Beast makes War against the Witnesses, and overcomes and kills them,

361

during all the Time that they perform their Testimony, they being a perpetual collective Body of Men, and therefore not barely representing single Persons, but a Succession of Prophets that oppose the false Worship introduc'd into the Church. So that what St. Paul faith of himself and other Christians - 1 for thy Sake are we killed all the Day long, and appointed as Shorp to be flain, is applicable to these Witnesses

They are killed in a Civil Capacity during all the War made against them, because for so long they are trampled upon, and cannot therefore act as a political collective Body, and at the fame Time their Individuals, or the Prophets that arise amongit them to give in publick Testimony against the Tyranny and Idolatry of the Beast are slain in a literal Sense by being put to Death for their faid Opposition So that the Political Death of the Witnesses is consistent with, and contemporary to all the

Time of their Prophefying in Sackcloth.

In short the Victory of the Beast over the Witnesses, consider'd as a collective fuccessive Body of Saints for forty two Months, implies that the Beast would so far prevail as that those of the true Worshippers represented by the Witnesses would not be able to hold up against it, and that the Worship and Tyranny of the Beast would get the uppermost, putting down and obscuring the true Worship And in like Manner the Death of the Witnesses betokens, that the true Worship of God would be so far extinguish'd or overpower'd by the idolatious Worship, as to make no visible Figure in the World So that their Enemies would think that it was quite gone, accounting as nothing the successive rising up of some few Opposers now and then.

No. 13

Concerning these Witnesses as politically slain, it is further said, that their dead fallen Bodies shall be or he in the Street of the great City, which spiritually is called Sodom and Espit, where also their Lord was crucified

By Street in Scripture is meant the k broad open Places of

Concourse.

The City here, (the same as the holy City profan'd, trodden

upon, and possessed by the Gentiles, and before called hely to thew that it was the Christian Church usurp'd by the Gentiles) is the Metropolis of the idolatrous Church with its Territories and is here styled Great, upon the Account of its Blasphemies and Tyranny, and reigning over the Kings of the Earth

This City is spiritually called Sodom That is, is really (forasmuch as to be called is the same as to be) a mystical Sodom upon the Account of its spiritual and corporal Uncleanness by Idolatry and Fornication, and publickly defending fuch Crimes in the same Manner as Jerufalem in its corrupted State is for the same Reasons i compared to, and m called Sodom by the Prophets

This City is also a Mystical Egypt, upon the Account of its Tyranny, Perfecution, Cruelty, Pride and Impenitence, as well

as Idolatry

It is also the Place where our Lord was crucified, he being crucified in or by Rome, because crucified within its Dominions by a Roman Governor, who had his Power visibly from Rome to exercise that pretended Jurisdiction The Jews indeed betraved him to Pilate, but did not kill him. They might not do it, John xviii 31 If they might have done it according to their Law, he had not been crucified, but dispatch'd some other Way, the Way of crucifying being absolutely Roman He was therefore delivered to the Gentiles, and so was entirely crucified by the Power and Command of Rome

He was also in another Sense crucified in and by Rome, because he was afterwards crucified there in his Servants, the mystical Parts of his Body, to whom whatsoever is done he n imputes as done to himself And therefore in both Senses Rome is as Jerulalem, — the Murderer of the Prophets, and of

their Lord.

The great City, its Street, and Names being thus explain'd, the Meaning of the Whole is, — that the dead Bodies of the Witnesses politically slain, shall be throughout the whole Extent, and in the most conspicuous Places, or the chief and Principal Parts of the Antichristian Jurisdiction

And this shews, that the Persecution of the Saints should be

In those very very Countries, where before this Period the Church of God was planted, but more particularly in the Cipital City, — that the true Worship of God would be banished, and be thought expell'd from the said Capital and its Territories, and that the Witnesses would be so deprived of Publick Worship, — so subdued and politically slain, as to be, to outward Appearance, incapable of ever rising again

In this great Distress however it is of some Comfort to the Witnesses, that where their Lord was crucified, there also are they slain by such, who in persecuting them, persecute Chirp, and who by their Apostasy from the Faith joyn themselves to his Enemies, approving and advancing their Actions, and thereby making themselves guilty of their Crimes, crucifying agoing to themselves the Son of God afresh, and putting him to an open Shame, both blaspheming his Religion, and making it to be blasphemed by others. Their Idolatry and Corruption of Morals, which render them as Sodom, as Egypt, and as ferusalesh when the Measure of her Sins was full, being the greatest Obstacle to the Conversion of the Nations.

Nº. 14

Upon the Death of the Witnesses, they of the Peoples, Tribes Nations, and Tongues [that is, all the corrupted Christians] for their dead Bodies, looking on them with a great deal of Pleasure, and this for the Space of Three Days and an half, which being considered as Three Seasons and an half, or, in other Words, Three Years and an half, and then resolved into Days denoting Years, amount to Forty two Months, or Twelve Hundred and fixty Years, answering to all the Time of the Gentiles trampling on the Holy City, or the Beasts making War with the Witnesses by the Persecution rais'd against them, and therefore to all the Time of the Witnesses prophesying in Sackcloth. And this great Line of Time is here very properly set forth by Three Days and an half, because suitable to the Decorum of the Symbol of a dead Body, that will keep no longer unburied without Corruption

Nº 1

And they [the corrupted Christians before mention d] del not suffer their dead Bodies to be put in Graves

The Refusal of this Due to the Dead, shews that the corrupted Christians are resolved never to give or suffer the true
Worshippers

Worshippers to have any Honour or Hopes of Mercy, but to treat them like such Publick Enemies and accursed Persons, as to whom Burial was denied by even such, as looked upon the Denial of Burial as the greatest of Punishments

And this may also relate to that Barbarous Usage amongst the Papists wherever their Tyranny is establish'd, never to suffer the Bodies of those, whom they call Hereticks, to be buried, the Living not daring to do it out of a Reverential Awe to their Church

But what the Enemies of the Witnesses do to them out of Malice and Cruelty, will at last turn to their Profit, the Want of Burial Symbolically fignifying that the Time will come, which will restore them to their former State, when the Cause and Testimony, which they have maintain'd, shall prevail

Nº 16

And they that dwell upon the Earth [the fame Persons before mention'd] shall rejoyce over the Witnesses, and make merry, and send Gifts one to another

This is another Hardship upon the Witnesses. For when Men are dead, it is expected that some should lament for them, and the Want of such Mournings was thought to be a Token

of a miserable End.

But the Cruelty against the Witnesses is much more shewn, in that not only those pious Offices are forborn, but the utmost Excess of Reproach is offer'd to them by rejoycing at their Misery. And this Joy is set forth in such Particulars as shew it to be compleat, and with which publick Days of Rejoycing among the P fews were observ'd, viz good Chear, Mirth, and sending of Gists to each other. And the same was practis'd among the 9 Greeks and Persians.

The Event hath exactly answer'd to the Prophecy, as might be at large prov'd by shewing, what Joy there hath been uponall Occasions for the Destruction of those whom the Idolatrous Christians have put to Death, for preaching against the Error of their Idolatrous Worship, and what Thanks have been gi-

em Id v x 1,9 Th H, de Rel Vet Perfirum, e 20 p 268.

ven to Princes for having maffacred their Subjects, who oppofed those Corruptions

Paræus observes, that the Papists, when those whom they call Hereticks are burnt, play at frolicksom Games, celebrate Feasts of Banquets, and sing Te Deum laudamus, and wish one another Joy

And these are with them, Acts of Faith.

Nº 17

The Reason given for their thus rejoycing over the two Witnesses, is, because these two Prophets tormented them that duelent the Earth, — viz the false Worshippers, the Persons themselves that rejoyce so upon this Occasion

This plainly alludes to the Words of Abab to Ehas, as foon as Abab faw him after the long Drought, 1 Kin XVIII 17,—Art thou he that troubleth, or, as the LXX fay, perverteth

Israel ?

The Meaning of the Word in the Original in that Place of Kings, implies, as appears from Josh. vii. 25 i Sam xiv 20 the bringing a Curse upon the Land So that these Prophets are accused of perverting Religion by their Preaching, of raising Seditions, and so bringing upon Men all the Effects of God's Anger upon such as are accursed of him, — in the same Manner as the ancient Prophets, and particularly Jeremiah, were looked upon as seditious Persons, and as the Primitive Christians were accused by the Heathen as being the Causes of all the publick Calamities, and as guilty of High-Treason for disturbing and opposing the Worship of their false Gods.

To apply this to the Case of the Witnesses.

He that preached against the Errors of the World, and the growing Corruptions, was always reckon'd a Traytor, and treat-

ed as a publick Enemy

From the Beginning the Image-breakers were not only accounted Heretical, but Impious, Athentical, and the worst of Men The Miscarriages of Men, the Plagues of God, all the Accidents that have fallen unluckily, have been always laid upon the Heads of the Martyrs, during this corrupted State, as if they had been the Causes of those Torments.

And indeed in one Sense the Witnesses have tormented, in that for their Sakes, at their Request, and to revenge their Cause, God hath already in some Measure, and will further to the utmost, punish their Persecutors, and so the Witnesses shall prevail.

For at the End of the aforesaid Three Days and an Half, the Spirit of Life from God entered into them, and they stood upon their Feet. That is, at the End of the twelve Hundred and incty Days of their Prophecy, at the sounding of the seventh Trumpet, they will by the Power of God, in a singular Manner exerted, be enabled to life from their State of Death, and to act as a Political Body, and be so supported by their Followers, as to be able to withstand their Enermes with Power and Success. And this Resurrection of the Witnesses denotes, that the true Worship of God shall again make an open Appearance in those very Places where it is now under Oppression, quite

This unexpected Event,

destroy'd.

No. 19 Will be to the great Terror of their Enemies, who will be reduc'd to the greatest Consternation. But the Resurrection of the Witnesses is not all

Nº 20

St John hears a Voice from Heaven, saying unto them, Gome up hither. And,

This imports that the Witnesses, upon their beginning to act again with Power and Efficacy over their Enemies, shall have the Concurrence and Assistance, if not the very first Encouragements and Exhortations from the Civil Powers of the World to get into Heaven, that is, to set up the Church again in a flourishing State under their Protection, crushing down all sopposition.

And forasmuch as this Voice to the Witnesses siom Heaven is heard by St John, the Representative of the Individuals that constitute the Collective Body, of which the Witnesses are the Representatives, so this seems to imply, that the Advantage of this Voice, will not only reach the Collective Body, but also the scattered Individuals, and even the Protestant Churches, which he represented in the Measuring of the Temple, and

Jer, xxxvIII. 4.

And

place them in a State above their Adversaries, so that they shall need no more to prophely against them

Nº 21

Immediately upon the aforesaid Call, the Witnesses ascend up into Heaven in a Cloud

Their Aftent into Heaven denotes their geiting full Power Rule, and Dominion, and this their Afcent being in a Cloud. fignifies that they in their getting into the ful Power, shall have the Protection and Assistance of God, and by Contequence of the Ordinances of Powers that are ordained by him. So that the Worship of God thereby shall again become the Ruling Religion of the World, and quite subdue Idolatry, driving it for ever out of the Church.

But this still belongs to the seventh Trumpet, as also the fol-

lowing Words concerning these Witnesses,

N'. 22

And their Enemies beheld them, namely ascending or asceided up into Heaven And this fignifies that their Enemies shall be extremely griev'd to fee them thus above their Malice. It then follows,

No. 23.

And in the same Day there was a great Earthquake.

Here 'tis to be observed, that till the measuring of the Ten-

ple, all Matters had proceeded in a due Order.

The Description of the Witnesses was a Matter absolutely proper for a Digression, and is therefore mention'd necessarily in a Place whose Times it hath preceded, and must hereaster outgo

This Digression being finished — the Words — in the same Day - refer to the measuring of the Temple, which is one of the Accidents of the Reformation, and therefore belongs to those Times wherein the Reformation was first on foot

If the Matter which follows upon the faid Words, did rather belong to the Rifing again of the Witnesses, there seems to have been no need to usher it in with the said Words

But there being to be a Relation of the following Matter, till the Warning about the Sounding of the Trumpet, as belonging to the Times within the fixth and feventh Trumpets, the aforesaid Words — in the same Day — are designed to prevent our mustaking the Order of Things So that as soon as this Accident

Accident is past, there is Warning given, that the fecond Woe is past, and that the Third cometh quickly Importing, that this Matter doth indeed belong to the fixth Trumper, or fecond Woe Not to fay, as will be prov'd, that the Fall of the tenth Part of the City is defigned as a Warning before the utter Fall, for which Reason 'tis observ'd, that some did take the Waining, having Time given them for that Purpole, but for the Rift who do not take the Warning, the third Woe comes quickly to de-

stroy them all

The great Earthquake (being by this Account connected with the Matters of the fixth Trumpet, and contemporary with the last great Accident thereof, the Reformation of the Church) denotes a great Revolution or Change in the State of the Church Bur, as the Effects of a Shaking come under no visible Species till we fee what the Revolution hath produc'd, there is an Account given, that this Shaking had two Accidents, the Products both of the Shaking, but the latter introduc'd by the former, viz.

The tenth Part of the City fell, and in the Earthquake were flain seven thousand Names of Men

The Easthquake or shaking seems to be the Irruption of the Ottomans upon the Grecian Empire, which they flew, as was before shewn

The City is the same as that mentioned in the Beginning of

this eleventh Chapter

The Fall of the Tenth Part of this City fignifics, that the Tenth Part of the Idolatrous Church shall fall from the Power it before had, and be quite enflav'd, or fubdued

And the Slaughter of the Jeven Thousand Names of Mon, may be the Symbol of the Perpetuity of this Slavery or Subje-

ction

The Tenth Part, may in some Sort allude to the Schism made in I/rael, by the falling off of the Ten Tibes And the Jeven Thousand slam, may allude to the ser en Thousand who had not bowed the Knee to Baal, but fell at last with the rest in the Captavity And the efore, upon this Supposition, as the Ter Tribes tell, being led into Captivity, before God would quite make an End of all I/1 ~ 1, to here, before the whole City falls, God causes the Tenth Part of it to ill, and terribe the rest, be-

fore the seventh Trumpet sounds, wherein the Destruction of the Whole is to be effected by several Steps, which are described afterwards in all their Circumstances.

The Event which, according to this Explanation, answers to the Prediction, is the Fall of the Greek Church, under the Tyranny of the Ottoman Princes. They are fallen indeed from all their Power, but not mended, being still Idolatrous — Yet fallen they are under the Power of those that are not of their Church, nor of the true, but reckoned as much Enemies of God, because not worshippers of Christ, as if they were Babylomans

Now that this Event fully answers to the Intent of the Pro-

phecy, may appear from the following Reasons

First, the Greek Church was the Tenth Part, or Political Division of the Holy City possess'd by the Gentiles. For when Idolatry first began in the Church, the Roman Empire, wherein the Christian Church was contained, was dismembered by the Irruptions of several Barbarous Nations, and at last was divided into ten Portions, whereof the Empire of Constantinople was one, and as to the real Extent, the most considerable

So that the corrupted Church within the Dominions of that Monarchy, became the Tenth Part of the City prophan'd, and one (as it is afterwards faid in ch xiii.) of the Ten Horns of the

Beast which maketh War with the Witnesses

Secondly, The Fall of the Tenth Part of the City is quite another Thing than the Fall or Death of the Third Part of

Men, flain by the Euphratean Horsemen.

For the the Grecian State fell in AD 1453, when Conftantinople was taken by Mahomet II. and Conftantine, the last Emperor was slain, and most of the Nobility put to Death, yet the whole Church, the Tenth Part of the City profan'd, did not fall till all those Countries were conquer'd, which were Part of the Constantinopolitan Empire And this was not till many Years afterwards The taking of Rhodes by Soliman, about AD 1522 A Heg 929 seems to be near the last Breath of the Church in the East, the Ottomans since that Time having had no great Luck, either at Sea or Land. However, since the taking of Rhodes, they have pick'd up here and there some Part of the Eastern Countries, or Islands, inhabited by Christians,

Christians, as Cyprus conquer'd by Selim, A D 1570 and the Island Candia, about A D 1660

Agreeably to what has been faid, it is observable that twhen Mahomet had taken Constantinople, he fet up the Patriaichat again, with as high Privilege as could be defired to make the Church free For having fent for one Georgius Scholarius, a learned Man, he had only a Conference with him about the Christian Religion, and was so well satisfied with his Answers, that he made him Patriaich, investing him thereinto by the Delivery of a rich Pastoral Staff, a Pallium beset with precious Stones, a Vest of Sables, a white Horse, and a Pension of twenty five Thousand Crowns by the Year He assign'd him also a Place in the Divan, near the Two Catileskers, and gave him Permission to ride through the City on Horseback, and to wear a golden Cross upon the Frontal of his Patriarchal Cap And besides all this, he gave him a Civil and Ecclesiaftical Junisdiction over the Greeks, with Power to Judge and Chaftife them, according to the Rigour of the ancient Canons Leaving to the Clergy the Choice of this Head, and referving only to himself the Approbation of him

All which Privileges were enjoy'd by three Patriarchs So that the Tyranny the Greek Church lies under is owing to

what happened afterwards And therefore

Third'y, The utmost Fall of the Greek Church or tenth Part of the City, was some Time after the Beginning of the Resonmation which was signified by the little Book open. And therefore the said Fall is rightly plac'd at the End of that Digression, which is added to the Transactions of the said Book.

As for the Jeven thousand Names of Men, or seven thousand Men (Names of Men being often taken for Men themselves) there seems to be plainly an Allusion to those seven thousand in Israel, that in a Time of great Apostasy had not bowed the Knee to Boal, as was before observed. For the Sake of those seven Thousand the rest of Israel were for some Time spared, but not repenting they were it last carried Captive into Africa, and then the seven thousand were involved in the common Mi-

And so here the seven thousand Names of Men may represent those sew true Worshippers of God, which were hidden in the *Greek* Church, for whose Sakes that Church had been for a long Time preserv'd, and by whose Death she became reduc'd to such a forlorn Condition as to have, while it continues under the Power of the *Ottomans*, no Hopes of Recovery

Nº 25

Upon the aforesaid Earthquake and Slaughter the Remnant were affrighted and gave Glory to the God of Heaven

And agreeably to this, when the Ottomans had made such prodigious Progresses as that they had quite over-run and pulled down all the Eastern Churches, then many in the West, as affrighted by the Plagues that God had sent upon that Part of the Church, began to be ashamed of their Idolatry, and sorry for their Sins, and by the Reformation (to which Books brought by learned Greek Resugees, not a little contributed) gave Glory to the God of Heaven, and not to Angels, Saints and Images as they before had done.

Nº 26.

Upon the Slaughter of the seven Thousand in the Earthqueke, and the Repentance of many in the Western Churches, it is said — the second Woe is past, that is, those Accidents of the sixth Trumpet containing the Destruction of the Eastern Empire, and the Fall of the Churches within its Dominions are pass'd off And then this being done, it follows — Behold the third Woe cometh quickly

This shews that between the end of the second Woe, and the beginning of the Third, there will be a much shorter T me than there was between the ending of the first Woe, and the beginning of the second, and consequently that the beginning

of the third Woe is not far off

And as this Woe will come much fooner than the Woe preceding, fo will it also come upon the corrupted Christians very unexpectedly with amazing Circumstances of Suddenness and Terror Rome hath had many Warnings, and hath sufficiently struggled against its Enemies. It received a surprizing Blow it the Reformation, but hath recovered much from its Amizement, in such a Measure as to be able to crush still all the Actompts

tempts made to propagate the Reformation, and even to threaten its Ruin. It hath stood in no Fear of it for a great while And therefore when this Woe comes, it will be surprized, as I-aving no Thoughts of any such Danger, and especially from such Hands as it neither hath had, nor may have any Suspicion of, till it receives the mortal Blow.

TRUMPET VII. WOE III. SECT I

Containing a Summary View of the Events of this TRUMPET

Nº I.	y 15 A ND the Seventh Angel founded,
N, 2	And there were great Voices in Heaven, faying, the
	Wingdom of this World is become our Lord's and his Christ's,
	and he shall reign for ever and ever
N°. 3.	y 16 And the twenty four Elders which sit before God on their
	Ti rones, fell upon their Faces, and worshipped God,
	y 17 Saying, we give thee Thanks, O Lord God Almighty,
	which ait, and which wast, and which art to come,
	Because thou hast taken to thee thy great Power, and hast
	reigned
Nº 4	\$ 18. And the Nations were angry,
No 5	And thy Wrath is come,
	And the Time of the Dead that they flould be judg'd, and
	that thou shouldst give the Reward unto the Servants the
	Prophets, and to the Saints, and to them that fear thy
	Name, fmall and great, and that thou shoulds destroy them
Nº 6	that destroy the Earth
Nº. 7	y 19 And the Temple of God was opened in Heaven, And the Ark of his Covenant was seen in his Temple
Nº 8	And there were Lightnings, and Voices, and Thunders,
11 0	and an Earthquake and great Hail
	and an Darroganic and great that

The Explanation.

No 1. HIS Trumpet which is to contain the last and most dreadful Woe, is however, as being that which introduces the Perfection of God's Mystery, here usher'd in rather with an Account of its joyful than of its forrowful and dreadful Part, and this to shew the Suddenness of the Woe, and of the Conquests of Christ, and to comfort those who are impatient to see the glorious Times foretold.

No. 2 The great Voices in Heaven, declaring that the Kingdom of this World is become the Kingdom of God and of his Christ, and that he shall reign for ever and ever, shew that by the Asistance and Concurrence of the Civil Powers in the World with the Dictates of Heaven, Idolatry shall go down, and the Church shill be re-established again, where Idolatry had taken Place So that the Kingdom of Christ shall be restored upon the Destruction of the Powers of his Enemies. And this his Kingdom shall be universal, uninterrupted, and have no End

No. 3. The aforefaid Temporal Powers upon their Reformation and establishing the true Worship, become of the Number of those temporal Heads of Princes of the Christian Church, which are represented by the Symbol of twenty four Elders sitting upon Thrones before God And all these, upon this Occasion, express in the most publick Manner their Homage and Thanksgiving unto God, falling down upon their Faces before him, and in their Address of Thanks acknowledging him to be Almighty, Eternal, and to have now resumed his great Power, and in a most remarkable Manner to have set forth his Ruling in the World. Thereby signifying that the Means by which God brings about this his Reign will be by Miracles, and a stretched-out Arm.

The Angel of the Nations imports Resistance and War, to oppose the Kingdom of God, and his Christ, which is not to be advanced without the Opposition of these Nations, that is, Gentiles or Idolaters who have usuiped his Holy City, and hinder, as long as they can, the Restoration of it to its Lord, endeavouring to maintain themselves

But this Anger, or Resistance, will prove their Third Wee,

or utter Destruction. For,

No 5 The Wrath of God is come, so that the Measure of their Sins being fill'd up, he will now no longer bear with them, but punish them according to their Deserts

And the Time is come, that the Dead should be judged (or then

Cause tried,)

N' 4

And that the Reward promised by the Persection of the Mystery of God, should be given to the Prophets, Martyis, Confessors, and all true Christian Worsh ppers, whither small or great

And that those who corrupt and destroy the Inhabitants of the Earth, by their false Doctrines, Wickedness and Tyranny,

should by themselves destroy'd

Agricably to the Voices in Heaven, and to the Example of Nº 6 the Elders, The Temple of God is open'd in Heaven, that is, by the fupreme Powers, to the End, that not only those who groaned under the Usurpation and Tyranny of the Corrupters of the Church may come in, but also that all Nations, may and shall flow into it freely So that at this Time the true Worship of God will be every where establish'd, in those Places where it is now suppress'd by the Gentiles, who, by being posses'd of the outward Court of the Temple, and the Holy City had to block'd up the Temple it felf, as to fuffer no one to enter into it, except those Reformed Churches, which having by the Voices of the seven Thunders heard the Law of God, had thereupon gain'd a kind of forcible and extraordinary Poffeffion of it for themselves, together with those that before, and all along, had a secret Possession thereof.

This Effect of opening the Temple of God in Heaven, is one

of the oyful Events of this Trumpet, and another is,

In Luke 1 17 the Power of E^{\dagger} as is the miraculous Power of Fhas. And f in Alts iv 33 great Power is the Potter of Miracles. And in many Places, Potters and great Signs are put fynonymoidly for Miracles, as A_{\bullet} on 22 Mil 13 Roll xv 9

Nº. 7

That the Ark of God's Covenant was seen in his Temple. The first signifies, as we have seen, the general Delivery of the Church from all Idolatry and Oppression. And this here imports the full Accomplishment, or the Perfection of the Mystery of God, as he had promised to his Servants the Prophets. To understand this, we must observe, that the Ark, containing the Book of the Law, was placed in the most Holy Part of the Temple, inaccessible to the People, into which none but the High-Priest could enter. And it was placed under the Vie cy Seat or Throne of God, as an Evidence of the Covenant made between God and Israel, and that God, as sitting on his Throne, and having, as it were, these Testimonies under him, would always remember his Covenant, and the Promises ne had made therein to the Good, and the Punishments he had threaten'd and denounc'd against the Bad

And further, from the Mercy Seat so plac'd upon the Ark of the Covenant, y God promised to commune with Mojes in relation to every Thing which was to be commanded to Ij-

rael

Now from this Account it may be concluded that, fince the Temple of God is now so opened in Heaven, as that even the Ark of the Covenant which was before kept secret from the People is seen, the true Worship of God will be in such Perfection as it never before was 'The great Mysteries of Religion, which even the Angels desire to look into, will be now clearly and fully known God will shew his Servants the Effect of his Promises made in his Covenant He will universally pour out his Spirit upon, and plant his Sanctuary among them, and will in the most eminent Manner be their God, and they his People.

And this great Event of the Ark of God being seen in his Temple, consequent upon the opening of his Temple in Heaven, will commence long before the general Resurrection, because, as we shall find afterwards, in the State of the Just, after that Resurrection, there will be no Temple seen Lastly,

The Means by which the aforesaid Events, and the rest contain'd in the Thanksgiving of the Elders, are effected, or the Accidents with which they are accompanied, are Lightnings, and Voices, and Thunders, and an Eastbquake, and great Hast.

The Lightnings, Thunders and Voices, fignify the Revelation of God's Will, the Publishing of his Law, the Preaching of the Gospel to convert the corrupted Christians, and Idolatious Gentiles.

The Earthquake denotes that great Change which will be

wrought at this Time

And by the great Hail is fignified those mighty Wars whereby God will destroy those that oppose the Gospel, and the Con-

version of Men

Nº 8.

How the Church will be rendered Glorious under this Trumpet, and how her Enemies will be deftioy'd, will be shewn at large, so soon as an exact Account has been given of the Origin, State, Power, Actions, Extent, and Duration of the Church, and of her Enemies, during the two Periods of her Militant State. And forasimuch as in the taking this necessary View of both, there were several Things of an extraordinary Nature, which could not so well be represented by the ordinary Symbols of the Molaical Institution, or of natural and sensible Objects, there is therefore Recourse had to that extraordinary Method of the Prophets, who, to express an extraordinary Event, were instructed to do it by a Sign — a Type or Symbol of some natural or artificial, or compounded Being, adapted to that particular Occasion.

TRUMPET VII. WOE III. SECT II.

Containing a full Account of the chief Enemies of the Church, and of their Actions against her, during her first General Period.

No. 1. V.1. A ND a great Sign was seen in Heaven,

A Woman clothed with the Sun,

And the Moon under her Feet,

And upon her Head a Crown of twelve Stars

No 2. 1/2. And she being with Child, cried travailing in But's and paired to be delivered.

No. 3 \$\square\$ 3. And there was feen another Sign in Heaven,
And behold, a great, red Dragon, having feven Heads,
and ten Horns,
And upon his Heads feven Diadems.

No 4. 14 And his Tail draws the third Part of the Stars of Heaven, and did cast them to the Earth

N° 5

And the Dragon stood before the Woman which was ready to be deliver'd, that when she was deliver'd be might devour her Child.

Nº 6 \$\displays 5, And she brought forth a Man-Child, which is to rule all Nations with a Rod of Iron.

No. 7.

And her Child was caught up unto God and his Throne

No. 8

And the Woman fled into the Wilderness, where steach

a Place prepared of God, that they should feed her there, a
thousand two hundred and sixty Days

\$7. And there was War in Heaven Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels

y 8 And prevailed not, neither was z his Place found ()
longer in Heaven

No. 10. \$9 And the great Dragon was cast out, t'at old Soft,

called the Devil and Satan, which describe the wisk World was cast out upon the Earth,

No 11 And his Angels were cast out with him

No 12 \$\dot 10\$ And I heard a great Voice in Heaven, Jaying, Now is come the Salvation, and the Power, and the Kingdom of our God, and the Power [or Authority] of his Chieft

No 13 For the Accuser of our Britbren is cast down, which accused them before our God Day and Night

No. 14 \$\forall 11 \quad And they overcame him by the Blood of the Lamb, and by the Word of their Testimony,

And they loved not their Life unto Death

No. 15 \$\forall 12\$ Therefore rejoice, ye Heavens, and ye that dwell in them

No. 16 Woe to * the Earth and the Sea Because the Devil is

come down unto you, having great Wrath, knowing that he

has but a stort Time

No 17. If 13 And when the Dragon faw that he was cast out upon the Earth, he perfecuted the Woman which had brought forth the Man-Child.

No 18. If 14. And to the Woman were given two Wings of the great Eagle, that she might shy into the Wilderness into her Place, be that she might be nourished there, for a Scason, and Seajons, and the half of a Scason, from the Face of the Serpent

No 19 \$ 15 And the Serpent cast out of his Mouth Water, as a River, after the Woman, that he might wash her away with the

N. 20 3 16 And the Earth helped the Woman, and the Earth opened her Mouth, and swallowed up the River which the Dragon cast out of his Mouth

No 21 \$\forall 17 \quad And the Dragon was anger'd against the Woman, and went to make War with the rest of her Seed, which keep the Commandments of God, and have the Testimony of Jesus c. . Ch XIII

No 22 y I And he stood upon the Sand of the Sea

* So feveral MSS and all the four ancient Verlious, and Arctinas

- So Aer Ald Tychorus, vulgar S, 1 hab See M's

Ccc

b So according to forme MSS the Compl Fdit Syr and Alao Versions, one Aretha series is not roll in Alex and teveral other MSS nor in Syr and Arab Versions, thom in Hippotypus of Arethas

The Explanation.

THE Woman here is the Christian Church, in the same Manner, as under the Type of a Woman the $\mathcal{J}_{\iota, \ \ J}$ Church is frequently represented by the ancient Prophets.

She is feen in Heaven, or the Governing Part of the World. upon the Account of her being to be plac'd above her Encmies by having Christian Emperors for her Defence, the Scene of her Actions being plac'd in that Subject about which the contends

The Representation of her there, is styl'd a great Sign, upon the Account of the Strangeness of it, and her Power to prevail

And this last is set forth by her Luminaries, or her invisible

and visible Spiritual Governors

Her first Luminary, — the Sun, — with which she is clot d as a Vesture, is Christ her King, whom, (by e being Baptized into him, and by f being conformable to his Example and Do-Arme) the hath put on, and the is not only adorned with, but also protected by him.

Her next Luminary the Moon is seen under her Feet, 5 as a Light and Guide to direct her, and her Followers, (fignified by her Feet) in all their Ways And the Church has the Promise, that h God will keep the Feet of his Servants, and

guide them in the Way of Peace

Now the Moon being a Luminary, is in the Prophetick of Symbolical Language, the Name of a superior Governor. 'Tis therein, whenever mention'd together with the Sun and Stars, the next to the Sun

In the Case before us, the Sun is Christ. The Governor therefore of the Church next to Christ is the Holy Ghost, whom Christ, during his Absence, hath I left to his Chuich and Apostles, to guide them into all Truth. By this Holy Spi-Irit is the Church enlighten'd, comforted, supported, and dliver'd in all Dangers and Diftrefles, and of him m must every one that comes into the World, in order to enter into the Kingdom of God, be boin again

The Stars conflituting the Crown upon the Head of the Woman, are the Spiritual visible Governors of the Church constituted by, and ruling under their Spiritual Governors, the

Sun and Moon

The Number of these Stars being Twelve, leads us directly to the Twelve Apostles, who were by Christ, under himself and the Holy Ghoft, appointed to be the vilible Spiritual Governors of his Church, and the Lights of the World These were the Princes, or Heads of the Tribes of the Spiritual I/i ael, and the Representatives of their Successors, the Spiritual Prefidents of the true Church of Christ, in whom the Apostolical Government is continued and to whom therefoe, under God, a Crown, or Colonet, of Power of Government in Things Spiritual belongs

So that by this Crown of Twelve Stars, the Successors of the Apostles are Symbolically set forth, the Apostles being the Representatives of their Successors, and as such consider'd by our Saviour in his Promise n of being with them to the End of the

World

During the Times of the Pagan Emperors, the Church endeay ouring to increase her Followers, by Preaching the Goipel, frequently fuffer'd great Persecutions, and the last, which was begun by Dioclesian, and was the most universal and dreadful, lasted for Ten Years And all this, agreeably to the Decorum of the Symbol us'd to represent the Church, is set forth b, the Woman's being with Child, by her Cries in her Trowail, and leng pain'd to be deliver'd, that is, to be freed from the Torments of Persecution which she endured During this her State,

N, 3

Her Enemy is scen in the Political Heaven, as having the actual Possession of the Temporal Power And he is represented as a great, red Dragon, having seven Heads and Ti, Horns, and upon his Heads Jeven Diadems

This Dragon is the Devil acting and ruling by his visible Ministers in the Roman Empire, and so having seven Heads and ten Horns, which are a Description of the said Empire throughout its whole Extent and Duration

For the feven Heads, as they are explain'd by the Angel in ch. xvii y 9, 10 fignifie Jeven Kings, that is seven Kingdoms,

or Capital Cities with their Dominions

And the Ten Horns, as there also explain'd by the Angel, are Ten Kings

It is there faid of the Ten Horns, that they were not in Being at the Time of the Vision;

And concerning the Jeven Heads at the Time of the Vision, that Five were fallen, one was, and that the other was not then come

From whence it is apparent, that the Roman Empire was to be first compos'd of Jeven Kingdoms, and afterwards of Ten

Again, it is here faid that the Dragon had upon his Heads seven Diadems

But in ch xiii where the Dragon refigns his Power, and his Seat, and his great Authority to his Succeffor, who has therefore the same Number of Heads and Horns, Ten Diadems are feen upon the Horns, and none upon the Heads Which shews, that at the Time of the Translation of this Power from the one to the other, the Empire had fuffer'd a great Change, - viz. That forasmuch as it had first consisted of Jeven Kingdoms united into one, as having been either founded or conquered by the Romans, it was then divided into ten distinct Monaichies. So that the Heads shew the Extent of the Dominions, and the Horns the Distribution of them afterwards, by an Esfential Change in the Government

Accordingly the Diadems, which are the Symbols of the actual Possession and Execution of Power or Rule, are, during the Dragon's Reign, feen on the Heads And then afterwards upon the Division of the Empire, and the Resignation of t'e Dragon to his Successor, the Diadems, to shew to whom the Power of Government belong'd, are plac'd upon the Home, — the Heads relating to the former, and the Horns to the latter State of the Empire And thus there are Ten Hot, s allot-

ted to the Dragon, which are not exerted, and Jeven Heads to the Dragon's Successor which are not heeded, to shew that these two are related, and must succeed one to the other

Now of the Jeven Heads, or seven Capital Cities, with their Dominions and Dependencies, of which the Roman Empire was compos'd, or confisted before the Division of it into Ten Paits, it being faid at the Time of the Vision, that five are fallen, one is, and the other is not yet come We are thereby given to understand, that there is indeed now but one Capital City, but that the Five others were fo, and have now loft their Supremacy, but however, having still some Power, do all concut to make up one Body of the Roman Empire So that the Meaning is not, that this Empire hath fo many distinct fupreme Heads, but that five Heads that have been Supreme do now, together with the fixth in being, make up the Dominions thereof, and that the seventh Head is a Capital not yet in being, but which some Time after shall be Head of the Roman Empire, and so continue for some Time We are therefore to observe seven Periods of the Roman Conquests, by every one of which one Capital City, with its Dominions and Dependencies, became a Head of the Empire

I The first Head was gain'd by the Conquest of Italy The Capital City, Rome This was the Work of fix hundred Years

II The fecond Head was obtain'd by the Ruin of Carthage The Empire of the Carthaginians, began at the Pentapolis,

and so on to the African Shore, and into Spain o.

By the Conquest and Ruin of their Empire, the Romans became Masters of all those Territories, and besides that of Mauritania and Numidia, the Kings thereof being involv'd by Alliance into the Fate of the Carthaginions Which Conquest. made a Way for them to conquer as far P as Mount Taurus. And all this in about the Space of fifty three Years, as Zosimus observes out of Polybius.

This Head was quite destroy'd by Scipio the younger, but Iwas rais'd up again by Caius Gracchus a little more than twenty Years after, who call'd it Junoma, But the old Name of Carthage prevail'd, and it grew mightily, and became the Capital of those Parts, being under the Emperors the Seat of a chief

Roman Magistrate

III The third Head of Dominions was gain'd by the Conquest of the Macedon ans and Greeks The Conquest of Mairdoma involving all the rest of Greece, which fince the Times of Philip and Alexander the Great was under the Subjection of the Kings of Macedonia their Successors. The Romans made but one Triumph of both

The Capital of Macedonia was Æge, made to by Cararis King thereof But the Scat of that Empire was afterwards iemov'd to a Town near it called Pella, and was made a 9 Colony by the Romans, and the Seat of the Governor of Macedonic,

as r Claudian hints in his Times

The Fate of the Macedomans drew in also Gentius King of

Illyricum, who was then Ally against the Romans.

IV The fourth Head may be reckon'd to be gain'd by the Conquest of all the Dominions of Mithi idates King of Pontus, and his Ally Tigranes King of Aimenia. Here we are not to reckon that the Romans were Masters of these Countries by the little Victories they got over Antiochus and some others

The Dominions of the Seleucidæ fell into the Hands of Tigranes, before the Romans made an absolute Conquest thereof, and he kept them fourteen Years, as s Appian witnesses

Mithidates was absolute Lord of Asia before they overcame him, fo that by the Victory gain'd over this King, the Romans a became at once Masters of the East, which then depended of him, the Capital of which was Antiochia the Great, which was therefore called the Head of the East And was accounted a Capital still, being so called by Ammianus Marci'linus

V The fifth Head of Dominions was acquir'd by the Conquest of the Gauls and Britains, who were x originally the same

9 Plin Nit Hit Liv c 10 Claudiat de Conf M Tico 1 1 3 Appear Mitmid in Princip Pla arch of lor 5 Appian Syriac fub fin Rom p 513 Eu ron L vi Tresell, Pel'io de Valettan LANI est de Vit Agic

Nation as the Gauls They also were allied, and afinfted the Gauls, as being of the fame united Nation, as we find in 10% Jar's Commentaires, and a little before Cæjar's Time, all the Gauls and Britain were under one King, and lastly, the Britains after they were fully conquer'd, were still accounted as Parts of the Gauls, Ruffus mentioning Britain, divided into first and second, and Maxima Cafairens, as three of the eighteen Provinces of the Gauls

The Capital City of the Gauls was Civitas Æduorum, afterwards called Augustodunum, and which Tacitus calls the Head of the Nation, but the Romans changed the Head, and made Lugdumum Head of the Gauls, it being also a Colony, and tho' the Romans made several Changes in placing the Pratorian Prafect, yet Lugdunum had the same Privileges as Rome, even the Power of giving their Votes in the Choice of the Roman

Magistrates

VI The fixth Head was gained by the Conquest of Egypt, performed by Augustus Cæsar, when he had beaten M Authory, and Cleopatra Queen thereof, and reduc'd Egypt into a Roman Province This included also the Pentapolis of Cyrenaick Region, and the Lybia, which had been under the Ptolomies, and b as 'tis faid given to the Romans, but however a plain Appendix of Egypt, and therefore under the same Head which was the famous City of Alexandria, wherein no Alteration was

It is to be here observ'd concerning this Head of Monarchy, as also of the two former in Apa and Macedonia, that their Condition was fuch at their coming into the Hands of the Romans, as has been here represented So that indeed all the Dominions comprehended under them in the Account here given, were really then Appurtenances of the same, tho there had been many Revolutions and Divisions However, they were thus likewife in their Original, upon the Division made of the Conquests of Ahxander the Greet, and this hath been obserhed too by Prophane Authors Justin faith, Prolony Isld

^{&#}x27;Cif .e Bell Gil Liei Inc. Lic, 1 in Na Hift Live 19 Rufil; Lution 1 1 Miller! In Ln Lp L las anim Marc L exi · Juliu I x

Egypt, together with the greater Part of Africa, and had also Cyprus and Phœnice. Cassander had Macedonia and Greece,

and Antigonus had Asia, and the Eastern Parts

The rest being held by others, that made a fourth Head beyond Euphrates and Tigris, was out of the Roman Conquests, and the Limits of that Empire. And these Four Heads of Monarchies are in Daniel's Prophecy those Four Horns which arose out of the single Horn, whereby the Conquests of Alexander the Great, and the Division thereof into four Monarchies, were signified

VII The Jeventh Monarchy brought into the Roman Em-

pire, was that of Thrace, and beyond

This was reduc'd into a Roman Province in the Reign of Vespasian And in this, Byzantium being many Years after the Exhibition of the Vision rebuilt by Constantine the Great, was under the Name of New Rome, since call'd Constantinople, made the Capital City of Thrace, and of the whole Roman Em-

pire, of equal Power with Old Rome.

d Eutrop L. vii Sueton in Vespas c 8

Liu Epist 43

This Head was indeed made in the Time of the Roman Emperors being Christians. But then it is to be observed, that the seven Heads are designed to determine chiefly the Extent of the Dragon's Dominions, and also of the Beast his Successor, under whom Byzantium was most certainly an Head, and so must be accounted all along, especially seeing that it was an Head over such Countries as the Dragon had within his Dominions, and which also concurred to destroy the Church with all the rest.

The Design of translating the Seat of the Empire, was even form'd in the Times of e Julius Casar, and that this Design was renew'd in the Times of Augustus is very ingeniously conjectur'd by f Tan Faber, from an B Ode in Horace, wherein the Poet seems to contrive a Way to hinder so great a Missortune from falling upon Rome

The fame Defign also was renew'd by Caligula So that for political Reasons, the Emperors having an Aversion to Rome, and just Ground to fear its attempting to regain the former Li-

on in Vespas c 8 Sueton in Jul Cist c 7

berty,

berty, began to despise it, and to communicate its Rights to cther great and Capital Cities of the Limpire in fuch a Muner, that Rome became more and more to be despis'd, so that the Way was prepared for Confiantine by the Pagan Empirors themselves, and they only wanted Leiture or Prudence for the Choice and Management of fuch an Undertaking And tho' Constantine built no Pagan Temples there, nevertheless in his Time the Pagans were admitted into all the Offices and Horours, even into that of the Confulship, as h Prudentius has observ'd, and also into the Senate and Army And further, that the Dragon had still Power, during the Time of the Succeffors of Constantine, is plain from this, that the same Emperol and his Successors were desired as well as Idolatious Emperors, and that during their Lives they own'd themselves to be Itill & Pontifices Maximi, till Gi atian refus'd it, being folemnly invested with the Pontifical Habits So that the Heads of the Dragon remain'd still, but the Children Emperors as Christians, come under another Symbol of the Eagle's Wings, of which hereafter. They indeed protected the Church, but the Dragon still retain'd Power, both in the Senate at Rome, and in the Army and common People, as well as the Magistrates of Cities Whence 1 Ferom complains of their being ready to affault and revile the Christians And the Struggles in the Senate about the Ara Victoria, in Theodolius's Time, sufficiently thew what Power still remain'd

The Christian Emperors did indeed curb Paganism, and a-bolish several Impieties, but as m Du Moulin observes, "Ma"ny Names of Blasphemy did remain upon them, of which
they cannot be excus'd", of which he gives Instances And
indeed tho' some of the Emperors of that Time ordered the
Temples to be shut up, yet others either caus'd or suffer'd
them to be open'd, and Idolatry to be practis'd publickly, and
all of them privately, of which see "Theodores"

To what has been faid may be added, Fuft,

That the Capital City of the Dragon's Dominions, was lite-

Chit Rom p 83 Zofim L iv.

¹ Hieronym au Fuliam Du

⁸ Hit Eccl L v c 21 L v c 24.

rally placed upon feven Heads or Hills, of which afterwards in cb. xvii.

Secondly, That the common Interpretation which is given of the seven Heads, viz that they signify seven Kinds of Government which have been in Rome, from its Foundation under the Kings to the Emperors and Popes, feems to be without Support For a King figurities the Possessor of the supreme Power, let it be lodg'd in one Person, two, ten, or more, and a Head or Capital City is still the same Head, though its Power be executed by a King, Confuls, Decemvirs, or Senate

The Dragon thus representing the Roman Empire, in whose Dominions the Church in its Origin appear'd, and beyond whose Dominions its Struggles to bring forth a Deliverer, who should by being feiz'd of the Temporal Power be able to protect her, extended not, is flyled Great, in respect of the Power which the Roman Empire had, and the Figure it bore in the World, and particularly upon the Account of its magnifying itfelf against God, and his Church, and for a long while prevailing and stopping her Progress and Settlement.

This Dragon has also the Epithet of — Red — given him, to denote that the Roman Empire would be a killing kind of

Animal, and shed the Blood of the Saints.

And it may here be observ'd as a kind of Coincidence, that the Roman Emperors wore Scarlet, as their proper and cha-

racterutical Colour.

Nº. 4.

The Tail of this Dragon drew the third Part of the Stars of Heaven, and did cast them to the Earth.

In this the Decorum of the Symbol is followed, O Crocodiles and some great P Serpents, seizing their Prey with their Tails

According to this, the Tail will denote his Followers, vilible Ministers, Agents or Instruments in the Roman Empire, and the whole will fignify the Conquests of the faid Empire Pagan, in bringing under its Subjection the Potentacies and Governments in the third Part of the known World, and maIking them submit to its Idolatry, by worshipping the Images of the Emperors, and the Eagles of the Legions

The Dragon's standing before the Woman that was ready to be delivered, denotes in general his Disposition towards her, that he refifted, and opposed her Endeavours, and watched all

Opportunities to do Mischief.

Nº 5.

The Event in this Respect is, that from the first Appearance of the Christian Religion, the Roman Emperors made it their Business to suppress it. They suffered the worst of Superstitions, but always had a jealous Eye on Christianity, because the Christians, howsoever obedient and passive, would not wor-Thip their Images, nor fwear by their Genius, nor perform any idolatrous Act of the Roman Religion, and were belides very numerous, and daily increas'd.

The Defign of the Dragon to destroy the Woman's Child as soon as born, that is a Deliverer arising from her upon his very first Appearance, is like that of Pharaoh the Egyptian Di agon, who as a Josephus relates, being inform'd by some of the wise Men in his Kingdom, that a Child of the Hebrews would be born about that Time, who should mightily afflict the Egyptians, to prevent that, decreed that all the Hebrew Children Male should be destroy'd, and this in order to prevent the Growth of that Delivered of the Hebrews

And so Herod caus'd the Innocents at Bethlehem to be slain, in order to involve the future Messias or King of the Yews in that Massacre

For the like Purpose the Dragon stands before the Woman ready to be deliver'd, defigning to destroy her Child And this in particular relates to the last and most grievous Persecution which was rais'd against the Church by Dioclesian, and continued for ten Years, when the Woman was at the Height of her Pains.

Nº 6. However, maugre all the Opposition, Power, Subtilty and Malice of the Dragon, or the Roman Pagan Empire, the Wo-

P Dampier's Voyages, 1699

king

[.] Ger Vost de Idol L III c 56 History of Macasser, L. L p 29.

man brought forth a Man-Child, who was to rule all Nations with a Rod of Iron

The Man-Child is Confrantine converted to Christianity,

The Nations — the Idolaters of the feveral Kingdoms of which the Roman Empire was compos'd;

The Rod, the Ensign of Power and Government, Iron, the Symbol of Hardness and Instruction

The whole shews that a Christian Prince, Constantine, would become Emperor of Rome, and thereby free the Christian Church from her Persecutions, and keep those who had persecuted her in Subjection

Nº. 7.

And accordingly her Child was caught up to God and his Throne: That is, Constantine soon after his Conversion was exalted to the Throne of God, viz the Throne of the Roman Empire, now in respect of the Church become the Throne of God, in the same Sense as the Throne of David and Solomon, is styled the Throne of God.

And in this there is an Allusion to our Saviour, who upon his Victory over Death and the Devil ascended up into Heaven, and sat down at the Right Hand of God, on the Throne

of his Father.

Hitherto what has been faid concerning the Woman, and her Deliverer, and her Enemy, is Contemporary to the fix Seals and the Half-Hour's Rest or Silence of the Seventh And

Nº. 8.

The Woman's Flight into the Wilderness denotes the Means of her Preservation upon the Change of her Happy State, till her Arrival there.

And her having a Place of Refuge there prepared of God that she might be sustained for Twelve Hundred and fixty Days, (as the Remnant of the Prophets in the Days of Jezebel were preserved in the Wilderness) relates to the distress'd State of the Church in its second general Period. And therefore the Twelve Hundred and fixty Days here, are the same Term as the For-

ty two Months of the Gentiles possessing the outward Court of the Temple, and the twelve Hundred and fixty Days of the Witnesses prophesying in Sackcloth.

The State of the Church in her Jecond Period being thus mention'd in general, the Account of the Dragon in what follows is refuin'd, and his Opposition shewn till the Woman is driven into the Wilderness, and then her Condition there is more fully describ'd

No Q.

The War in Heaven between Michael and the Deagon implies that there was Contention about the Imperial or Temporal Power, even whilft the Man-Child of the Church was placing upon the Throne of God

The Event is, that Paganifm, having yet a strong Party, would

contend for the Government

The Visible Actors represented by Michael (the titular Angel and Defender of the Mojerial Church) and his Angels were Constantine and his Successors, together with the Christians in the Armies and Magistracy.

And the visible Actors, represented by the Dragon and his Angels, — the Eastern Emperor Licinius, and the several Pre-

tenders to the Empire fet up by the Idolatrous Party.

By this it appears that Michael fought to drive the Dragon quite out of the Temporal Power, that the Dragon refisted, and endeavour'd not only to keep his Place, but to drive the Man-Child out of that which was feiz'd from him. This Wai feems therefore to be carried on whilft the Woman's Journey into the Wilderness is prepared. The Flight being not a Thing so sudden, as to follow immediately the Elevation of the Man-Child. When the Woman had brought forth, and her Son was caught up, Michael interposes and keeps the Dragon in Play. The Dragon cannot pursue the Woman at that Time, but as she slies into the Wilderness, when he is quite driven out of Heaven upon the Earth, and then he begins to play new Pranks, and uses his last Shift to sord a Flood after their

Therefore this War must last during the Time running on between the first Appearance of Constantine, and the Reign of Honorius

The Event of this War was, the Dragon prevailed not He could neither keep nor recover the Imperial Dignity, and had

no longer a Place in Heaven, or the Government.

When once Paganism was thrown out of the Imperial Seat. it struggled indeed to get in again, but all in vain The Dragon made Pushes, but still was repuls'd, and his Ministers were worsted, as Magnentius, Veteranio, Sylvanus, Eugenius, and Argobastus And tho'

Julian the Apostate stepp'd indeed into the Throne by Treachery and Hypocrifie, yet he had not Time to get warm

therein.

No. 10.

And the Dragon, that old Serpent called the Devil and Satan, which deceiveth the whole World, was cast out upon the Earth That invisible Enemy of Mankind who is styl'd the old Serpent, as being the fame Enemy who beguil'd the first Woman, and who is called in the Greek Tongue Διάβολ, and in the Hebrew Satan, as being the Slanderer and Accuser of Men to God, and who upon the Account of his Seductions and Temptations is the Deceiver of the whole World, was by the Fall of his visible Ministers from the supreme Power subdued and conquer'd, and had no longer Power but amongst the common People, of whom many still continued to be his Votaries All which had its Accomplishment in Constantine's Time, and under his Successors And it is observable, that Constantine speaking of the Pagan Eastern Emperor Licinius, whom he dethroned, s fays, that by the Piovidence of God, he had forc'd the Dragon from the Administration of the Publick Affairs

No II

The Consequence of this casting out the Dragon was, that his Angels were also cast out with him

The Fall of the Empire out of the Hands of the Heathens foon made all the inferior Offices, Civil and Military, as also the religious Dignities to fall out of their Power. Yet this was not done on a sudden, but by Degrees. The Way of the Prophecy being to account any Thing done, for the most Part, as soon as 'tis begun, the little Time it lasts in doing being accounted

as nothing

When the Emperors were no more Heathers, the Idolatrous Magistrates were in great Measure remov'd, and the Priests had no more Power to do Mischief The Idolatrous Religion remain'd only among the Subjects of the common People The Senate indeed of Rome was for the most Part Idolatrous, but the Emperors made a Jest of them Laws were made in Fayour of Christianity, and to depress Paganism, whether they confented or not, and at last Theodosius taking away all the Revenues of the Pagan Religion, even those of the very Vestals, notwithstanding the Remonstrance of that Senate, shew'd sufficiently how little it was regarded And as for Constantinople, tho' the Pagans were admitted into the Senate and publick Offices, yet they had less Power as such, and none to exercise their Religion publickly

No. 12. This great Victory granted to the Church is fet forth in a

folemn Hymn of Thanks.

A great Voice is heard in Heaven faying, Now is come the Salvation, and the Power, and the Kingdom of our God, and the Authority of his Christ

The Voice is great, because it proceeds from the Church prevailing over its Enemies. And in Heaven, because the Church

is now invested with the Imperial Dignity.

The Salvation is named upon the Account of the former Troubles of the Church, and the Deliverance now effected The Power, because the Power of God has brought it to pass, The Kingdom of our God, — because the Kingdom of Satan in the Empire is thrown down, and the Kingdom of God is established in its Stead, that is, a full Liberty to worship, for then God is King And the Power, or Authority of his Christ, - in the Advancement of his Church.

No. 13.1

The Reasons of this Hymn of Thanks are assigned.

For the Accuser of our Brethren is cast down which accused them before our God Day and Night.

As God is King of the whole World, whatfoever Evil comes upon Men, is from him as his Judgment upon them, for their Sins, grounded upon the Accusations of the Devil, whose Malice . Malice appears more especially upon the Members of the Church

The Process of this Accusation may be understood by the History of Job God, as fitting in Judgment, permits Satan to appear before him, as it were just when he is ready to pronounce the Faithful justified

Satan opposes it, and faith, that if they be further tried they will appear to be wicked, whereupon God permits Evil to come upon them, and suffers Satan to work his Malice by certain Measures Hence all the Evil that comes upon the Church may be faid to proceed from the Accusations of 8. tan

Now God suffers him to be both Accuser and Executioner, according to the Custom of the Eastern Nations, and the Law in Deuteronomy, ch xiii 9 and ch, xvii 7 the latter Office being a Consequent of the former. Therefore Accuser is the same as Murderer or Destroyer, because the Devil's Accusations tend always that Way, and whatever Evil attends us, we may conclude that we have yielded to his Temptations, and that he hath laid and aggravated an Accufation against us before God, who hath thereupon made him the " Executioner of his Judgment, at least by his Emissaries and visible Ministers. By this may be explain'd, Pfal cix 6 and Zech 111 I

When the Accuser, or Satan, is therefore thrown down, without having Power to be Executioner any more, it denotes that the Church is then out of Danger of Persecution

Moreover, we must observe that this invisible Accusation of Satan, as he is here a Symbolical Perfon reprefenting the vifible Roman Emperors Pagan, had also a visible Accomplishment in the continued Calumnies which were cast upon the Christians of the Primitive Church, and upon which their Perfecutors grounded the Justice of those Punishments which they inflicted upon them As that they were Cannibals, incestuous Adulterers, promiscuous Lechers, Muderers, Conspirators, aid the Causes of the Plagues, Famine, Fires, and the rest of the Publick Misfortunes.

Nº 14 The Victory obtained is owing to the Blood of the Lamb, and to the Blood of those who had faithfully preached his Gospel, and couragiously laid down their Lives for his Sake Their Blood cried up to God for Vengeance, and God aveng'd their Cause, by the Overthrow of their Adversary.

Nº 15 Wherefore the Heavens, the Temporal and Ecclefiastical Powers, and their respective Subjects, are exhorted to rejoyce at the Greatness of this Victory now obtained over the Idolaters. And hereby is denoted the great Joy in which all the Members of the Church, from the highest to the lowest, were in upon the Account of the Happiness accruing to them by the Fall of their Destroyers And now since Paganism is fallen, and Christianity establish'd, the blessed Angels themselves. who are concerned for the Welfare of Man, might rejoyce thereat

Nº. 16 After the Hymn follows a Prophecy or Denunciation of Sorrow to the remaining Enemies of the Church

> Woe to the Earth and Sea, 1 e to the Idolaters among the common People and Soldiery, because the Deril is come down unto you, having great Wrath, knowing that he hath but a short Time, or little Season

> The great Downfal which he had received would put him and his Ministers, or the remaining Idolaters in the Empire, upon desperate Attempts, which, proving meffectual, would involve them in great Calamities

And accordingly, the many Pretenders, which did all they could to obtain the Throne by the Help of the Idolatious Party, against the Successors and Family of Constanting, such as Magnentius, Viter ar , Sylvanus, Maximus, Eugenies, and others, were discomfited with their respective Armies, whereby vail Multitudes of the Heathens were destroy'd

The Anger of the Dragon was increased by the Stort, c/s of his Time, which being between his Fall from Heaven, and the Surrendry of his Power to the wild Beast described in the next Chapter, was but very short in Respect of his former Reign. And therefore,

When the Dragon saw that he was cast upon the Earth, he persecuted the Woman that brought forth the Man-Child

This he did.

Ey endeavouring to feduce the Church by craftily intioducing his Worship, and mixing it with the true Worship Intending hereby to tempt Christians to fin, (even as the Midianites did the Fews x whom they vex'd with their Wiles) in or-

der to bring the Curse of God upon them

For during these Times the Church was almost on all Hands follicited to receive Idolatry, under the specious Name of paying Honour to the Memory of the Martyrs The Bait was laid on fo thick, that tho' it was feen and discovered by the true Members, yet the rest could hardly avoid it St Aufin complained of it, and Vigilantius wrote a Book to that Purpose, and declared that he had many Bishops of his Side But all was in vain The true Church was forced to give Way to another Church which yielded to fuch Inticements and Delusions of Satan, whereby he hath done more Mischief than he could, when he had the Temporal Power in his Hands, and by mere Force

No 18. However, to the Woman there were given two Wings of the great Eagle that she might flie into the Wilderness, into her Place prepared for her of God, that she might be nourished there for three

Seasons and an half, from the Face of the Serpent.

This shews the Means by which the Church of the true Believers and Worshippers was transmitted, and pass'd from the first Period of the Pagan Perfecutions and its Efforts to get a Deliverer, to the fecond Period, in which, it is to be in a State of Desolation and Perfecution by Enemies excited against her by the Wiles of the Dragon So that when he can do no more under his proper Shape of Satanical or Pagan Worship, he delivers (as will appear from the next Chapter) his Power, and raises up a Beast and a false Prophet, having a Power like the Lamb, or pretending to be a Vicar of Christ, which will bring her into a more forlorn State than the was in under Paganifin.

To expreis this intermediate Space, it is brought under the Notion of a Passage into the Wilderness, and the Means by which it is during that Time preserv'd, are expressed by two Wings of the great Eagle And

At first Sight one may see, that this alludes to what God faid to the Ifraelites after he had delivered them from Phar and the Egyptian Dragon, Exod xix 4. — Ye have hen what I did unto the Egyptians, and how I base you on Eagles Wings, and

brought you unto my felf

The Wings are the Symbols of Protection to the Subject to which they are given, from such a Subject as the Wings are faid to come from

The Eagle is the Symbol of a King or Kingdom

The Epithet of Great given to this Eagle shews, that the Monarchy it represents is such a Monarchy in the World as is esteem'd very great in Comparison of others, and that it will prevail in the Protection it affords. This is the Roman Monarchy whose Enfign was an Eagle, and the Roman Christian Monarchy, because defending the Church.

The two Wings of this great Eagle fignify the Roman Empire as divided into two great Divisions, soon after Constantine the Deliverer of the Church became fole Monarch of the Empire, when there were two Imperial Seats, the one at Rome, and the other at Constantinople, by the Building of which latter Capital, and the Rights it obtain'd, the Empire was divided into two great Parts, like the Wings of a great Eagle, and so continued till the Diffolution thereof In which Time the Empire was commonly governed by two Emperors. Whilst the y Empire was in the Hands of the Pagan Emperors it had been always undivided, but now it had two Capitals, a double Senate, double Emperors, and the Offices were accordingly divided.

These were the two Wings of the great Eagle, which protected the Church whilst the Dragon was persecuting her under hand, and endeavouring to regain his Power, and under these the Church subsisted, so as to be convey'd into the Wilderness, that is into a secret, obscure, but safe State and Condition, that she might thereby be preserv'd for three Seasons and

Ian half, or all the Time of her Adversary's making War with the Saints, and of the Witnesses prophesying in Sackcloth _ a Season or Time here, fignifying one Year, Seasons two Years. and half a Season half a Year, and so three Seasons and an half being reduc'd into Days of three hundred and fixty Days to a Year, are equivalent to one thousand two hundred and fixty Days, in which, allowing thirty Days to a Month, there

are exactly forty two Months.

The Woman's Flight into the Wilderness during the Protection of her two Wings, is her Tendency towards the aforesaid State Whereby is denoted, that during the Eastern and Western Divisions of the Empire, the true Church, represented by the Woman, would by reason of the Guides and Members of the vifible Church growing daily more and more corrupted by fuperstitious and idolatrous Practices, gradually cease to appear as a collective visible Body, and that the Christian Emperors by advancing and protecting the Visible Church would in the Event thereby also secure the true Church, as being more and more in an hidden State and Condition from the Attempts of her Adversary And therefore the Serpent perceiving this, and being refolv'd to destroy her wheresoever she was,

Nº. 19.

He cast out of his Mouth Water as a River after her, that he might wash her away with the Flood

Here the Mouth figuries the House of the Party, or the Or-

ders given by him.

The River-flood fignifies a great Invasion.

The whole denotes a great Incursion of Enemies brought upon the Territories of Christendom, by the Contrivance of some of the Pagans, the Ministers of the Dragon, who made this last Effort to subvert the Christian Religion not long before

the Dissolution of the Western Empire.

Accordingly in the Times of Arcadius and Honorius, the one Emperor in the East, and the other in the West, there was a great Irruption of the Barbarians into the Roman Empire, and that too contriv'd by the Ministers of that State to affect the Ruin of the Christian Religion Stilleho affecting to enlarge the Dominions of his Master Honorius, but under that Pretence intending rather to fet up himfelf or his Son Euchehius as Emperor, fent for Alarick Captain of the Goths to come

into Italy, and open'd the Way for him through the Alps Prodigious was the Ravage which those Barbarians made, at the last they besieg'd, took and sack'd Rome This Accident opened the Flood-Gates of the Empire, and let in the rest of the Barbarians Nay, it is faid, that the fime Stilicho at least invited them secretly, these were the Alans, Suevians and Vandals The Miseries these caus'd were general, and in all the Parts of the Empire, whereby the Western was all toin to

This Stilicho was an ambitious Traytor, and really defign'd to make his Son Euchertus Emperoi, which Euchertus was a Pagan, and extreamly in with all the Idolators, who hop'd that by this means the Pagan Religion might be restor'd, and they might suppress the Christians But the Event was contra-

ry to what they intended, For

The Earth helped the Woman, and the Earth opened her Mouth, and /wallowed up the Rive, which the Dragon cast out of

his Mouth

The Meaning is, that the corrupted Church became Masters of their Conquerors, the Barbarians at last settling in the Fmpire, and receiving the Religion, Laws, Customs, Manners, Language, and the very Name of Romans By which means the corrupted Church was not destroy'd, and thereby the true Church which was in an obscure State amongst the corrupted Chilftians was preferr'd from the Attempts of the Barbarians, who upon their invading the Empire, were in great Measure Pagans

At this Disappointment the Drugon was emag'd at the Woman, and went to make War with the rest of her Seed which keep the Commandments of God, and have the Testimony of Jesus

The Seed of the Woman are the Sons of the true Church, those that are mystically begotten in Christ As in Isa, lin. 10 Seed is promised to Christ, that is many Believers.

The Character given of the Sons of the true Church is, that they keep the Commandments of God, viz purely and entirely

² Jordan de Reg Success Paul Diacon L xiii

without Additions and Corruptions, and have the Testimony of Yesus; that is b publickly maintain the Faith of Christ against all Opposition

And these are called the rest of the Seed of the Woman, as being by their publick Appearance and Opposition distinguish'd

from that Part of the true Church which is invisible

The faid Seed of the Woman are therefore the Witneffes in Chapter the eleventh And against these the Devil turns his Anger. And because he cannot do it in his own former Name of Dragon, or by Pagan Instruments, he influences and employs the Agents mention'd in the next Chapter, and by them makes War with those Saints

And forasmuch as the first of his Agents was to have his Rife from the Sea, or the barbarous Nations invading the Empire, therefore is he represented, in order to secure and to employ him as his Successfor, as standing upon the Sand of the Sea, whereby also, the Numerousness of those Nations, and his Endeavours amongst them, to bring them to his Designs, are fet forth

TRUMPET VII. WOE III. SECT III, IV.

Containing an Account of the chief Enemies of the Chinch in her second General Period.

SECT III. The first Enemy — the Wild Beast, the Dragon's Successor.

No. 1. No. 1 And I saw a wild Beast ascending up out of the Sea, having seven Heads, and ten Horns, and upon his Horns ten Diadems, and upon his Heads the Names of Blasphemy.

No. 2. 12. And the wild Beaft which I faw was like a Leopaid, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion. And the Dragon gave him his Power and his Throne, and Nº. 3

a great Authority,

And I saw one of his Heads as having been wounded to Nº. 4. N 3 Death

And his deadly Wound was heal'd,

And all the Earth wondred after the wild Beaft

Ch. XIII. Vision II. Part III Trumpet VII. § III.

N° 5 N° 6 And they worshipped the Dragon which d had given Power to the wild Beast

Nº. 7. And they worshipped the wild Beast, Saying, who is like unto the wild Beaft? Who is able to make War with him?

And there was given unto him a Mouth speaking great Things and Blasphemies,

And Power was given unto him e for forty two Months.

No 10 \$ 6. And he open'd his Mouth in Blasphemy against God To blaspheme his Name, And his Tabernacle, And them that dwell in Heaven

No 11. N 7. And it was given to him to make War with the Saints, and to overcome them

And Power was given him over every Tribe, and t People, and Tongue, and Nation,

And all that dwell upon the Earth shall worship him, whose Names are not written a from the Foundation of the World of the Book of Life of the Lamb that was flain

No. 14. X 9 If any Man hath an Ear let him hear

No. 15 N 10 If any one gathers into Captivity, he goeth into Captivity; if any one shall kill with the Sword, he must be killed with the Sword.

Nº 16 Here is the Patience and the Faith of the Saints

So Alex, and feveral See under PROPHECY in the Symbolical Distionary other MSS. as also vulgar Lat Syr. and Arab. Versions, and Arethas Nº. 2

See Mills in Loc · Sec Mills's Prol g in Nov Test. p 50 Nº 509 the and feveral other MSS and the four ancient Versions, and Irenaus and Arethas. * See Ephef 1 4 Revel XIII 8

SECT. IV. The fecond Enemy — the Wild Beast with two Horns, or b the False Prophet.

N'. 1 | VII A ND I faw another wild Beast Ascending up out of the Earth Ascending up out of the Earth, Nº 3 And he had two Horns like the Lamb, And he spake as the Dragon. Nº 4 \$ 12. And he exercises all the Power of the first wild Beast bi-No 5 fore him, No. 6. And causes the Earth, and them which dwell therein, to worship the first wild Beast whose deadly Wound was heal'd y 13 And he doth great Signs, so that Nº. 7. Nº 8. He maketh Fire to come down from Heaven on the Earth in the Sight of Men, Nº. 9 y 14. And deceiveth them that dwell on the Earth, by reason of those Signs which he bath Power to do in the Sight of the wild Beaft, No. 10. Saying to them that dwell on the Earth, Ithat is commanding or causing them] to make an Image to the wild Beast which had the Wound by the Sword, and reviv'd No. 11 | y 15 And Power was given to him to give Breath to the Image of the wild Beaft, Nº. 12 That the Image of the wild Beast should both speak, and cause that as many as would not worship the Image of the wild Beaft should be kill'd No. 13 1 16 And he causeth all, both small and great, and rich and poor, and free and Slaves to receive a Mark in their Rg't Hand, or in their Foreheads No 14. If In And that no Man might buy or fell, fave he that had the Mark, or the Name of the wild Beaft, or the Number of by Name.

yı. Vis II P III. Tiump VII § III. explan'd.

No 15 'y 18. Here is Wildom Let him that has Understanding count the Number of Nº 16 the wild Beast, for it is the Number of a Man, Nº 17 And his Number is fix bundred fixty fix

The Explanation of TRUMPET VII. SECT. III. of the First Wild Bealt.

Wild Beast is the Symbol of a tyrannical usui ping Power, that destroys its Neighbours or Subjects, and preys upon all about it.

The Ascending of the wild Beast here describ'd from the Sca denotes that the tyrannical Power represented, has its Origin from Wars and Commotions And forafmuch as this wild Beast has seven Heads and ten Horns, as well as the Dragon, hereby is denoted that he is possess'd of the same Empire as the Dragon was, and consequently that the Wars and Commotions, from whence this Beaft had its Rife, were fuch as had happened in the Roman Empire, by the Irruptions of the Barbarous Nations before mentioned,

But forafmuch as in the Paffing of the Dragon's Power to the Beaft, an Essential Change had happened in the Government, therefore in Respect of the Beast, the Diadems are upon the Horns, and not as in Respect of the Diagon upon the Heads And this denotes that the Roman Empire, which in the Times of the Dragon confifted of feven Monarchies, united into one, as having been either founded or conquered by the Romans, would in the Times of the Beast be divided into ten" distinct Kingdoms or Monarchies. And accordingly in A D. 476. when the Western Empire was entirely at an End, the Roman Empire appeared in the following Form.

I The Almains in Rhatia and Pannoma II The Franks in Gallia Belgica. III. The Saxons in Britain.

IV The

^{*} So called in Grap XVI 13 XIX 20 XX 10 ' Etele according to fall ril AISS the four ancient Versions, and Iren and Arethas

IV The Visigoths in Gallia Aquitanica, and Hispania Tarraconensi, and under them the Suevians and Alans

V The Vandals in Africa

VI The Burgundians in Gallia Sequanensi

VII The Oftrogoths in Pannonia

VIII The Hunns in Pannonia

IX The Heruh in Italy

X. The Greeks in the Residue of the Empire

Afterwards all these were variously divided, either by Con-

quest or Inheritance.

However, as if that Number of Ten had been fatal in the Roman Dominions, it hath been taken Notice of upon particular Occasions. As about A D 1240 by Eberard Bishop of Saltsburg, in the Diet at Ratisbon:

According to whom k the Ten Kingdoms or Horns, then in Possession of the Roman Empire were, the Turks, the Grecians, the Egyptians, the Africans, the Spaniards, the French, the English, the Germans, the Sicilians, and the Italians

At the Time of the Reformation they were also Ten.

I Italy and Germany.

II France.

III Spain.

IV. England with Ireland.

V. Scotland

VI. Hungary.

VII Poland with Lithuania.

VIII. Denmark, with Sweden and Norway, for Sweden was divided from the rest by Gustavus Erickson, at which Time the Reformation was also introduced therein.

IX. Portugal

X The Grecian Empire devolved upon the Ottomans, when the tenth Part of the City fell. So it was divided into ten in a Manner first and last But we need not to heed much the after Divisions, because, according to Rev xvii 12 we must only take Notice of those ten Kings which receive their Kingdom

lat the fame Hour with the Beast. So that this Number is only taken Notice of in the Origin of the Beast, when it received the Instructions of the False Prophet to introduce Idolatry, and tyrarn ze over the Saints. And the same will appear by comparing with this that Vision of the King of Babylor about the Image, whose Toes being of Iron and Clay, some of them should stand, others be destroyed. Dan it 34, 42, even before the Stone cut out of the Mountain without Hands had broken them all to Pieces

The Names of Blashemy upon the Heads of the Beast shew, that he makes Use of his Power to establish the Blashemy of Idolatry in all the Places of his Jurisdiction. Or else, that he preserves and maintains the Idolatry or Blashemy which had been settled therein, whilst those Dominions were under the Power of the Dragon. And this was proper to be taken Notice of in Relation to the Beast, who with his salse Prophet pretends to worship the true God, and to set forward his Religion, whilst at the same Time he is idolatrous, and persecutes the Saints, whereas the Dragon, as such, is always accounted God's Enemy, the Symbol implying it, he being the old Serpent, and therefore in Relation to the Dragon, there was no Occasion to add, that there were on his Heads the Names of Blashemy

No 2. This Beast with seven Heads and ten Horns, which as Learned Men own, is partly the same as the fourth Beast in Daniel, ch vii having no Name, hath in its Characters something taken out of each of the three first in that Prophet, but the Order is inverted

The Body of it in general is like a Leopard, which is the third, it hath the Feet of a Bear, which is taken from the second, and it hath the Mouth of a Lion, which is taken from the first

This may denote either that this Beast is compounded of the three first in Daniel, to signific that it had rais'd its self out of the Ruines of the three, as it did; or else, that it hath alone all the ill Qualities and mischievous Instruments of all those three together, and by this should answer very well to the Character of that sourch Beast, dieadful, terrible, and strong exceedingly, having Iron Teeth, decouring and breaking in Pieces,

Eber Salisb. apud Aventin ex Catalog Test L xvi

and stamping the Residue under its Feet As indeed the Mouth of the Lion corresponds with the Iion Teeth, and the Feet of the Bear to the stamping the Residue with its Feet, because the Feet of the Bear are its chief Strength. But after all, the main Symbol is the Leopard, the whole Beast being resembled to him

Now the Leopard is remarkable for Cruelty, Swiftness, and

the Variety of his Skin

And accordingly the various Nations of which the Beaft is composed, were remarkable for Cruelty, and their Conquests were so swift, that in about sifty Years Space, the whole Body of the Roman Empire was broken in Pieces, and in twenty Years more the very Shadow of a Roman Emperor was gone out of the West.

The Bear figuries a rich, powerful, ignorant, sottist, fool-

bardy Enemy.

And answerable to this, the Barbarians which invaded the Roman Empire were all of Nations famous for Drunkenness, wie. the Scythians and Germans, and remarkably ignorant

The Feet of the Bear are his best Arms, with which he fights, either striking or embracing his Antagonist, to squeeze him to

Death, or to trample him under Foot.

And according to this the Strength of the Beast is shewn, in trampling under Foot all the Roman Subjects, that is, reducing them to a miserable Servitude. The Barbarians reduc'd at first all their Conquests to miserable Poverty, by plundering, and using all Kinds of Torments to extort a Discovery of hidden Treasures. And in this the Goths and Vandals signalized themselves in Macedonia, Illyricum, Italy, Sicily, Spain, and Africa.

Laftly, the Mouth of the Lion is the Symbol of great Mischief, and denotes the great Rapaciousness of the Beast, in devouring and destroying those whom he had subdued and en-

flaved.

No. 3.

To this Beast the Dragon gives his Power or Armies, — his Throne, or Imperial Seat, or Power of Government, — and a great Authority, — a Jurisdiction over all the Subjects, thus furrendring up all his Royalties, or the several Parts of his Power. And this signifies that the Beast succeeded in the same Power

Power as the Diagon, that is, that the Roman Monaichy was divided into the ten Monaichies of the Beast And that the Powers constituting the Beast carried on, tho' under another Form, the same Designs against the true Church, as the Diagon did when the Empire was Pagan

N.4

The Head upon the Beast, which appeared as if it had been wounded unto Death, is Rome This Capital was mortally wounded by the Incursions of the Barbarians, by whom it was often taken and facked, and it lost its Sovereignev by the Fall of the Welter a Empire, in A D 476 For then Odsacer, King of the Herali, to whom Rome was furrendred by the Senate, refuling the Title of Emperor, and contenting himself with thit of King of Italy, resided at Ravenna, as did ilso the following Kings in Italy, whereby Rome lost that Power which it before had But it regained in some Measure its former Strength under the Beast, and the Power which it had lost was recovered, when the Popes having had the Primacy given them by Phocas, and a Temporal Dominion by Pepin, and Charles the Great, foon found a Way to make Rome the Capital of all the Dominions of their Spiritual Power, and in order to fecure that of the Civil Power of the Beast. Thus Rome's deadly Wound was healed And even so soon as the Year 450 the Way was prepared by Leo the Great, who in his first Sermon on St Peter and St Paul's Day, advanced the Pretence of St. Peter's Chair, by which he makes the City of Rome to become the Capital of the World Which being purfued by his Successors, made Rome again a mighty Capital. And that it is fo, is allowed by even the Popish Writers Aguinas being pinched with a Prophecy in St Paul, 2 Theff 2 and the primitive Tradition thereupon, that Antichrist should not come till the Roman Empire was destroyed, m contends that it still remains in. the Pope And Steuchus, Bishop of Eugubium saith, " " If af-I ter the Destruction of the Roman Empire, which happened

Thom Aq Com in Ep Paul ad 2 Ep Thess c 2 Lect 2. Aug Steuch, Eugub de Donat Const apid Molinæum.

Heron ad Algas Quæst 1: Lactant Instit L vii c 25

" through the Baseness of the Lives of the Emperors, God had " not restored the Papacy, in which the Roman Majesty was " renewed, it would have happened, that Rome having never " recovered, had never been habitable, or had become a vile " Stable for Beafts and Hogs But in the Papacy is renewed, If not the Greatness of the Ancient Empire, at least surely " a Form of Government, not much unlike that whereby all " the Nations did formerly obey the Emperors

No. 5.

All the Earth's wondring after the Beast, shews that all in the Empire, except the Saints or true Christians, were his Followers and Admirers, paying him an implicit Obedience The Saints refuse, and are therefore flain: Which shews that the Earth is opposed to the Saints, and fince Submission is commanded in holy Scripture towards Princes in all lawful Things, the Earth's Admiration must imply a Consent to Idolatry. And therefore it follows,

Nº. 6.

They worshipped the Dragon which had given Power to the Beast For this shews that the Beast supported by Force a religious Worship of the same idolatrous Nature as the Dragon's was: And that therefore the Earth, by submitting to the Religion of the Beast, did thereby in effect submit to the Religion of the Dragon, or of the Roman Empire, in its Pagan State.

And indeed Popery, as o feveral have clearly prov'd, is a Re-

vival of Paganism under a Christian Form. For

First, the ancient Romans had, and the present Romanists have these several Sorts of Objects of Worship.

1. A supreme God

2. Angels or inferior Gods

3 Human Souls canoniz'd or deified

4. Relicks and Monuments of dead Men.

5 Images

Secondly, The Ceremonies of the Dragon's Religion are us'd in the Religion of the corrupted Christians, the Subjects of the Beaft

Thus Holy Water hath succeeded the Aquæ lustrales, the Patron Saints to the Lares and Penates, Canonization to the Apotheoles, the Pope to the Jupreme Pontiff, the Cardinals, Monks and Nuns, answer to the Flamines, Arispices, Augures and Vestales, the Altars to the like Pagan Altais, the burning Lamps to the immortal Fires in the Temples, Processions to the Pomps; Shrines to the Chariots of the Gods, Rogations to the Ambarvalia, Carnaval to the Bacchanaha, and many fuch o-

ther Things of the like Nature

And that which is more furprizing, the very Idols, and their Appurtenances, worshipp'd in the Time of the Dragon's Reign, have been worshipp'd by the Subjects of the Beast. At Rome and other Places, the very Idols and Temples of the Heathens, by only changing the Name, have been us'd in the corrupted Church. Thus at Rome the Statue of Jupiter Capitolinus is become a St Peter, by changing only the Thunder-bolt into two Keys At Bour deaux an old Statue of Jupiter on an Eagle became a Christ ascending into Heaven Is not this plainly to worship the Dragon? And does not the Pope neglect the Title of Bishop to take that of Pontifex Maximus, which is meerly Roman and Pagan? That the Honours paid to the Martyrs were conformable to the Pagan Worship of departed Men or Dæmons is so plain, that P St. Austin is forc'd to elude it by lessening the Worship given to the Martyrs, but the People went further than that Father would have, and the Excuse is now useless. In short they who worship Idols, do really worship the Dragon or Devil, for they promote his Kingdom, I Cor. x. 20

Nº 7.

Thus

And they worshipped the wild Beast, saying, who is like unto the Beaft? Who is able to make War with him?

The Admirers of the Beast look upon him as superior to all other Powers in Eminency and Excellency, and as irrefiftible upon the Account of his Power, and therefore obey his Commands in committing Idolatry. And in doing this worship also the Beast For he who commits Idolatry through fear of any Power, makes that Power his God, because Master of his

o V M. Jurieu's Continuat of Accompl of Proph c 17 Mede's Apollaly of the latter Times Homilies, P 3. Hom 2 Book 2 Stillingfleet's Sec. Disc of the Protestant Grour ds of Faith, p 462

Conscience. In the same Manner as the Belly q is the God of the Sensual, and Manmon r the Idol of the Covetous.

Nº 8

And there was given to the wild Beast a Mouth speaking great

Things and Blasphemy.

This is the Character given in Dan vii 8 to the little Horn growing between the ten Horns of the fourth Beast, which is like this But then it is to be observed, that the wild Beast is only acted by the false Prophet, and therefore what it is put upon is accounted its Act. So that the Words and Acts of that Prophet are to be attributed to the Beast, because it maintains the false Prophet therein

Great Things do wholly belong to God; and to speak great Things, or to pretend to do great Things, is to pretend to speak or act as God, or above God. And this is Blasphemy The Beast is said before to have Names of Blasphemy on its Heads, these shew its Inclinations and Origin towards Blasphemy, as receiving Heads which blasphemed before. Here the Mouth

also speaks them.

If we take the Mouth to fignify the Houshold or Subjects and Ministers, this shews that the Ministers of the Beast shall concur with the Heads therein, by imbracing the same Religion, or the like Idolatry, that is, that the Barbarians who made a Conquest of the Roman Empire, were already Idolaters

or corrupted Christians, and did so continue to be

We may here note, that to speak great Things and Blasphemy are put together as synonymous, or rather as a kin. To speak great Things, is the same as to magnify ones self, that is to oppress others. But Blasphemies are Acts of Idolatry or Apostasy against God. Join both together, and it signisses to settle Idolatry by Tyranny.

Nº 9

The Time of the Continuance of the wild Beast to act as such, is forty two Months

This is the same Time as that wherein the Holy City is trampled upon by the Gentiles, during which the Witnesses prophesy in Sackcloth; and is therefore equivalent to 1260 Years,

which, if the Beginning of them be to be taken from the Year 476 when the Western Empire was dissolv'd, and the Woman by the Loss of one of her Wings dropt in the Wilderness, and the Roman Empire divided into ten Kingdoms, will end in A.D 1736

N°. 10

And the Beast opened his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.

To blaspheme God, and his Name, or Worship, is, when any one pretends to contemn the true God, to subdue his People, to destroy his Worship, and to introduce any Idolatry or other

Worship derogatory to his Honour

Now the Actions or Commands of this Beast being inspir'd or rul'd by its false Prophet to blaspheme God and his Worship, by introducing and maintaining Idolatry, and tyrannizing over the true Servants of God, to force them into the same, are really Blasphemies against God, and a Contempt of him and his Worship, because thereby the Power of Man is set up against God, and that Worship which he has appointed.

As to the Tabernacle of God blasphem'd by the Beast, it is to be observed, that the Body of Christ may be called the Tabernacle of God, forasmuch as in Christ adwelleth all the Fullness of the Godhead Bodily. And that the Mystical Body also of Christ, or his Church, may properly upon the Account of its unsettled State and Condition, and relation to God, be repre-

fented as the Tabernacle of God

The first is blasphem'd by the Beast in his afferting and supporting the Doctrine of Transubstantiation, and the idolatrous Practices thereupon consequent, and the latter is blasphem'd in his calumniating and persecuting the Church of God, and giving Protection and Power to a corrupted Church, which saith she is the Spouse of Christ, the Queen and Mother of all Churches, out of which there is no Salvation, the only Judge of Controversies, which can make new Articles of Faith, and not only dispense with Laws of God, but make contrary Laws,

Ggg

and even boasts, that God's Laws are of no Force if she had not confirmed them

By them that dwell in Heaven are meant the Holy Angels, and these the Beast blasphemes by giving them Worship and Invocation contrary to the Duty Men owe only to God and Christ, our true Object of Worship and only Mediator

No 11

The War which the Beast was empowered to make with the Saints, and his over coming them, — is the same as the War with the two Witnesses, and their Death, mentioned before in ch. xi 7 And this War is afterwards explained to be in such a Manner, as that the Beast only acts according to the Direction of the salse Prophet, the Civil Powers represented, being only the Executioners of the Tyranny of the corrupted Clergy

Nº. 12.

The Meaning of the Power given to the Beast over every Tribe, and People, and Tongue, and Nation, is, that his Tyranny would be universal, and extend throughout all the Parts of his Dominions. And,

Nº. 13.

All that dwell upon the Earth shall worship him, whose Names are not written from the Foundation of the World in the Book of

Life of the Lamb that was slain

Here the Worshippers of the Beast are described first Affirmatively, in their being such as dwell upon the Earth, that is such as are corrupted and Idolatrous, and secondly Negatively, in their being such whose Names are not written from the Foundation of the World in the Book of Life of the Lamb that was slain, that is such, as God by his Foreknowledge consistent with Man's free Will foresaw, would by their salse Doctrines and Idolatrous Practices, deprive themselves of suture Happiness

And this shews, in what Danger the Members of the corsupred Church are, if they do not repent Therefore,

Nº. 14.

If any one hath an Ear let 1 im hear

The Meaning is, every Christian is hereby called upon seriously to consider and weigh what is here deliver'd, and not to be driven from the Profession of the pure Faith by Fear of Punish,

Influent, not wrought upon to follow the Beast by the splendid Baits of Greatness, Power and Authority, or the high and big Pretences of Infollobility, Success, and Universel ty, seeing it was foreseen and foretold by the Holy Spirit, that the Generality of Mankind should be earthly minded, and should thereupon follow the Beast, and only a few, chosen, and beloved of God, should escape this universal Corruption.

And more particularly is every one, by the faid Proclamation or *Epiptionema*, called upon to confider the terrible Judgments which will at last fall upon the Beast and his Followers.

For,

No 15. If any one gathers into Captivity, he goeth into Captivity If any one shall kill with the Sword, he must be killed with the Sword

The Execution of this Denunciation, both in Respect of the

Captivity and the Slaughter, will be feen atterwards

It is here mentioned for the Comfort of the true Servants of God, by letting them know that their Perfecutions shall have an End, and that the Beast should be at last abolished and utterly destroyed, according to the just and righteous Judgment of God, who will recompence Tribulation to them that trouble his Saints These,

No 16

During the Time of the Reign of the Beast will have their Patience and Faith tried to the utmost, in their suffering far greater Persecutions, both in Length of Time and Civelty, than the true Worshippers did in the Primitive Times, or first Persed of the Church

But the Judgment to be inflicted upon their Enemies, and their own Deliverance to be thereupon consequent, is certain, and therefore however great or long their Persecutions be, they ought to continue steafast in the Faith, and to believe, and patiently wait, for what God has promised.

The Explanation of TRUMPET VII. SECT. IV. Of the Second Wild Beaft.

No. 1 1 Y this wild Beaft, as well as the former, an usurping tyrannical perfecuting Power is represented.

The Origin of this Beast is from the Earth, from the com-Nº. 2 mon People in a State of Subjection and Slavery, and prone to Corruptions and Idolatrous Practices

Nº. 3. His two Horns shew, that the Dominions in which he exercises his Power, are consider'd in Respect of him, as divided into two Kingdoms or Monarchies, or in other Words, that his Power was perform'd by two diffinet Powers or Heads

No. 4.

And forasmuch as his said two Horns are like the Horns of the Lamb; hereby is shew'd, that the Beast would pretend to great Meekness and Sanctity, and to have such a spiritual Power or Government as was the Power of Christ.

And forasmuch as it is farther said concerning this Beast, that he spake as the Dragon, the Symbol of Paganism and Per-Secution — of the Roman Pagan Emperors, and of the Devil, this shews that the Claims of the said Beast were proud and blasphemous, his Commands imperious and tyrannical, that he would command as Authoratively as the Pagan Roman Emperors had before done, and that he would establish Idolatry.

The whole shews, that as the former wild Beast consisted of the Antichristian Civil Powers which were to be in the Roman Empire during the fecond general Period of the Church, so the Antichristian Ecclesiastical Powers, in the said Empire, during the faid Space of Time, are the Beast which is here intended, and consequently that the two Horns are the succeffive Lines of the Bishops of Rome and Constantinople, having under them the whole Body of the corrupted Clergy, as the former Beast had that of the Lasty, both those Bishops halying pretended to be universal Monarchs of the Church It

hath been before observ'd that the way for such a Monarchy was prepared by Pope Leo I about the Year 450

Now in the next Year, Anatolius Bishop of Constantinople, upon the Account of his See placed in the Capital City of the Eastern Empire (which was then in a Quiet, and flourishing Condition, far beyond Rome) obtain'd in the Council of Chalcedon, that he should have the same Privileges as Rome,

the Capital of the Western

Upon this the aforesaid Leo writes to Anatolius to expostulate the Matter And the same Day to the Emperor Marcianus, in the Epistle to whom he assumes the Title of " Leo the Bishop of the Roman and Universal Church, and afterwards in an Epistle to the Emperor Leo, the Title of Leo the Bishop of Rome, and of the Universal and Catholick Church

And agreeably to the faid Title y, he pretended by the Authorsty of St Peter, to disannul all that the Council of Chal-

cedon had done against his Mind.

Afterwards about the Year 586, John Bishop of Constantinople, called the Faster, took also upon him that Title of Occumenical or Universal Patinarch, at a Time when Rome was under a Cloud, being befieg'd by the Lombards

Pelagrus the then Bishop of Rome, and Gregory afterwards his Successor, did all they could to oppose it But the Emperor Mauritius took the Bishop of Constantinople's Part, and so the faid John was declared, in a Council at Constantinople,

Universal Bishop.

Not long after, a Revolution happened in the State, and Photas having flain his Master, stept into the Imperial Throne Upon which Gregory strikes in with the Usurper, flatters him with all his Might, and made way for his Successfor Bonifacius soon after to perfect what Gregory first oppos'd in another, but at last endeavour'd to get for himself. For Phocas not finding the Bishop of Constantinople to be in his Interest, and hoping to find Help in Italy, in time of Need endeavour'd to please Bonifacius

[&]quot; I con Fp 54 * Leon Ep 97 Vid Joh Launoi, Firt . Fp 4 Leon Ep 55

And so the *Pope* obtain'd that the See of *Rome* should be declar'd the *Head of all Churches*, and the *Roman* Bishop the Supreme and Universal Bishop, by an Imperial Constitution Which being admitted and confirm'd in a Synod of Bishops, the Bishop of *Rome* began to insert the Clause, Volumis of Jubemus, — the Style of the ancient Roman Emperors, or Diagon, without which, no Bishop, howsoever elected by Clergy and People, could be confirm'd

On the other fide, the Bishop of Constantinople kept his Title and the Jurisdiction which the Canons had given him So that from the Times of Leo there was in the Church a double Ecclesiastical Monarchy of two Bishops Occumenical, who pretended to have all the Power of the Lamb, and it hath so continued since: The Bishop of Constantinople never yielding any Thing to that Power which the Bishop of Rome hath frequently pretended to have over all the Churches

And now that this is the very Character of Antichrist is plain from the Confession of the Parties, whose Words have been already cited in the Explanation of the eighth Chapter, and which is the more wonderful they saw Antich issuanism in

the Word, whilst they practis'd the Thing

But these Titles wherein Antichrist was discovered at first, are nothing in Comparison of the Titles and Power which the two horned Beast, and especially the Bishop of Rome, has since assum'd to himself, who whilst he styles himself the Servant of Servants, speaks and acts as the Di agon

And this he does,

First, in usurping Divine Titles In the Canon Law, which is his Oracle, it is pleaded, I that the Pope, as being call d God, can't be judg'd by Men

In the Gloss upon one of the Extravagantes he is called 2 Out Lord God the Pope And in the facred Ceremonies 2 his Seat is

called the Seat of God

Agreeably to this the last Council of Lateran says, b he is to be by every one worshipped. Accordingly the Pope is no sooner elected, but he is clothed in the Pontisical Habits, crowned and

placed upon an Altar, and the Cardinals come there and kiss hands and Feet, which Ceremony is called Adoration And thus as St Paul declared conceining him, che fittith in the Temple of God as God, shewing limself that he is God Again at the Coronation of Martin V Medals were coined, in which are represented two crowning the Pope, and two kneeling with this Motto, Quem creant adorant, — Whom they we ke they were form And there is a Medal of Julius III in which he is called the King and Father of the Christian Republick

In the Canon Law the Pope is frequently called the Husband of the Church, which Bellor mine explains by faying, — Etian

Christo secluso, - even exclusively of Christ

In the Council of Later an, Pope Leo X was called, the Lion of the Tribe of Judah, the Root of David, the Saviour of Sion.

And the Canon Law affirms, f that to violate the Canons of

the Pope is to blaspheme against the Holy Ghost

In short, the *Pope* pretends to be the *Vicar of Christ*, and as such to have the Keys of Heaven and Hell, or the Power of the Lamb, and of his Vicegerent the Holy Ghost, whereby, and by the Titles atoresaid, he usurps upon *Christ* and the Holy Ghost, blasphemes against God, and so speaks and acts as the Diagon

And for a fo

Secondly, the two horned Beast speaks and acts as the Dra-

gon in commanding Idolatry

The Invocation and Veneration of Saints, in both Parts of the Empire crept in insensibly, and then followed the Worship of Images, which being the Height of Folly and Idolatry, was the last settled. This was done in the West by Pope John VII who in the Year 705 set up Images in the Churches, and ordered that they should be worshipped, upon which, Image-Worship was soon spread throughout the Empire, in the East as well as West

monal Li 5 - c 6 Sell 3. & 10

t Cal Fred it 4 de Bonnani Numifma Pondfic Roman (* Id Ib Cal Fato) Et in Expurgation Sixti I om i Concil p 704 Ed Col

In a few Years after Philippicus being made Emperor, removed all the Images out of the Eastern Churches, and commanded the Western Bishops to do the same, but to no Purpose, Constantine I. and the Popes that came after him, standing obstinately by John the VIII's Innovation Insomuch that in a Synod at Rome, summon'd by Gregory the Third, it was determined, — That whoever oppos'd the Worship of Images, sould be cut off as an infected Member from the Body of Christ, and remain Excommunicated,

As for the East, several of the Byzantine Cæsars heartily opposed Image-Worship, but it was at last by the Empress Irene, who had set up a Bishop in Constantinople so her Purpose, got settled in the second Council of Nice, which hath ever since prevailed in the West, Adrian the Latin Pope giving Way to that Council

And the Council at Frankford disannulled what the Council at Nice had done, yet the Pope stood to it against all the Representations of Charles the Great. So that the Settlement of Image-Worship, is wholly owing to the two Bishops of Rome and Constantinople.

Thirdly, the two Horned Beast speaks like the Dragon, in di-

rectly opposing himself to God and Christ

This is evident in Relation to the Popes of Rome, by their dispensing with the Laws of God, by their making Laws quite contrary to his Laws, and by their exacting rigorously the Observation of their own Laws, but neglecting that of the Divine Thus for Instance we are told in the Canon Law, that the Pope's Dispensation is valid a against the Old Testament, the Gospels, and the Writings of the Apostles And the Practice is intable.

Then he opposes God by pretending to have a Power to make new Articles of Faith, tho' God forbids to add to, or to diminish from his Word. — He disannuls the Command of Christ in taking away the Cup from the Laity, and adds new Sacraments to those which Christ has instituted — He takes away the reading of the Holy Scriptures, which God has com-

manded to be read, and forbids Meats and Marriage which God has left free And the God commands Prayers to be made in a known Tongue, the Pope forbids it And this is no Wonder fince it is declar'd, "h that the Pope represents on Earth not mere Man, but true God—that he has a heavenly Power, and therefore changes the Nature of Things, by applying the Substantials of one Thing to another, and of nothing he can make something. In those Things which he wills, his Will is instead of Reason. Not is there any one that can say unto him, why dost thou so? For he can dispense above Law, he can make Justice Injustice, by altering and amending Laws. And he has a Fullness of Power."

As to the Bishop of Constantinople, 'tis true that he cannot be accus'd of such Extravagancies as that of Rome, but yet the Pretence of being Universal Bishop, and settling Idolatry in his Churches contrary to the Law of God, do sufficiently make out the three Articles already mention'd. And if he hath not been so exorbitant as his fellow False-Prophet, it is because he never had so much Temporal Power to lift him to the same Height. Upon the Account of the Superiority of Power in the Popes of Rome who became actually posses'd of a Temporal Dominion, the Popes of Rome only are represented by the little Horn in Daniel, ch vii. the said Horn being there describ'd as one aiming at and acquiring a Temporal Power, in the same Manner as the three Horns, which were pluck'd up before it, to let it get their Power, had done

But here in the Revelation the whole Body of the corrupted Clergy throughout the Territories of the Roman Empire are confider'd, and are therefore represented agreeably to their Character, and to the two Pretenders to an Universal Monarchy in the Church, the one in the Western, and the other in the Eastern Division of the Empire, by a Wild Beast with two Horns

And,

No 5 The Power of this Beast in Civil Affairs is next shewn He exerciseth all the Power of the former Beast before him, or in his Presence That is, he is the salse Prophet or Counsellor of the

E Tit 8 ce Concess, Præs in Gloss Distinct 34 Can Leaser Vid Distinct 8 Canon, Presbyter

^{*} Decreted Giegor Tit 7 c 3 fol 40 cum Goss Innoce n III H h h

former Beast, puts the ten Horns or Kings upon all the Ty-

ranny they commit, in oppressing the true Church

And what a mighty Stroke the two Bishops of Rome and Constantinople have had in Affairs, fince the Dissolution of the Roman Empire, is well known They have acted commonly as if the Temporal Princes were bound to do every Thing according to their Mind, otherwise they endeavour'd to dethrone them, and fet up others in their Stead The History of Paclymeres shews, that the Eastern Emperors durst hardly do any Thing without the Concurrence of their Patriarch And the Doctrine of the Papal Hierarchy agreeably to their Practice is, " that both Swords are in the Power of the Church, to wit " the Spiritual and the Temporal This to be us'd for the " Church, that by the Church The one by the Hands of the " Priest, the other by the Hands of Kings and Soldiers, but " by the Allowance and at the Beck of the Priest" And again — " there are two Things by which the World is go-" vern'd, the Authority of the Popes, and the Power of " Kings That is weightier than this Kings therefore depend " on the Judgment of the Priests, and not the Priest on the " Will of the Prince "

In short the false Prophet acts as the supreme Sovereign of the ten Horns, proclaiming them to be his Subjects, requiring them to submit to his Decrees, and to execute his Pleasure, and he is even by them themselves permitted to have over them such Power and Authority For, as one good Turn deserves another

another,

Nº 6

This false Prophet causeth all the Earth, and them that dwell therein, to worship the first wild Beast, whose deadly Wound was heal'd—That is, he causes them to submit to it. And this shews that he can absolutely command the Allegiance of all the Subjects, by the Means of that Head which was wounded being heal'd, or by Rome's becoming again a mighty Capital, by the Temporal Power of the Popes.

E Gelafius I 491 ap Bellarm de Pontif ii 26

"Tis well known, that the *Pope* has for many Centuries pretended to fuch a Right, and that he hath acted accordingly in disposing of all the Crowns in *Clariftendom*.

The Bishop of Constantinople had also a great Power in setting up any Family upon the Imperial Thione. He hath not indeed been so bold in this as the Popes, for they have dethroned several Monarchs, and rais'd up new Families, as that of Pepin. Nay they have dispos'd of the Lands of the Eastern Empire as well as the Western, by the Help of the Crossades, even to the expelling of the Crossks for a long Time from Constantinople. Cardinal Pallavicini, as the Author of his new Gospel observes, says that the Monarchies would not be dure the for the Insolencies of Innovators, without the Interposition of the spiritual Authority, and by that means the Number of Plots and Rebelhons is much less

And there is something in this, for if the Princes side with and please the Pope, they are pretty safe, or else they are expos'd to Plots and Conspiracies, and frequently depos'd

But nothing shews more plainly the boundless Ambition of the Bishops of Rome, and at the same Time how sensible they are of their great Power to disturb the Peace of Christendom, than the monstrous Proposal which Prus II called Aneas Silcuus, before his Advancement to the Pontificate, and one of the politest Men of his Age, made to Mahomet II Sultan of the Turks " m That if he would be baptiz'd, he should have " a Surrender of the Eastern Empire made to him by the " Pope, fo that he should have a Right to it by Law as " well as by Usurpation Provided he would affift him to pull down the Factions against the Popes, which usurp'd against the Church, in return of which he should find the " the Pope very grateful, who thereupon fets forth the Exam-" ple of his Predecessors, who had given the Empire to Pepin, " and Charles the Great, in return for pulling down of the " Lombar ds "

Bonifac VIII 1294 Extrav comm de M jor & obed c 1 f 7 b ap Staple-ton Antid in 1 Cor 11

C Pallyric Hist Concil Tridentin L xii c 3 New Gospel, Ch 4 Art 3. 200 and Gl 3 Art 2 2 New Arn Sylv Enist 396 & Nyhei Iniquit 1 370 & A, mon Monument Authori p 19

This needs no Application. What Means the false Prophet uses to make the Inhabitants of the Earth submit to his idolatrous Worship, and to acknowledge his Authority are next shewn

No. 7. And he doth great Signs, — such Things as pass for Miracles, agreeably to the Description of the wicked one by St Paul, 2 Thess. 11 9. that his coming should be with all Power, and Signs, and lying Wonders.

And accordingly Idolatry has been settled in the Church by false Miracles; by Miracles pretended to be done by the Relicts of Saints and Martyrs, by Images, and the like And this Charge reaches equally the Bishops of Rome and Constantinople,

and their Clergy

The Christian Doctrine was so well settled, and that Doctrine is so evident against Idolatry, whether in invocating Angels and departed Saints or Images, that nothing but stupid Ignorance in believing any Lies about Miracles, and the strong Persuasion of their Truth could have wrought that prodigious Corruption which was effected in the Church.

But tho' the Miracles faid to be done, had been really performed, they ought not to have been regarded Because, in such Cases, the Doctrine is the Test of the Miracles, whether

they are from God, or not.

No. 8. Another Means which the false Prophet uses to make the Inhabitants of the Earth submit to him is, — he causeth Fire to come down from Heaven on the Earth in the Sight of Men, v.z of the Idolaters, or corrupted Christians.

Heaven is the supreme Civil Power, and Fire is War and Persecution which the false Prophet employs with the Concurrence of the secular Powers to settle his Authority and Idolatry, and to destroy all its Opposers therein. It falls upon the Earth, that is the Subjects of the Beast, who thus by Fire and

Sword are driven into Idolatry, and all the Opposers among them feel the Effects thereof. And 'tis the usual Way to oblige the Civil Power to burn such Opposers, whom they call Hereticks.

There is another Way to explain this Symbolically by taking the Words, Fire from Heaven, to fignifie by a Periphrafis, Thunder

Thunder and Lightning, which is the Symbol of the Divine Oracles. So that this false Prophet pretends to give out Oracles, or Laws to Mankind as a God, and to enforce them by the same Punishments, as indeed the Lightning is properly the Light of the Law, or the Instruction contained in it, and the Bolt is the Pain annexed, which strikes Terror, and destroys the Disobedient

Now as to the Event, 'tis well known that the false Prophet hath his 'Oracles, even called by that o sacred Name, by which the Divine are honoured, and to which his are made Pequal, and even preferr'd q it, being pretended that God's Laws

receive Force from his

"Tis also well known that the Popes enforce the Practice of those Oracles by Excommunications, which threaten Men with Divine Vengeance of eternal Fire And this so patly, that such Sentences of Excommunication are even called by themselves, the Thunders of the Vatican According to which Pope Gregory VII. called Hildebrand, speaking of Henry IV excommunicated by himself, saith that he was afflatum fulmine, Thunder-struck

Both Senses seem to be intended, being both found in the Subject, Excommunication being one of the chief Engines by which the Popes have maintained their Authority over Princes and their Subjects And as for the Greek Church it was no less infatuated, as their own Historians shew, with the Tenor of their Patriarchs Excommunications, than the Latin Church

was with those of their Popes

In short the false Prophet by his Claims to the Power of the Lamb, by his Pretentions to Infallibility and an Universal Monarchy, by false Miracles, and the Terror of his Excommunications has in as visible and an effectual Manner wrought the Destruction of such as opposed him, as if they had been, at his Will and Pleasure, even in a literal Sense destroyed, by

^{*} Extrav de Major & Obed Titul 33 cap Per tuas

* Inter Grist cas Sul prina De vetil, Epifole connumeration Dest 19 Can in Gancina Rivir

* Si veti rosumque l'estamentum sunt recipienda Non quod Coda Canmain ex voto nabellita anne a, sel quod c'e his recipiendis, Sancti Papæ Innocentus por a vieta viete sentesta, Dist. 19 Can Si Roman

* Epif ad German

Fire from Heaven And by these Ways he maintains his Authority over the rest, and therefore it is said,

N. 9.

He deceiveth them that dwell on the Earth, by reason of the Signs which he had Power to do in the Sight of the above-mentioned wild Beaft

He performs his Signs in the Prefence of the wild Beaft, as well as of the Men its Subjects and this to the End that both may unanimously follow what he shall think fit to prescribe

to them

And therefore he commands them that dwell on the Earth to make an Image to the wild Beast which I ad the Wound by the Sword and revived, viz by having Power to act as before

The main Defign of fetting up an Image to be worthipped, is to make Men forfake the Worship or Religion which they before followed, and to embrace that of which the Image is the Representative.

The making of this Image alludes to the Image which Nabuchodonofor made to be worshipped by all his Subjects, Dan

111, I

After that King, upon the Account of Damel's having interpreted his Dream, had so approved of Daniel's Relig on and the Object of his Worship, as to prefer the God of Daniel above his own Gods, to the Confusion of the Chaldeans or falle Prophets about his Court, and besides that, had also preferr'd Daniel in the chief Place to be the Ruler of the Province of Babylon, and Chief of the Chaldeans, and also at his Request had promoted Shadrach, Meshech, and Abednego, three Yews, le was fet upon, either by the Chaldeans, of Courtiers, of both, to make an Image to be worshipped, either of himself, or his lather, as a God Foi such was the Custom of the Eastern Nations to worship their Kings as Gods And though the Reason of this be not expresly set down, yet by what follows in the faid Chapter, and comparing the fixth, it is plain that it was done to supplant and destroy the Yews, the Chaldeans knowing that they would not worship an Idol So that under the specious Pretence of bringing all Nations within the King's Dominions into one Religion and Worship, the Destruction of the Jews, whom the King seem'd to be affected to, was designed

For the bringing of all the Subjects of a King to his Religion by any Means, is and always was the Aim of all tyrannical and despotick Kings Thus tho' every Nation had its particular Rites and Gods, yet the worshipping of the God of the King feemed to unite them into one common Religion, and made them submit themselves to the Power that had set up the I-

mage, which they worshipped

This Method of being worshipped as a God was followed by the Kings of the 'Persian Monarchy, by those of the Parth an Line, by Alexander, after he had overcome Darius, and by his Successors too, an Instance of which we find in one of "the Oxonian Maibles, and lastly, by the Roman Emperors, whose Images were fet before the Soldiers to be worshipped, and to which all Men were obliged upon Occasion to offer Incense, or give some Token of Adoration

The paying Worship to the Image of the Emperor was acknowledging, and paying Worship to the Emperor himself

And hence it was y a Custom for a new Emperor, created whilft there was another living, with whom he defired to live in Amity, to fend him his own Image, that by receiving of it he might make known his Confent, and Acknowledgement of

him as Emperor

Such then being the Practice of the Pagans in St John's Time, we are here informed, that the Beast and falle Prophet, Succeffors of the Diagon, were to keep up all his Pretentions and Idolatry, by the false Prophet's in like Manner causing an Image of the Beast to be set up, in order to demonstrate the Submission of all the corrupted Christians to the Beast and his Religion And this the false Prophet has done under several Names, but all refulting to the same Thing at last, which is an absolute Submission to the secular Government of the Beast, and religious Compliance with the false Prophet, as he heads

Clem Alex Protrep p 19. Phi'of rat de Vit Apollon Lib 1 Oven No 1 Food Smyrn Vid Plutarch de Fore Alexandr L > Ep 97 Vegetius de re Militari aic --- pri na Cohon, renquas & n meio Wil to I guitate procent. How Imagines Is protorum, hor eff drana & profestia I gra Vid Sueton in Tiocr c 18 & 17 Colg c 14 Mout Fol in Oct Zo'um Lib it p zst Ed O'on Philotory Eccl His L xis 01 0

and manages the other It was done by the Bishop of Constantinople, under the Pretence of his being an Occumenical Bishop, and therefore the one supreme Bishop of all the East And by the Bishop of Rome, under the pretended Names of Apostolick See, Vicarship of Christ, Succession of St Piter, Roman Catholick and Apostolick Church, Headship of the Church, chief Judgment in Controversies. For all these end in the one Point, which is to set up the Pope above all the World, as the only Means to obtain eternal Salvation, as it is proposed by the Signs made before Men, and of bringing all Subjects into one Religion under all Roman Catholick Princes, that thereby Factions and Rebellions may cease.

It appears then that the false Prophet himself is the Image of the Beast, as representing in himself all the Power of the Beast, and doing all those Matters, which the Image is said afterwards to perform, and being indeed the Principle of Unity in the corrupted Church, which makes all Men submit to those Princes that are of his Party, and is at the same Time worshipped by them all, as their supreme Head and Sovereign, as the only Person in a double Capacity, having according to them, both the Keys of the Church, and the Power of the

Sword

In respect of the first he is a false Prophet properly, and in respect of the second, the Image of the Beast. The Bishop of Constantinople only differed from that of Rome in this, that he never carried Matters with so high a Hand, but gaining upon the People, his Intrigues wrought the same Effect with them

To what has been said may be added, that the Pope, even in a literal Sense, sets up the Image of the Beast, or of those Princes which he had a Mind the People should reverence, viz by setting up their Arms in or before the Gates of those Churches which are appropriated to their respective Nations, and by setting up or exposing there to publick View their Pictures or Images, and this to denote his Recognition of them, and that all are from thenceforward bound to acknowledge and obey them.

And Power was given to the two-horned Beast to give Breath to the Image of the former Beast — That is, the false Prophet

had Power to give Life and Activity to the Representative or Principle of Unity of the Beast The corrupted Clergy have set up a Representative, which pretends to be a God, and therefore to have the Management of all the Assairs of secular Princes, as also of Religion within all their Dominions. So that this Image is not a dumb or senselis Idol, but his means to exert it self, and perform such Actions as become its Nature.

In the false Prophet's thus animating the Image, there seems to be an Allusion to the Cheats of the Pagan Priests) who made Statues to move And among the corrupted Church Images by secret Springs have been made to move as of themselves, to keep the People in their Superstition and Idolatry.

By the false Prophet's giving Breath to the Image of the Beast, the faid Image is empower'd to speak. And in this also there is an Allusion to the Pagan Practice and Pietence, for their Priests or false Prophets often gave out that their Images spake, or they contriv'd Ways to make them seem to speak, and utter several Oracles. Instances of which occur in the Pagan Writers who liv'd or wrote of Matters before Christ. But more particularly here are hinted at the pretended Oracles of the Times of Christ analy, wherein the Pagan Priests sinding the Worship of their Gods to be in a declining Condition, and by Consequence being in Danger to lose their Credit and Prosit, contriv'd to make those Oracles speak against the Christians, and by that Means brought Persecutions upon them.

And here it may be observed, that in this very Case of speaking Images, the Members of the corrupted Church have pretended to more of this Sort of Miracles than ever the *Pagans* did.

Now as we take the Pope and his Mate to be the Image defcrib'd in the Prophecy, so it is plain that it gives out Oracles and Laws to oblige all Nations to submit to his Religion. And to make the Accomplishment more literal and visible, all the

Y See the Asclepius of Hermes Trismeg c 9 Euseb Præp Evang L v c z p 108 and Lucian de Dea Syra Horat Epod 18 y 24

² Tit Liv Lib v § 22 Val Max L 1 C 8 § 3 Plut Vit Coriol
² Vid Lucian in Alex V Pseudomante Euseo Eccl Hist L ix c 3 and

Idolatry of which he is guilty, and the Power which he hath aflum'd is all owing to the Forgeries of his Emissaries, authoriz'd by himself, and proclaiming false Miracles and b Revelations to establish them Upon which the false Prophet or great Idol gives out Oracles, as he calls them, that those Woi-Thips may have the full Sanction of the Law And the Caron Law is the Voice of this Idol. All the Idolatry in the Church. and the Power of the false Prophet, have been introduc'd and gain'd by false Miracles and Visions and Oracles of Apparitions and Images, and all that is contain'd in the Canon Law to confirm these, is the Result of those false Traditions, and therefore the Quinteffence of all the populh Pretentions, having the Stamp of the Authority of the great Image of Idol of the corrupted Church, the false Prophet That Canon Law is contain'd in the Decree of Gratian, which is the first Part, in the Decretals of Gregory IX, which is the fecond, and the third Part confifts of the Clementines of Clement V the Extrivagants, Commons and mix'd. But farther,

The Image has not only Power to speak, but also to cause that such as would not worship the Image of the Beast should be slain

This shews us the Contents of the Oracles or Laws deli-

ver'd by the Image, viz.

First, That all Men worship the Image of the Beast And Secondly, That the Punishment annex'd to the Disobedient is Death.

We may observe, that this Image doth not kill, but by its Laws or Oracles causes to be killed all those who oppose its Religion, because it employs the secular Power to do it

This is called in their Style, c requiring the Assistance of Princes against the Enemies of the Church, when they are numerous And when they are few and fall into their Hands, delivering over to the secular Power Thus the secular Princes are only the Executioners of the Malice and Cruelty of the Image, and the false Prophet who set it up, and thus puts the

b Vid Eingr Hist Ecol L v c 19 Girt, on Decret C. uf 2, Q r Ca Non internatur Ibid, Cap. Steat Excellentium,

fecular Princes upon that cruel Work And in this respect the Cruelty of the *Popes* has exceeded by far any Thing that is to be met with in any other History of the World

The Power of the falle Prophet is faither fet forth, in that he makes all both finall and great to receive a Mark in their Right Hand, or in their Foreheads.

The idolarrous Nations were wont to imprint indelible Marks upon the Foreheads or Hands of Servants, and on fuch as devoted themselves to some false Deity. So that such Marks

were Tokens of Servitude of Idolatry

The Hand is the Symbol of Action and hard Labour The Forehead fignifies the publick Profession. The whole shews, that it is required that all Men give Assistance to pursue the Designs of the Beast and its salse Prophet, or at least to make a

publick Profession of Servitude And accordingly

The Accomplishment of this is found in that Practice of the Romish Religion, which obliges not only all its Votaries to profecute Hereticks, but even obliges their Kings to do it by Dint of War. And if they will not do it, they are look'd upon as Hereticks because Favourers of them, and liable to incur the same Punishment as Hereticks, that is to be depos'd and profecuted themselves. On the other hand Men that die in their Cause are by them assured to merit eternal Lise. And for this World's Encouragement to them that remain, the Estates of Hereticks are all forseited. Listly

No. 14. The false Prophet causes that no Man might buy or sell, sace be that had the Mark, or the Name of the Beast, or the Number of his Name,

To prohibit Persons from buying and selling is to buiss them from publick Society, and to exclude them from the Benefit or Protection of the Laws. And this has been done by the salse Prophet against those who would not embrace his Religion, or submit to his Authority. Thus for Instance, the Later an Council under Alexander III commanded under a servere Anathema, that none should presume to receive the Waldenges and Alb genses into their Houses, or upon the relands, or to protect and now shother, or to have any kind of Commerce or Dealing with them. And Pope Martin V in his Bull set out

after the Council of Constance, requires all Emperors, Dukes Earls, Barons, in a Word all that had any Post in the State or Church to expel all such as were not in Communion with the Church of Rome, and to let them have no Place of Habitation, to make no Bargains with them, nor to shew them any Pity or Compassion And R Hoveden observes of William the Conqueror, that he was so dutiful to the Pose, d that he would permit no one in his Dominions to buy or sell whom he found to be disobdient to the Apostolick See And in such kind of Prohibitions the Eastern Horn also, as well as the Western, e exerted its Power In all which the false Prophet has spoke like the Dragon. For f Dioclesian is said to have done the like, debarring all those from Commerce who would not facrifice to Idols.

As for the Mark, the Name of the Beast, and the Number of his Name, they may all concur in Signification, so as to end and terminate into one Thing, so that the Mark may contain the Name (as in ch xiv. 11) and the Name may contain the Number, as 'tis plain it must do. And so those three different Expressions may set forth the same Thing in different Prospects.

Those who have the Mark of the Beast, may be such whose constant Purpose it is to defend the Worship of the Beast, be-

ing active and vigorous therein

Those who have the Name of the Beast, are such who are known to be his Slaves or Followers by his Name being called upon them, the imposing of a Name betokening the Subjection of the Party named to the Imposer. And therefore Slaves were new named by their Masters, and marked, anciently, with their Masters Names, that it might be publickly known whose Slaves they were

Those who have the Number of the Name of the Beast may be such as are his Worshippers in a private Manner, and discourse the Solvente Manner, and discourse

cover themselves to be so by some private Mark

And in this there is an Allusion to the Custom of the Age in which St John lived, whereby the Names of the Gods were

mystically changed, in such a Manner, that none but those that were initiated into their Mysteries might understand the Meaning thereof 8

And this was often done by concealing the Name, under a Number equivalent to the Amount of the Numeral Letters in the Name by which the Deity was called So that by the Number given the Name of the Deity intended was fecretly preferved, and from the faid Number was his Name to be found out

Thus the Name of Jupiter h mystically described by the Number 717 For under that Number is contained the Word 'H'APXH', which expresses the Essence of the supreme Detty, who is King of the World, the Beginning and the End. In like Manner: the mystical Name of the Sun was described by three Numeral Letters, whose Sum was 308.

The whole shews that no one, unless he submit to the Tyranny of the Beast, must live, or have any of the Ease and

Comforts of human Life.

No. 15 | Here is Wisdom

That is an Occasion for the Wisdom of Men to exercise itself. There appears to have been an old Custom when a Man was famous for Wisdom, that others went to see him, in order to propose, or else sent him Questions to be solved, which is he answered, then he received a Reward like a Tribute, is not, he paid a Fine to the Proposer. So the Queen of Sheba came to hear the Wisdom of Solomon, and to propose Questions, and then she made him Presents Josephus reports the same of Hiram King of Tyre, that Solomon proposed Questions to him, and received reciprocally, and that Hiram not being able to solve them, paid a great deal. The like is seen in the History of Sampson, Jud xiv 12. It was a kind of serious Play, which it seems Kings themselves did not scorn

This Custom pais'd also into Greece, and was even objetlyed, as k Plutarch says, in Religious Rites.

^d Ex User de Succ Eccl ^e Matth Monach Blustar Syntagm L. A con-^e Euseb Eccl. Hist L viii Orof Lath Lact de M P.

But in a more particular Manner Arithmetick comes under the Name of $Wildow^{1}$.

No. 16. According to the aforesaid Kind of Wisdom, let him that los Understanding count the Number of the Beast, for it is the Number of a Man.

The Number of the Beast is the same as the Number of the Name of the Beast in the foregoing Verse, and as it is also at large express d in ch xv 2. And therefore when it is here said that the Number of the Beast is the Number of a Man, we are led to understand, that the Number of the Name of the Beast is the Number of the Name of a Man, that is the Number of such a Name as by which the Empire represented by the Beast is commonly called by Men. And so the Pen of a Man in Is the in Rev xxi 17. the Measure of a Man, is such a Measure as Men commonly use

According to this, to calculate the Number of the Beast, is to find out from the Number given, the Name of the Beast

No. 17. Now the Number given whereby to find out the Name of the Beast, is 666

The Beast it self or Tyrannical Government is Roman For it is said to have succeeded the Roman Dragon in his Throne, Power and Authority, and the false Prophet to speak like that Roman Dragon. And that Government has set up all the Roman Pretensions, and the false Prophet obliges therefore all the

(Subjects to call themselves Romans, not only because in Reality they are to be under the Direction of Rome, both in the West and East, but also because the Power he presends to is grounded upon the Rights of Rome, preserved in the Old Rome. and also communicated to the New Formerly Christians were contented with that Name which shews their Relation to the Lamb, but the false Prophet who pretends to have the Horns of the Lamb, establishes them by speaking like the Diagon, and claiming to have the same Right, must have them to bear that Badge, which may shew his Power to be Roman So that whereas the Christians, when Herefies and Schisms atofe, were oblig'd to own the Catholick Church of Chill, those that are deluded by the false Prophet must own their Relation to the Dragon, by calling themselves Roman Catholicks Every Thing therefore of any Consequence in the corrupted Church is Roman

The Heads are still Roman, the Language is called Roman, is Roman in the West, and called Roman in the East. The Latin us'd in the Church, as the Token of Submission in all the Divine Service to the false Prophet, is really the Roman Language, and the Modern Greek is now called Roman by themselves. As indeed all the Greeks call themselves Romans, and are so called by all the Eastern Nations, and they say too that they are modern of the same Church.

This then is a general Name by which all Men that have submitted to the Beast and false Prophet, and have worshipped the Image, are still and have been called to this Day So that as to the Thing or Notion of the Name, we find it is Roman.

As to the Word it felf intended to be found out by the Number given, it is most probably in the Hebrew Language, because in the Revelation there is an Allusion for the most Part, if not altogether, to the Notions suitable to that Language, and the Names of some remarkable Things are given in that Language, as Abadim and things don't And therefore we may reasonably suppose, that it was intended this most re-

markable Enemy of the Church should have his Name in Hebrew, and that tho' the Penning of the Visions be in Greek, yet the Hebrew Notion and Name is preserable. So that if we can find the Name of the Beast reaching all its Subjects, and express'd in the Hebrew Tongue so exact, as by its Letters to make up the Number sought, we may be satisfied that this was principally intended. And so much the more if the Name sound in another Language, tho' agreeing as to the Number, cannot answer in other Particulars

Some indeed will not allow the Use of Letters to express Numbers in the Hebrew Language to be ancient. But in St John's Time the Greeks had most certainly the Way of using Letters arithmetically, and as it is certain that they had their Letters from the Phanicians, 'tis as plain that they had this Way from them. In Porphyry says, that the Greeks had the Science of Numbers and Proportions from the Phanicians, as high as the Times of Pythagoras.

Those Sciences could not be without such an Arithmetical Use of the Letters. Besides, 'tis evident by the Order of proceeding, and Prioripa, or adopted Characters, jumping in with the Hebrew Alphabet, wherein the Bai, s' answers to the Hebrew Alphabet, wherein the same as the possible inverted in the Way of Writing towards the Right-Hand, and having the same Name, that this is all taken from the Phanician, or Hebrew Alphabet Further, we find Examples of this in the Samaritan Text of the Pentateuch at the End of the Books by Way of Masoretical Notes, and in their Targum, that is older than Christ's Time, as Bishop o Walton thinks

The P Palmyremans likewise had this Method, and some learned 4 of late find, that in the Sicles, writ in the Samaritan Character, the Year is marked by a Letter, as 7 for sour, and the like And therefore since the neighbouring Nations to the Jews, the Phænicians, Samaritans, Palmyrens, (and the same might be shewed concerning the Egyptians) had this Way, we

may

may be certain that the Jews also had it, and especially considering, that the Alexandrian Jews, who spoke Greek, made use of all the Cabalistical Arts, and that the Gnosticks after them took up this Way, not only in the Greek Language, but also in the Hebrew, as it is apparent in 9 In enceus.

We may therefore proceed to find out the Name of the Beast

in the Hebrew Language

The Beast then being Roman, we must know how Rome, from whence Roman comes, ought to be written. The Name of the City Rome, is by some written רומי, but for the most Part it is written רומי, as might be made out by several Authorities, and הומים, are the Romans. In the Arabick Writers Rome is רומי too.

Now the Adjective, Roman, is not to be applied to the Subjects but to the Beast, for the Subjects bear the Mark of the Name of the Beast. The faid Adjective therefore must agree with the Beast

If we take the Beast Literally, 'tis in Hebrew היה, if fymbolically for a Kingdom, then it will be מדכור: And these two Words being both Feminine, the Adjective must have the Termination of the Feminine Gender רומייר, the Letters of which Word taken arithmetically together, make just the Number 666.

7				200
b	the	Numeral	Value	40
•				10
9				10
h				400
				666

There is also a Coincidence as to this Name of the Beast, with the Name which in Ch xvii 5 the great Whore, of Capital

^{*} Porphyr de Vit Pythagor p 182 Vid Strab Geogr L XVI p 75 and L XVII p 75 and

⁴ Iren L ii c 4 Targum Jonath in If אאאוע 9 in Opt Eantonib Vid.
ctam Eliæ Levit Methurgeman Voc יומר Gemera in Avoda Qura apud Wagens
R D Kimchi apud Buxt ז אותר.
Schilte Haggiborim apud Wagens
Vid Golii Lex. Arab p 1063.

of this Kingdom bears That Name is Mystery, pushes, a Thing that is kept secret Absconditum. Now the Hebrew Word to that Purpose is מתור; and here also the arithmetical Value of the Letters contains the Number 666

As for the Word Λ ATEINO Σ (which Irenaus, looking for the Name of the Beast in the Grecian Language, thought might very probably be the Name intended, upon the Account of the last of the four Kingdoms in Daniel being called the Latin Kingdom, and those who then reign'd at the Time of his Writing, the Latins) it indeed contains the Number 666, and suits with the Roman Empire in the Time of the Dragon, but seems not so applicable to the said Empire in the Time of the Beast the Dragon's Successor.

For fince the Appearance of the ten Kings upon the Dissolution of the Empire in the West, those only in the West have been called by the Name of Latins, and this by those in the East who would appropriate the Name of Romans to themselves But those in the West call themselves Romans, as well as those do who are in the East. And both are called by that Name. So that there is no other Name but that of Roman to

bring them all in

Lastly, " some go about to calculate the Number 666, by extracting the Square Root of it. And to make out the Truth of that Method, observe, That as the Number 144 is sacred and mysterious to signify the true Church, because its Square Root being 12, sets forth most of the Mysteries and Attributes of the said Church, and of the new Jerusalem, which is to be the Persection of it, and is therefore said to be of 12000 Fuilongs, so the Number 666 denotes the whole Empire of the corrupt-

ed Church, because the Square Root of it is observed to appear in most of its Attributes

Thus, as the true Church is founded on the twelve Apolles, and therefore in the New Yaufolem the Number twelve almost every where appears, there being in it twelve Foundations, twelve Gates, twelve Angels, twelve thousand Fu iongs, and a Tree of Life bearing twelve Soris of Fruits, therefore the Number 666 is mysterious only upon the Account of its Square Root

The Square Root of a Number is that Number contain'd therein, which being multiplied by itself produces the whole Number, whether there be any Fragment or none remaining

That is a perfect Square Root which exactly produces the first Number given, as 12 is the Root of 144, and 10 of 100. But the Square Root of 666 is 25 imperfectly, because it doth not exactly produce the Number 666, but 625, which with the Remainder 41 added to it makes 666

As first,
$$666(25)$$
 4
 $45)266$
 225
 (41)
Then $25 \times 25 = 625$
And $625 + 41 = 666$.

Agreeably to this the Number 25 appears every where in the

Romish Church

The Cardinals, which are the Apostles of it, were in their first Institution only 25 Rome had 25 Gates, and 25 Parishes It consists of 25000 Furlongs, and the Church of Rome has 25 Articles of Faith Besides this, that Number appears in the 25 Provinces or principal Dignities of the Church. And the great Altar of St Peter's at Rome is 25 Foot square, has a Cross thereon of 25 Hands high, and before the Church are sive Gates, one of which is only opened once in 25 Years.

This Number is also fatal, and observed in many Matters, as the Council of Trent, which has settled the Pope in the Church, began with 25 Bishops, had 25 Sessions, was subscribed

Kkk 2

by 25 Archbishops, and declar'd 25 Articles of Faith. The rest may be seen in the Author If this Coincidence can be found in the Greek Church too, it may be own'd that more Mysteries were design'd to be denoted by the Number 666, than barely to fet forth the Arithmetical Product of the Letters in the Beaft's Name However it is acknowledg'd * by the ingenious Author of the aforefaid Account, that the Number 666 is us'd, and not 625, rather than any other Number of which 25 might be the Root, because that Number 666 is exactly contain'd in the Letters of the Name of the Beast. By this he feems to give up the Caufe: Becaufe we have no Warrant to fearch any further than the Name for the Number 666 So that this giving full Satisfaction to the Words of the Prophecy, the rest is but Play, ingenious Conjecture, and fatal Coincidence.

TRUMPET VII. WOE III. SECT. V.

Containing some remarkable Acts of Christ in behalf of his Church, against ber Enemies in her first General Period.

A ND I saw, and lo a Lamb standing upon Mount And with him an hundred and forty four Thousand,

Having y his Name, and his Father's Name written upon their Forebeads.

And I heard a Voice from Heaven, as the Voice of many No. 2. 1 2.

And as the Voice of a great Thunder.

And the Z Voice which I heard was as the Voice of Harpers harping with their Haips N' 3 And they fing a a new Song, Before the Throne, And before the four living Creatures and the Elders Nº 4 And no one could learn that Song, but the hunared forty and four Thousand, which were redeemed from the Earth Nº 5. These are they who have not been defiled with Women, for they are Virgins. These are they which follow the Lamb wherespeeves he These were redeemed from among Men, being Finst-Fruits unto God and to the Lamb And in their Mouth was found no b Lie. For they are blameless before the Throne of God N' 6. And I faw another Angel flying in the Midst of Hea-Having the Everlasting Gospel, To preach unto them that & fit on the Earth, and to every Nation and Tribe, and Tongue and People, Saying with a great Voice, Fear ye God, and give him Glory, For the Hour of his Judgment is come And worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters And another Angel followed, faying, Babylon the the great is fallen, is fallen, No 8 Because she made all Nations drink of the Wine of the Wrath of her Fornication.

Ch. XIV. Vision II Part III Trumpet VII & V

Potter's Interpr of the Numb 666 ch 28 " So Alex and several other MSS, and all the four ancient Versions, and Origen, Arethas, Cypitan and Jerom.

[&]quot;So Alex and many other MSS and vulgar Lat Syr and Arab Versions, and 2 Ω; is not read in some MSS in the Compl Ed and is omitted by b 4:000, not 36.0, is read in Alex and many other MSS. and in all the four ancient Versions "AMS is omitted in some MSS and in tne Arab Version, and by Origen and Arethas ^d So the most Copies Sec Mills in Loc & Proleg in Nov Test p 65 "H weaks is not read in Alex and leveral other MSS, nor yearn any of the four ancient Versions

No. 3.

The Explanation of TRUMPET VII SECT. V

N. I. ERE the Victory of the Church over the Pagans in the Time of Constantine the Great is resumed, and fome fresh Circumstances added, which could not before come in so properly within the Course of the Narration without Breaks and Transitions

> A Mount is a Capital City By the taking of Mount Son from the Jebusites, David began the Settlement of the Nation of I/rael and of his own Kingdom, making that Place the Seat of his Kingdom for himself and his Successors, and the Capital of Israel. So that Sion was afterwards taken for the whole Kingdom which depended upon it.

> The Lamb is Christ. The Hundred forty four Thousand with him, having his Name and the Name of his Father written on their Foreheads, are the fame with the Hundred forty four Thousand, who in ch vii were said to be sealed on their

Foreheads with the Seal of the Living God.

The whole represents Christ, as having just taken Possession of his Kingdom, and all his Followers, as a publick visible Body, in a State of open and publick Profession of their Faith in Christ and in God, being become, by being the Soldiers or Servants of Christ, the Soldiers or Servants also of his Father.

Nº. 2. By the Deliverance obtained for the Church by Constantine, the Church was placed in Heaven, as being supported by the Temporal Powers And therefore by the Voice from Heaven as of many Waters, and as of a great Thunder, and as of Harpers harping with their Harps, is represented the joint Acclamations and Praises of all the Mulitudes of the Christians upon this joyful Occasion, and the Notification of God's Will to the Heathen World, who might now, all Persecution being removed, the more readily embrace the Christian Faith

> The Song which the faid Multitudes fing is new, because the Deliverance wrought is great and wonderful, and therefore deferved an extraordinary Return of Thanks And it is Jung before the Throne, to shew their Thankfulness to God, and to

his Christ fitting thereon, who they he be here represented, egreeably to the Subject of his Actions, as a Lamb standing upon Mount Sion with his Followers, is still supposed agreeably to his Divine Nature to sit on the Throne.

The faid Song is also sung before the four living Creatures, and the Elders, as the inseparable Attendants of the Throne, and these to be sure must be understood to join with the Multitudes in the fame Joy and Praises So that hereby the univerfal Joy and Praise of the Christian Rulers Clergy and People is fet forth And to shew that this their Joy and Praise is incommunicable to all but themselves, it is said,

That no one could learn the faid Song but the Hundred forty four Thousand, which were redeemed from the Earth, viz which were redeemed from the rest of the World to be the Servants of Christ, and were now freed from the Bondage they had been in to those who were his Enemies.

The Benefits for which the Song is fung belong only to the Followers of the Lamb, and therefore none else will be affected to defire to fing it For whilft the Christians have Reason to give Thanks, their Enemies, as being overcome, are in a desperate Condition.

Concerning the aforefaid Followers of the Lamb it is faid,

I They are such as have not been defiled with Women, for they are Virgins That is, they are such as have not committed Idolatry, but have kept their Faith plighted to Christ inviolable, notwithstanding the Temptations and Persecutions they met with.

2 They are such as follow the Lamb whithersoever he goes, viz They are fuch as in all Respects are the true Disciples of Christ, paying him an universal and fincere Obedience

3 They were redeemed from among Men, being First-Fruits unto God, and to the Lamb, viz in being holy and dedicated to them, even as the First-Fruits under the Law were holy and dedicated unto God. And forafmuch as this is the first Time wherein Cheift was publickly owned as King, and visibly protested and governed his Church, which now appeared in great Lustre, therefore are they also the Fust-Figures of the Kingdom of God and Chrift, in Respect of the much greater Mul-

Nº. 5

titude

titude which shall at last come into the Church in the absolutely triumphant State of ats third general Period, the First-Fruits under the Law having a Relation to the enfuing Harvest

4. In their Mouth was found no Lie for they are blameless before the Throne of God. They have kept themselves free from the Worship of Idols, which are called Lies in Scripture, and from Hypocrify, and all Manner of Deceit. Being fuch as have acted according to their Duty, and are therefore approved of by God, and accounted as blameless before him, who has therefore given them the Testimony of their being so, by having given Sentence against their Persecutors, and having put themselves in a Capacity to serve him publickly.

Upon this great Change in the Empire, the Church as protected by the secular Power, was placed in Heaven, and the Idolaters, as having the Temporal Power taken out of their

Hands, were placed on the Earth. And therefore,

Nº 6. The Angel flying in the midst of Heaven, is sent as an Ambassador between the said Heaven and Earth

> And forasmuch as he hath the Everlasting Gospel (so called as being the immutable State and Purpose of God from the Beginning of the World to all Eternity) to preach to them that fit on the Earth, and to every Nation, and Tribe, and Tongue, and People, it is plain that his Errand is to invite the Idolaters in the Consternation they are in, to embrace the Gospel

> His faying, Fear ye God, and give bim Glory, for the Hour of his Judgment is come, shews that if they embrace not the Offer of Repentance now made, they will foon be destroyed by the Plagues ready to fall upon them And therefore in-Itead of worshipping 8 as they had done the Parts of Nature, as the Heaven, Earth, Seas and Fountains, they are exhorted to worship that Being who created them, who only can punish, and is alone to be worshipped

> The Angel of this Message precedes, and is therefore another or different Angel from that, who in ch viii 13 was mentioned as flying in the midst of Heaven. And forasmuch as he

delivers this Message with a great Voice, that is a prevailing Voice, hereby is implied, that his Errand will meet with a furtable Success, both in Respect of the Warning, of which many will take Notice to avoid the Danger threatened, and also in Respect of the Judgment foretold, which would in a short Time have its Effect

As to the Event, the Preachers and Writers of this Age made loud Exhortations to the Pagans to come into the Church, and shewed that the Judgments which God had fent to awaken them, was not owing, as they imagined, to the Neglect of the Pagan Worship, occasioned by Numbers of them being then converted to Christianity, but to the Obstinacy of the rest in not embracing the Gospel So that Warning was given to the Pagans And as for the corrupted Christians, they also had Warning given them, feveral opposing the Pagan Rites which began to creep into the Church.

And another Angel followed faying, Babylon the Great is fallen, is fallen

This Angel is faid to follow the former, to shew that the Warning of the former was but just given in Time, and that the Punishments of God soon follow his last Warnings

Babylon, here called great upon the Account of the Power

it had, is the City of Rome.

No 7

By the Repetition of the Word — fallen, — the Certainty of her Fall is fet forth And the Errand of this Angel fignifies

that her Fall is performed

This was done by the first four Trumpets, the sinst speaking of the Preparation by the Incursions of the Barbaitans upon her Territories, the fecond mentioning her Fall, under the Symbol of a burning Mountain, and the two next discovering the Consequences thereof, which are the spoiling of her Treasures, and the Extanction of her Authority.

And in like Manner the Fall of the literal Babylon, predicted in I/ vvi. 9 and Fer. li 8 denoted a Loss of Power, in her ceasing to be the Capital of her former Dominions And so in all Sorts of Writers the Expression of falling, in relation to Cities, is used to fignifie the Loss of Liberty and Empire

Such a Fall of the Capital City is a great Alteration in a

State, but does not however imply an Impossibility of a Reco-

LII

The utter Rune of Rome is afterwards describ'd, and is found

to be just upon the Destruction of the Beast

But the Fall of Rome here declared, is before the Dominion of the Beast was set up, and is therefore notified, before the third Angel gives Warning of his Rise, and of the Patience of the Saints, during his Reign

The Reason of this Fall of Babylon is,

Nº 8.

Because she hath made all Nations drink of the Wine of the Wrath of her Fornication. That is, she forced them to partake of her Idolatry

The like Expression is used in the Prophets concerning the literal Babylon, as in fer 11 7 Babylon has been a golden Cup in the Lord's Hand that made all the Earth drunken The Nations have drunk of her Wine, therefore the Nations are mad

Idolatry comes under the Symbol of Drunkenne/s, as well as of Fornication, because both attended it, and to heighten the Idolatry, both here are us'd, in its being called the Wine of Fornication. And the Crime is aggravated by the Addition of the Word $\theta \supset \mu \widetilde{s}$, which coming after one, Wine, implies that its a Wine full of h Poison, a deadly bitter Draught to the Souls of Men

As to the Event, the great Victories of the Romans flighted and aftonished all Nations, and with that Fear and Wonder made them submit to the Religion of Rome, and kept them from receiving of the Gospel, through the Terror of the Torments inflicted upon the Saints, as they were also made surious in persecuting them

After the aforefaid Fall of Rome, the next Enemies that appeared against the Church were the Beaft and falle Proph t

And therefore the Prophecy next proceeds to give an Account of some remarkable Acts of Clrist against those Enemies, together with a short Account of the suffering State of the Church during their Tyranny And this Account of A. and Relation to the second General Per od of the Church, is carried on to the End of the nineteenth Chapter.

TRUMPET VII. WOE HI SECT VI

Containing a Wai may to the Church against the Worship of the Beast and his Image, and an Emouragement to Faithfulness unto Death.

No 1. \$\forall 9 \quad ND a third Angel followed them, saying with a loud Voice If any one worship the Beast and his Image, and receive his Mark on his Forehead, or in his Hand,

J. 10 The same also shall drink of the Wine of the Wrath of God, of the strong Wine poured out in the Cup of h s An-

And he shall be tormented with Fire and Brinstone in the Presence of the holy Angels, and in the Presence of the Lamb

y 11. And the Smoke of their Torment apendeth up for ever and

And they have no Rift Day nor Night, who worship the Beast and his Image, and whosperer receives the Mark of his Name

L112

No 2. If 12 Here is the Patience of the Saints, here are they that keep the Commandments of God, and the Faith of Jefus

No. 3 V 13 And I heard a Voice from Heaven faying unto me, write, bleffed cre the Dead which die in the Lord, from hence-forth Even so faith the Spirit, that they may rest from their Labours, and their Works do follow then.

The

h Ough, here is as the Hebr man which is translated in the LXX by fucl. Works of figure not only Wrath, but Gall and Posson. The Posson of Surper's being emiscal us on their being provok'd

The Explanation.

HIS Angel denounces the Judgments of God ago if N'. 1 fuch as any Way yield to the Religion of the Beaft and his Image

> As fuch Men bave drunk of the intoxicating Wine of Fornication, exhibited to them by the Whore that rides upon the Beast, in ch xvii 4. So shall they drink of the Wine of the Wrath of God, of the strong Wine, without any Water to lessen its Strength, that is poured out for them in the Cup of

his Anger.

They shall have in this Life all the Plagues of God hereafter mentioned and described, poured out upon them, and shall be, when Christ comes with his holy Angels to the final Judgment, condemned to endless and inexpressible Torments They shall be an everlasting Burnt-Offering to the Divine Justice, and never meet with any Cessation, or Alleviation of their Pain

The Event answering to this Angel's Errand, is the Tellimony of the Witnesses, who from the very first Appearance of the Beast and false Prophet, opposed their Tyranny and Idolatry, and loudly proclaimed the temporal and eternal Judgments of God against them and their Worshippers And for this they had sufficient Authority from the Word of God, in which all

fuch Practices are clearly condemned

This Denunciation is of great Use, in order to preserve the Members of the true Church from being deceived with the Pretentions of the Antichriftian Party, in their boatting that they are the only true Christians, and that out of their Church there is no Salvation, and is also necessary in order to induce them to undergo any Sufferings in Defence of the Truth For, great were to be their Persecutions, as is declared in the following Words,

N' 2

Here, that is during the Tyranny of the Beast, is the Patience of the Saints Here, that is during the faid Time, are those that keep, or here is the Patience of those that keep the Commandments of God, and the Faith of Jejus

This

This is equivalent to the Conclusion of the Epiphonema, added to the Description of the Beast in ch xiii y 9, 10 And this repeated Advertisement at the End of the Mention of the Beast concerning the Patience and Faith of the Saints, shews, that those who firmly adher'd to the Worship of God and Christ, in Opposition to the Worship of the Beast and his Image, would, during the Tyranny of the Beast and his Image, meet with, upon the Account of their Fidelity, the greatest Trials and Persecutions, and would stand in Need of the greatest Encouragements, to enable them to bear them with Faith and Patience And therefore,

Nº. 3.

St John hears a Voice from Heaven faying unto him, Write, bleffed as the Dead which die in the Lord, from Lenceforth, even to faith the Spirit that they may rest from their Labours, and their Works do follow them

This Voice is from Heaven, the invisible Government or Divine Court, because it is in Relation to the Blessedness, or

Happiness of those, that die in the Lord

It is directed to Si John the Representative of those, for whom he appears as acting in the Vision, and is therefore directed to those whom he represents.

To write the Bleffing here promised, is to publish it

Those who die in the Lord here mentioned, are such as suffer'd Martyrdom for the Sake of Christ And so Eph iv 1. a Prisoner in the Lord, is a Prisoner for the Sake of Christ, a Prisoner of the Lord, as in Eph in I.

The Effect of the Bleffing pronounced takes Place from the Time that the Beast rises, which is the Date of the Vision, the Words, - from henceforth, - answering to the Word,

- here or at this Time

The Bleffedness promised, confifts in their being happy in their separate intermediate State, and in their having at the Resur-

rection, the r full Reward.

The whole shews, that those who for the Sake of Christ choose rather to lay down their Lives, than to save them by joyning in the Worship of the Beast and his Image, shall as certainly receive the Reward of their Sufferings, as those shall who fuffer'd Martyrdom for Christ's Sake in the Times of the Pagans,

This,

And

This those Preachers who have exhorted Christians to refift the Corruptions and Persecutions of the Beast have declared This the Martyrs or Sufferers themselves of this Period have made known in their publick Professions of Confidence in future Happiness, and this also the Holy Spirit has affirmed. by internally affuring them thereof, and enabling them thereby to bear their Sufferings, not only with Faith and Patience but even with Joy and Thankfulness.

TRUMPET VII WOE III. SECT. VII.

Containing the Judgments of the Haivest and Vintage, both falling out in the second General Period of the Church.

The HARVEST.

No. 1. 1 14. A ND I faw, and lo a white Cloud, and upon the Cloud one sate like to the Son of Man, having on his Head a golden Crown, and in his Hand a flaip Sith No. 2. 1 15. And another Angel came out of the Temple, crying with a loud Voice to him that fat upon the Cloud Send in the Sithe and reap For the Season of reaping is come, for the Haivest of the Earth is full ripe. No. 3. 1 16 And he that fat upon the Cloud cast in his Sithe upon the Earth, And the Earth was reaped , Nº. 4.

The VINTAGE

No 1 \$\forall 17 \quad ND another Angel came out of the Temple, which is in Heaven, he also having a sharp \in S the No. 2 \$\forall 18 \quad And another Angel came out from the Alter which hed Power over the Fire, And called with a loud City to him that Ind the flace Sithe, Jaying, Send in thy sharp Sithe, and gather the Clusters of the Vine of the Earth, for her Grapes are full ripe In 19 And the Angel cast in his Sithe upon the Earth, and gathered the Vine of the Earth, and cast it into the great Wine-piefs of the Wiath of God. \$ 20 And the Wine-press was trodden without the City, and Blood come out of the Wine-press even up to the Horses Bitdies, by the Space of a thousand and fix hundred Furlongs,

The Explanation of the HARVEST.

HE white Cloud is the Symbol of exceeding good Success to him who is here faid to / t upon it The Sitter thereon is like the Son of Man, and therefore the Representative of Christ in the Work he is employ'd about His Itting on the Cloud is a judicial Posture, agreeable to the Business he is to perform, the Separation of the ripe Corn from the Earth The golden Crown on his Head shews, that he has a Power to judge and fettle a Government which shall withstand the Power

* Cro le R' Ru" (198, Suit fai s quodim Fæn i o, quodam Strementintæ, quedam donariæ, ai a Umiter, Sy et a & Rufia a See Vingi Buol IV y 10 Her Li ol 31 And the Comminator upon Hor Li od. 19. v 10

of the Enemies of his Work,

i Σel is not read in Alex and some other MSS nor in vulgai Lat. Arav and Et A Versions, or Arethas.

And the sharp Sithe in his Hand, the Instrument by which the Separation is to be made of the tipe Corn from the Earth, denotes Violence in the Execution, or a military Force, which is a Punishment

Nº. 2.

The Angel that comes out of the Temple, proceeds from the true Worshippers. His crying with a loud Voice to him that sat on the white Cloud shews, that the Temple by reason of the Tyranny of those who had posses'd themselves of the outer Court of the Temple and the holy City, was under great Oppression. And his Petition, that he that sat on the Cloud, would send in his Sithe and reap, shews, that by the Separation of the Corn from the Earth, the Temple or the true Worshippers would be greatly relieved: And lassly, his urging him to perform such a Separation from the Time of reaping being come and the Harvest being fully ripe, shew that it was high Time to make such a Separation

Nº. 3

Agreeably to the Request of the Angel that came out of the Temple, he that sat on the Cloud, cast in his Sithe upon the Earth; and the Earth was reaped

This shews, that the Judgments of God upon Persecutors, are executed at the Request of the suffering Saints, brought upon them, when their Blood cries for Vengeance, hoping that when the wicked are punished, the Time of their Reward will soon come.

We may now make some Observations upon this *Harvest*, and then apply the *Event*. And

First. This Harvest seems to be but one Accident

The Jews indeed had two distinct Harvests; the first of their Barley, and the second of their Wheat. Their Barley-Harvest was just sinished at the Passover, at which Time they were obliged by the Law to offer an Homer of the new Corn to sanctify the whole Harvest, being forbidden till that Time to take of the new Corn Then they went home, and the Wheat being soon after ready, in the second Month it was reaped So that all was done against the Beginning of the third Month, in which the Pentecost was celebrated, wherein the First-fruits and Free-will Offerings were offered But then it is to be observed, that these two Harvests follow'd so close to each other,

that they feem'd to be but one And therefore the Harvest in the Prophecy, may be look'd upon but as one Accident

Secondly, The faid Harvest is an Accident folling out in the Times of the Beast "Tis introduc'd immediately after the Waining given to the Church of his Tyranny and Idolatry, and precedes the Vintage, in which the Wine-press is trodden without the City or Capital of the corrupted Church, which supposes the said Capital at the Time of the Vintage to be still standing

Now the Fall of that Capital, as will appear from Chapter xvii, xviii, xix, is before the Destruction of the Beast and false Prophet—And therefore the Harvest, as well as the Vintage, is before the Destruction of Rom., and consequently in the Time of the Beast

Thirdle, The Account of the Harvest here given ends at the reaping of the Corn, without proceeding to the Thiest ing of it, which according to the Use of the Symbol in the Prophets, would have implied the Destruction of the Subject concern'd But the bare reaping of the Corn, which is a good Fiuit, seems to denote no more than the Separation of it from the Earth And therefore

The EVENT

Answering to this Harvest, may be the Reformation of the Church begun by Luther, whereby the good Corn was separated from the Earth, or the Protestants from the Idolaters, and this not without Force The Reformation arose during Civil Wars, as in Germany, Sweden, Denmark, Switzerland, Scotland and Holland In England the first Reformers, Hendy VIII and Edward VI. encountred in their Work with some Rebellions of the Idolatrous Party, who were cut off to procure Peace, And the Reformers ever since their Separation have been obliged to maintain themselves by War against the Enemies of their Religion

According to this, he that fits on the white Cloud is the fame as the Angel in the tenth Chapter, who is represented as coming from Heaven and cloathed with a Cloud The golden Crown and the Sithe of the one, answer to the other's having his Face as the Sun and a Rainbow about his Head, and to

Mmm

his

his fetting his Right Foot upon the Sea And the Petition of the Angel from the Temple contains the Exhortations made to Luther, to make him stand to the Truth he had begun to

preach.

This Affair of the Reformation, having been before confidered, is here but just mentioned, and chiefly by Way of Introduction to the Judgment of the Vintage, which is described with its minutest Circumstances This will appear to be a very great destructive Judgment in the Territories of the corrupted Church, and therefore it became the Divine Justice to cause first a Separation of the Good from the Bad by a Judgment of Righteousness, which should declare, who were to escape that Vengeance. So that the Harvest is a necessary Antecedent of the Vintage, suitable to the Divine Goodness, which always gives Warning of every great Judgment design'd to be executed upon Sinners, to the End that such as will repent, may escape.

The IVINTAGE.

No. 1 PY the Reformation a great Part of the true Church became protected by the Temporal Powers, and was therefore placed in *Heaven*.

The Angel with a sharp Sithe to perform the Vintage, is the Representative of the Temporal Power or Powers who are to

execute that Judgment.

The faid Angel proceeds out of the Temple which is in Heaven: And therefore the Instruments of executing the Judgment of the Vintage are to come out from among the Resormed States

No 2. The Angel that comes out from the Altar is an Ecclesiastical Minister, and his Office is set forth in his having Power over the Fire.

This alludes to the Office of that Priest amongst the Jeas,

The Vintage in Judwa was lite, and only finished before the Feast of Tibernacles whole

whose Lot it was to take Care of the Fire upon the Altar, and who was therefore called the Priest over the Fire He was also iraploy'd m to burn upon the Altar the Burnt-Offering

Now the Wicked, when they a e to be greatly punished, are represented in a Scripture as Sacrifices to be offered up to the Divine Justice. And the Angel here from the Altar, having Power over the Fire, has Power to bring down such a Judgment from God, as by which the Persons to be visited by it, shall fall a Sacrifice to God's Vengeance.

The Vine of the Earth is the corrupted Church, a Vine which hath brought forth wild Grapes

The fully-ripe Grapes of this Vine, are the Members of the

faid Church arriv'd at their Height in Wickedness

The loud Cry of the Angel from the Altar to the Angel with a sharp Sithe, imploring him to gather the said Grapes, denotes, that the Efforts to persecute are now in their utmost Pitch, so that they have quite reached Heaven, and so that a final Judgment must follow, ending in the Destruction of these bloody Persecutors. And the this Cry may be supposed to belong only to this Part of God's Judgment, the Vintage, yet since we find no other Cry in this second Period, so we may suppose that it will be the impulsive Cause of all the following Judgments on Babylon, the Beast, and the false Prophet, even as the Cry of the Souls under the Altar in the first Period extended to the entile Destruction of the Pagan Religion.

In this Request the Angel from the Altar performs the Office of the "Unctus Castrensis, that is, the Priest who exhorted the People to War, because this Holocaust of the Wicked being an Offering by Fire unto God, it must in the Event be performed by War, of which Fire is the Symbol. And because the supreme Magistrates having the Power of the Sword, are now the only Ministers of the Divine Justice by War, the Event of his Errand may be the earnest and solemn Preaching of the Protestant Divines against the Cruelties of the Romish Church, which awakening the Protestant Powers, will prompt

* Schickard Jus Reg Th איזוו. Schindler v משה

^{*} Let vi 12 | Jer XII 3 Mil 10 If XANII 6. Ezel XXXII 17

them to enter into some great Alliance against the Powers who prosecute the Designs of the Romsh Church, and are its inost stedsast Friends, by which Alliance a bloody War will be calried on, answering to all the Characters of this Vintage

No 3

The Execution of the Judgment is next declar'd The Angel applied to, cast in his Sithe upon the Earth, and gathered the Vine of the Earth That is, the Grapes of the Vine of the Earth

The Sithe is not to cut Root and Branch, but only the Ripe Grapes Therefore this Judgment is not to destroy the corrupted Church quite (for this is to be done hereafter by other Means, and by various Progress) but to cut off a good Number of the most wicked of its Members. And therefore this Judgment of the Vintage stops not at the Division of the Grapes, but proceeds to a Pressure

The Grapes in order to be trodden upon till their June comes out, are cast into the great Wine-Press of the Wrath of God

This denotes that this Judgment of God is to be attended with a great Destruction, and that the Sufferers shall not be punished by the ordinary Rules of the divine Dispensation, which frequently chastises, to amend, rather than destroy Destruction is the Effect of God's Anger, stirr'd up by repeated Provocations and Neglect of Mercy, and at last ending in

Severity, which must therefore be very dismal

The Wine Press is called great, because God therein shews his Greatness in punishing and destroying his Enemies, and because this is not a partial but a general Judgment. For as the corrupted Church is such where-ever it is, and is become the Vine of the Earth, so the Wine-Press must be throughout. And the said Judgment is not only to be universal in all the Parts of the corrupted Church, but is also in due Time to be attended with that of all the Parts of the said Church, from the Heads to all the Remnants of the Members, as we shall find in the seventeenth, eighteenth and nineteenth Chapters. It supposes, that they have had sufficient Warnings and monitory Chastissements, and that God's Patience is quite wearied out. The Fall of the Capital City, and the Judgment of the Lands, who is to tread the Wine-Press upon the Powers thereof, the Beast and salse Prophet, with the Remnant of their Followers.

Judgment shall seem to make but one with them, altho' for the clearer Understanding, they are in the Prophecy describ'd singly For all those Parts tend to an entire Destruction of the whole After the Casting of the Grapes into the Wine-Piess, follows the *Pressure of them*, and here

No 4.

Agreeably to the Decorum of the Symbol, the Wine-presswas trodden without the City, Wine-presses being made in P Vine-yards, and consequently without the Walls of Towns, and they

were so made as to be trodden by Horses

The Circumstance of the Wine-press being trodden without the City, shews, that the City here intended, is excepted from the Vintage, that it feels not it felf the Effects thereof Now what City can it be but that to which the Vine of the Earth belongs, whose Territory is thus trodden upon by the Executioners of the Vintage? So that the Meaning is, that it should be one of the Characters of this Judgment, that the Territories of the corrupted Church shall be involved in the Slaughter, but that the Capital City shall escape, and thus be (as the Prophet fays of Jerusalem, the Type of this City profaned by the Gentiles, I/ 1 8) left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a befreged City All its Territories shall be the Seat of War round about, yet it shall be untouched Her Fall is a distinct Judgment, and to be effected by different Actors, as will appear afterwards, from Chapter the Seventeenth

The Agents that tread the Wine-press are not mentioned But this Silence however appears plainly to suppose, that the same Instruments which execute the resping of the Grapes, and throw them into the Wine-press, do also tread it, for it is to that Intent they do it. So that it was even needless to menti-

on the Treaders unless they had been different

The Juice of the Grape is the Blood of the Grape, and is for called in a Scripture. And this Blood coming out of the Windspress, fignifies a great Slaughter and Blood-shedding, which is

farther heighten'd by the Expression of its coming up even to the Horses Bridles

This Hyperbolical Expression shews, that the War executing the Vintage, and treading the Wine-press, will be one of the most bloody that ever was yet carried on by Protestant Aimies before the Times thereof, in which the corrupted Church must suffer exceedingly beyond the Memory of any other War

And this is yet farther shewn, by the Blood's running out for the Space of sixteen hundred Furlongs, that is for the Space of two hundred Roman Miles, or a hundred and fixty Grecian Miles

Now Grotius and Mede have observed that the Space of sixteen hundred Furlongs is the Extent of the holy Land, considered according to the Promise of God made to Abraham of what Israel should actually possess by Inheritance, not of what they should extend their Dominion to, by Way of Tribute beyond their Inheritance

This Possession of Inheritance, as appears from many Places, was limited by Dan and Beersheba. And between these two Places the Distance, according to Ferome, was a Hundred and fixty Grecian Miles, or fixteen hundred Furlongs of the Greeks.

As therefore fixteen hundred Furlongs was the Extent of Israel, the Vine which God had brought out of Egypt, and planted to stretch from Dan to Beersheba, so here since the Mosacal Dispensation is so often made Use of in the Prophecy to be the Type of the Christian, the sixteen hundred Furlongs may signifie the Extent of the corrupted Church which is now the Vine of the Earth, and so not to reach barely to what some call the State of the Church in Italy, (which extends it self from Rome to the River Po, about two hundred Miles, or sixteen hundred Furlongs Roman) but to all the Popish Countries, which are all really the Territories of the City profaned by the Gentiles.

And now to sum up all the Characters of this *Vintage*. They plainly appear to be these,

First, The principal Actor comes out of the Temple, i.e out of the Protestant States.

Secondly, It begins upon the Representation made by some Ministers attending on the Altar, or Protestant Clergy, of the Crimes of the corrupted Christians now come to their Pitch

Thirdly, It consists of an Excision or Slaughter of the corrupted Members, attended with some aggravating Circumstances.

Fourthly, The Capital City, or Babylon, is clearly excepted, and appears to subfift still

Fifthly, The Slaughter extends all over its Territories.

This Judgment feems in some Measure to have been accomplished in the War in Queen Anne's Reign, managed by the Protestant States all over Europe, of which the Popish Countries were the Seat, as many of them as still remain the Dominions of the Spiritual Babylon, which wholly escaped out of that War

The great Alhance between England, the United Provinces, and the German Princes, fet that War on Foot, and carried it into the Popish Countries, which became folely the Seat thereof.

There were a dozen Battles fought, and won by them or their special Means, in which so much Blood of the *Poptsh* Party was spilt, and in the taking of Towns, that it may be afferted, there had not been such a War, for the Greatness and Duration, as well as the Multiplicity of Actions, for several Centuries before

And if the Confederates had a Foil or two at Landen and Almanza, these only puffed up their Enemies to receive more

fatal and bloody Blows elfewhere, and foon after

At the same Time also the King of Sweden ravaged Poland, till the Famine and Pestilence in a Manner drove him out So that he also, whilst the Emperor was busied elsewhere, gave Occasion to the Hungarian Protestants to rise and ravage the Hereditary Countries of the Emperor, which otherwise might have escaped And that no little Corner might escape by the Advantage of its Situation, the Protestant Cantons of the Swiss were stirred up by the Abbot of St Gall to full upon the Popish, and in several Battles to tread them down also, whilst

the City of Rome was a Spectator of the Protestant Armies round

For though it feem'd uneasy, and gave some Provocations too, nevertheless it was not touch'd, its Hour being not yet come. But when it does, it will be sudden and unexpected

Let the State of Europe therefore during the Reign of Quan Anne be consider'd, and it will be found, that this Vintage and Pressure were executed therein by the Protestant States, as Principal Agents. For though the Wais seem'd to be carried on by Men upon humane Views and Reasons of State, this hinders not their being in the Design of God a great Judgment upon the Papiss So that those Wars exactly answer to all the Characters in this Prediction, the Application of which may be easily made, by every one who is acquainted with the History of those Wars.

TRUMPET VII. WOE III. SECT. VIII.

Containing an Account of the feven last Plagues, or Religious Judgments to be brought upon the corrupted Christians; the said Plagues arising merely from, and upon the Account of their Corruptions, having their Effect from within themselves.

No. 1. It 1. A ND I faw another Sign in Heaven, great and wonderful, seven Angels having the seven last Plagues, because in them is sinished the Wrath of God.

No. 2. If 2. And I saw as it were a Sea of Glass mingled with Fire, and them that had gotten the Victory over the Beast, and over his Image, and over the Number of his Name standing by the Sea of Glass having the Harps of God

No. 3. It 3. And they fing the Song of Moses the Servant of God, and the Song of the Lamb,

Saying, great and wonderful are the Works, O Lord God

Almight),

Almighty, Just and true are thy Ways, O King of the

\$4 Who shall not fear thee, O Lord, and g'o ife thy Name?

For thou only art Holy for all Nation, shall cone and worst ip before thee, for thy Judgments are made man full

No. 5 \$\square\$ And after that I faw, and behold, the Temph of the Iabernacle of the Testimony in Heaven was opened,

No. 6. \$\forall 6\$ And the Jeven Angels came out of \$\sigma\$ the Temple, having the Jonen Plagues clothed in pure and shining white Linen, and girt about the Breasts with golden Girdles

No. 7. And one of the four living Creatures gave to the feven Angels, seven golden Bowls full of the Wroth of God, who liveth for ever and ever

No 8 \$ 8. And the Temple \(\tau \) as filled with Smoke from the Glory of God, and from his Power,

And no one was able to enter into the Temple, till the fi-

ven Plagues of the seven Angels were fulfilled

Ch. XVI

No 9 In And I heard a great Voice out of the Temple, Saying to the feven Angels, Go your Ways, and pour out the Bowls of the Wrath of God upon the Earth.

The Explanation.

No. 1. PLagues are Chastisements or Warnings before a final Judgment So the ten Plagues of Egypt are so called, because Warnings, and not the Destruction of the King and Nation.

But when *I has aob* and his Host were drown'd, this is their Judgment and Destruction Even the Destruction of the Firstborn is the last *Plague*, and 'tis so called, *Exod* xi 1.

According to this the Jeven last Plagues are the last Wainings to the corrupted Church, there being, after these, nothing to be expected but a Condemnation to final Destruction without

Nnn

Instead of on the 128, the Complete Ed has on the negree, out of Heaven

Mercy,

Instead of Ayron Saints, vulgar Lat and Syr Versions and Bran read a war Ages, and Alex and reverse other MSS and Arab and Ethiep Versions, and Arathan and Ethiep Versions, and Arathan and Ethiep Versions.

Mercy, as upon impenitent Sinners, infensible to all God's Chastisfements, and therefore to be utterly destroyed. And accordingly at the End of these Plagues, when the seventh Bowl is poured out, it is said in Chapter the sixteenth, that Babylon came in Remembrance before God, whereupon follows in the seventeenth Chapter, the Judgment or Condemnation of the Whore, and the Execution, in due Order

The Number feven is a Number of Perfection and Fulnes. And therefore by these seven last Plagues, the Wrath of God in relation to the continual temporal Torment of the Worshippers of the Beast and his Image, which was before threatened in ch xiv 10 and which is to be brought upon them by Way of Chastisement, has its Perfection and Accomplish-

ment.

Nº 2.

The feven Angels that have thefe feven Plagues, as being entrusted with the Management of them, may be the seven Principal Angels which were faid to stand before God, and who

were employed about the founding of the Trumpets

The Appearance in Heaven of the said Angels with the said Plagues, is different from any Sign in Heaven preceding. It is great and wonderful, because God thereby confounds and overcomes his Enemies. And as the Persecution of the Saints in the fecond Persod is greater than that of the Saints in the first, so is the Victory the more special, and by Consequence the Condemnation of their Persecutors is more terrible.

As the corrupted Christians had more Knowledge than the

Pagans, so their Punishment will be doubled.

Here begins a fresh Vision breaking off the Narration of the

Plagues for two Ends.

First, to shew by a Parenthesis some Incidents collateral to this Judgment, which concern the State of the true Worshippers, during the Chastisement of the corrupted Members, the Oeconomy of the Holy Ghost herein being in this second Period exactly like that we have seen before when the seven Angels received the Trumpets. For there also the Narration is interrupted by a Parenthesis of the same Length and Design, to shew the State of the true Worshippers at the End of the sirst Period. After that the Angels, as here, begin their Office.

Secondly, the Narration of the Plagues is broke off, to shew that the Plagues are justly brought upon the corrupted Members, for their perfecuting the Saints, as appears by the following Description of the State of the true Worshippers.

The Sea of Glass mingled with Fire, denotes the Multitude of the Saints, whose State is to be like a Sea of Glass, a pure and holy Life, in a very unsettled Condition, whilst they also indure the Fire of Persecution This Sea is the Scene which is to last, during all the Time of the pouring out of the Bowls, and so signifies the successive State of the Church persecuted by those, who suffer the Plagues, or God's Chastisements without Repentance

Those who have gotten the Victory over the Beast, and over his Image, and over the Number of his Name, and stand by this Sea of Glass, are such as have pass'd through it, chusing rather to suffer Persecution and Death, than in any Respect 10

comply with the Worship of the Beast

In their standing by this Sea, there is an Allusion to the Deliverance of the Ifraelites from the Egyptians, when they had pass'd the Red-Sea So that this standing Posture shews a Refistance, and by the Allusion, argues a Conflict past. That they have resisted the Temptation to be indured by passing through that Sea mix'd with Fire, and that they are now clear of it And fince the Saints are perfecuted to Death, 'tis plain they are not clear of this Sea till after Death, and that therefore they are here represented in the separate State, as the Souls under the Altar And the Harps or Instruments of Joy which they receive from God, are the Tokens of the Divine Favour, that, according to the Declaration before made, they are already bleffed, and that they shall be at last fully rewarded. And by this they know, that God will certainly take Vengeance of their Adverfaries, for their having perfecuted them, and for continuing to persecute the rest of their Brethren, that remain on the Earth And this shews the Reason of the Plagues, that they are to be brought upon the Members of the corrupted Church, for their having perfecuted the Saints

We may here observe a Difference of Expression suitable to a Difference of State. In ch xiv 2, the Harpers there are said to play upon their own Harps of here these who have pass'd the Glassy Sea mix'd with Fire, have Harps of God

Secondly,

Nnn 2 Those

Those were still in a mortal State, but these are in the separate State. So that those thank God with what they voluntarily of ser and provide of themselves, but these thank him with the very Instruments and Tokens of the Divine Favour, God putting them in that State in a Condition to acknowledge it, and to praise him. And therefore during the Execution of the Judgment of the seven Plagues,

N° 3

They fing the Song of Moses the Servant of God, and the Song of the Lamb

They have now an Occasion to sing a Song of Thanksgiving, like that of Mojes after the Ijraelites had pass'd the Red-Sea, and such as becomes the Servants of Christ, being put into their Mouth by Christ their Saviour, upon whose Intercession, and by whose Mediation and Power, they have gone through the siery Sea of Temptations, and the Vengeance of their Cause is executed upon their Enemies

Nº. 4

The Song itself suits with the Condition of every Individual, as soon as he has pass'd the said Sea and stands on the Shore, and contains a Thanksgiving to God, for his Judgments upon their Persecutors, and for the Assurances which they themselves have receiv'd of his Favour, and predicts, that the Consequence of the Plagues will be the Conversion of all Nations

Particularly it is acknowledg'd, that the Works of God in the Behalf of his Saints, and in the Punishment of their Enemies, are great and wonderful, that God has shew'd his Almighty Power, his Justice and Truth, that he ought to be fear'd and worshipped by all, that he is the only Object of religious Worship, and that he will be universally acknowledged to be so, upon the Account of the Manifestation of his Judgments.

Nº 5.

Here the Narration of the Plagues, broken off by the foregoing Parenthefis, is again taken up.

The Temple of the Tabernacle of the Testimony is seen opened

ın Heaven

The Ark was called the Ark of the Testimony, and the Tabernacle the Tabernacle of the Testimony, because they contain'd the Monuments of the Covenant between God and Israel. See Exod xxv. 16, 22 Numb. xvii 7

They affured on the one Hand the *Ifi aehtes* of God's Piefence, and by Confequence of his Favour, and of the Certainty of his Promifes

On the other Hand they affured, or were design'd to assure God of the Promises of the *Islandites* to observe his Laws So that if they transgress'd, these Monuments serv'd to witness against them, that God's Punishment inflicted upon them for their Disobedience should be very just, *Deut* xxx1 26, 27

Now God being to fend these seven Angels to pour out his Wrath upon Men, they are said to come out of the Temple where the Testimony is laid up, to signify that these Plagues are sent upon these Men upon the Account of their having broken the Covenant of God. And by Consequence these Men must be such as having been Christians or true Worshippers according to God's Covenant, have nevertheless corrupted their Ways, and God sends his Judgments upon them as Breakers of his Covenant. So that these Angels must be supposed to be prepared for the Execution of the Plagues, and to come out of the Temple at such a Time as the Christians began to be corrupted.

Now at this very Time the Temple was open in Heaven, because it had been and was still settled by, and with the Temporal Powers For the ten Kings or Horns of the Beast did either embrace or at least protect for the most Part the Christian Religion, and were not yet become so ravenous a Beast as afterwards, upon the Account of which Change in Prospect (Things being taken in the general View) they have

the Name of Beast from the Beginning

But because the Church was then in a tottering Condition, and the true Worship in Danger, the Temple has the Title of Tabernacle with it, in the same Manner as the Church of Israel in Jer x 20 had that Title given her just before the Incussions of the Chaldwan. It may be also observed, that this Temple may have the Adjunct of the Tabernacle of Witness, because the Worshippers therein, upon the Encroachments of the Beast and salse Prophet coming out and prophetying in Sackcloth and Ashes, become Witnesses of God and ire slain, and thus become Victors of the Beast And it is they who cause these Plagues By all which it is evident, that these following

Plagues

They

Plagues cannot be for fuch as were originally Idolaters as Heathens, but corrupted Christians.

And fecondly, that this Preparation happens fome Time before the entire Corruption of the Church, or before Idolatry had therein come to an Head, so as to deserve God's Plagues, and that is the Beginning of the Reign of the Beast and its false Prophet

This opening of the Temple therefore is different from the opening of the Temple at the seventh Trumpet. For at that opening the Ark is feen, i e the Worship of God becomes absolutely publick, and then are seen the Effects of God's Pro-

mises, and his Mystery is perfected

But here this opening supposes that the Temple is shut, and that it so only open'd to let the Angels go out upon this special Occasion Hence 'tis observ'd a little after that the Temple is that up that no Man can enter therein Every Part therefore of these Plagues is antecedent to that opening at the seventh Trumpet These Angels go out whilst the true Worshippers remain therein, and are as it were in secret None goes out but he becomes a Witness, prophesies and is slain We have found in the Account of the Codicil in Ch x that the Temple is measured, and seiz'd on by the Followers of the Angel thereof: And fince it is faid that none could be admitted into the Temple during the Effusion of the Plagues of the Bowls, 'tis evident that all the Bowls must have been poured out before the measuring of the Temple, which being an Accident happening between the founding of the fixth and feventh Trumpets, the pouring of these Bowls must therefore be antecedent to the seventh Trumper. That is, God chastises the corrupted Christians by the Plagues of the seven Bowls, before he makes an utter Destruction of the Antichristian State by the founding of the feventh Trumpet.

The seven Angels having the seven Plagues, as having Power to execute them, are faid to come out of the Temple, because the true Worshippers being therein, and finding the Corruption of Men incroaching upon them in the Hindrance of the true publick Worship of God, and the Persecution of their Members who prophesie, call upon God to revenge their Wrongs, and to correct their Misdoings.

So

So that these Angels come out of the Temple for the like Reasons, as the Angels in ch. xiv 15, 17 were said to come

out of the Temple

But because we find, that upon their pouring out the Bowls, other Instruments are used to effect their Curses visibly, we must conclude, that their coming out of the Temple implies, that these Plagues are not in the first Instance to be effected by any Agents taken out of the visible Church, but by such Instruments as are the Angels or Ministers of the more secret Acts of God, fent out for such Purposes Whereas we find in other Places, that when the Temple is publickly possess'd by Worshippers, God uses them as the Instruments of his Vengeance Their coming out from thence being only to fignifie, that fince God will favour his Elect, or true Worshippers, is therefore among them, and hears of their Oppression, he accordingly sends out the Messengers of Vengeance upon the Oppreffors

The faid seven Angels having the seven Plagues, are clothed in pure and skining white Linen, and girt about the Breasts with

golden Girdles

The Clothing shews the Quality of the Person. The char Shining Colour the Righteousness of the Person, and, by Consequence, of the Acts he performs So that this may fignifie the

Justice of God's Proceedings in these Plagues

Further, as the clothing with the Girdle shews, that these Angels are clothed like Priests, it will follow, that the Plagues they inflict, are Ecclesiastical Judgments falling upon the Members of the corrupted Church And accordingly it will be found, that they come by Way of Ecclefiastical Mischiefs, that they are brought upon them merely upon a religious Account, and that Religion will be the Means or Instrument of them all, and not barely the impulsive Cause. The very Idolatry and Blasphemy in Opinions and Practice will be the Means, as if Curses had been thrown upon them in such a Manner, that their own Ways should be the Means to draw them into the Snares Worldly Ambition was the Means by which the Effects of the Trumpets were wrought, but these shall come from the Ecclefiastical Ambition and Tyranny. Hence we may find that they are to be Chastisements chiefly proceeding from internal Gaules in the corrupted Church. If any external Agents

Nº 6

are concerned therein, it is merely because they are prompted by Causes internal They are all chiefly Religious Curses

As for the Signification of the Symbols, — Breasts, Girdles, and the Gold — The first here signifies Prudence, the second Strength, and the third Incorruptibility, Glos y and Durableness. The meaning of the Whole is therefore thus, that by the Minnistry of these Angels, or the Execution of the Plagues committed to them, God will shew his Wisdom and Power, not only by the Greatness of the Acts, but by their Durableness For it may be here observed by Way of Anticipation, that these Plagues are so sent upon the corrupted Christians, that althose the Beginning of each is distinct, and successive in Order of Time, yet their End is not, but continues afterwards in its Effects, notwithstanding the Beginning of the rest. So that the Plagues are not only fresh and different, but also multiplied upon the Subject, as the Measure of the Sins increases, and the Resolution to avoid Repentance

And thus also we may observe, that these two Adjuncts of the Angels, the Clothing pure and shining, and the golden Girdles about their Breasts, are Counterparts, or correspond to the two Parts of the Harper's Song, great and wonderful are thy Works, and sust and true are thy Ways. For the golden Girdles about the Breasts, shew Symbolically the Greatness and Wisdom of the Works, and the clothing pure and shining, shews the Justice and

Truth of the Ways

Nº 7

To the aforesaid seven Angels, one, or the first of the living Creatures, Representative of the Christian Clergy uncorrupted, gave seven golden Bowls full of the Wrath of God, who liveth for ever and ever.

These Bowls contain the bitter Liquor of God's Wrath, and consequently the Plagues. Therefore these Bowls were given to the Angels before they came out of the Temple, because

they came out having the Plagues

The Delivery of these Bowls to the Angels, is the giving to them Commissions to execute the Plagues And since this Delivery is made by one of the four living Creatures, hereby is denoted that the Plagues proceed from the true Clergy injur'd by the Idolaters, and therefore in the Name of all, putting up

Prayers and Complaints to God that the Persecutors may be punish'd according to their Deserts.

The Bowls being of Gold, shew the Putity and Stability of the Judgments of God, not to be blamed or changed God in his Judgments is not only just, but will appear to be so And when he chastises impenitent Sinners, his Threatnings are at last

turn'd into irrevocable Decrees

Lastly the Title given to God on this Occasion when he is going to punish the Worshippers of the Beast, being that of his hving for ever and ever, implies that the Persecutors of his People shall find that he is a living and active Principle, a just and severe Power, and that his Wrath against them shall be for ever and ever

No 8.

The Smoke proceeding from the Glory and Power of God, and filling the Temple, and no one's being able to enter into it till the feven Plagues of the feven Angels were fulfilled, denotes, that during the Effusion of the Bowls, the Temple is shut, or the true publick Worship of God obstructed, that his Church will, however oppress'd, "have his Favour and Presence, and that he will exert his Power and Glory in the Punishment of her Enemies For Smoke is the Symbol here * of Anger and Description, but not with Respect to the Members of the true but of the corrupted Church, because it proceeds from the Glory and Power of God, and therefore proceeds from him in Desence of bis Church And accordingly,

Nº 9

St John heard a great Voice out of the Temple, saying to the Jeven Angels, go your Ways, and pour out the Bowls of the IV rath of God upon the Earth, that is upon the Members of the corrupted Church, or the Worshippers of the Beast

The Voice is great as being powerful, and it is fent out of the Temple upon the like Account as the Voices issued out of the Temple in ch. xiv, xv, xvii Foi as the feven Angels here, have in general their Errand from the Temple, so from thence

S, mbolica! D. nar, u. der SMCKL,

^{*} See Lva. xl 3+, 3, 1 Km vm to

And now in relation to the Occonomy of these Plagues we may observe,

First, That the Angels come out of the Temple.

Secondly, That they receive the Plagues or Bowls from one of the living Creatures

Thirdly, That they begin to execute them upon a great Voice

or Cry from the Temple

The first shews that the efficient Causes of the Plagues shall come out of the Church, and by Consequence that they are, as was before shewn, Ecclesiastical Plagues

The fecond shews, that the Power of the Execution of the Plagues, as Curses of God, lies in the holy Clergy, who give

the Commission about it, which is confirm'd by God

And the third shews, that God sends his Judgments, when the Cry of the Church requires it. The Right of the Curse, as to the Pronunciation of it, lies in the Clergy, but the whole Church is concern'd in the Cry or Complaint.

After this follows the Effusion of the Bowls. Of which in

their Order.

No. 2.

Bowl I.

The Curse of Wickedness upon the conjupted Church, for their having introduc'd the Worship of Saints and Images.

No. 1 \mathring{y} 2. A ND the first Angel went, and poured out his Bowl upon the Earth,

And there fell a notion and grievous Sore upon the Men, which had the Mark of the Beast, and which worshipp'd his Image.

The Explanation.

N'. I HE Earth on which this first Bowl is pouled, are the Subjects of the Beast in a State of Peace and Subm short to the Powers over them

No. 2 The Effect of this Plague is a norfom and grievous Saie

This, as has been at large provid in the Symbolical Dictionary, fignifies an Uncleanness, a Sin of Vice proportionable to the Properties of the Sore, and an Acquisition of Riches with Envy, and to the Prejudice of the supreme Power, and that too with Shame and by Stealth

The Men to be affected by this Plague are the corrupted Christians, the Followers of the Beast and false Prophet, whe-

ther through Feat or Admiration of their Power

The whole shews, that the Members of the corrupted Church, are by Way of Punishment suffer'd by God to fall into all manner of Wickedness, which is the worst of Plagues

Thus, because the Heathens forgetting God set up Idols, God v gave them over to a Reprobate Mind, to run into all man-

ner of Vice.

Now as this Plague is the first, so it is the greatest, upon the Account of its ill Consequence in proving Men absolute Apostates, and then because being the first, and its Effects lasting on to the End, it is of the longest Duration, and draws on not only the rest of the Plagues, but eternal Damnation at the last

The EVENT.

The Accomplishment of this Plague in the corrupted Church is easy to be seen, and indeed its easier to perceive the Height of the Plague than the very Beginning

However from the Verses in St. Paul's Epistle to the Romans before refer'd to, which shew the Method of the Divine. Providence in such Cases, since that Providence is uniform in

467

ness was inflicted after the Depravation of the Worship, St Paul saying, that when the Pagans had chang'd the Glory or Worship of God into that of Images, then he gave them up unto their own Hearts Lusts So here, when the Chiistians had corrupted the Gospel Doctrine by the Invocation of Saints and Angels, and the Worship of Images, then this Plague began to have its Effect.

Image-Worship, early began, was fully settled first in the West, and then in the East in the eighth Century. And accordingly in the ninth and tenth Century we find the corrupted Church involv'd in the most abominable Wickedness that ever was heard of in the World, as appears from the Historians, even the Popish, as Baronius, who calls the tenth Century the

iron, leaden, obscure Age.

At the same Time that this Plague came, the corrupted Church-Men, and particularly the Church of Rome, was wholly intent on acquiring Riches by all manner of base Ways and Impostures. And these Riches became the Cause of the Decay of Piety, and of the horrid Luxury, which produced therein all manner of Crimes and Idolatries.

Bowl H.

The first Crusades in the pretended Holy War for the recovering of that which was the Holy Land.

No. 1. \$\vec{y}\$ 3. And the second Angel poured out his Bowl upon the Sea,

No. 2

No. 3. And it became Blood, as of a dead Body:

And every living Soul died in the Sea.

The Explanation.

No. 1. HIS Bowl has its Effect in War; the Sea being the Symbol of a Multitude in War. And it must be

fuch a Wai, that all the corrupted Church must be concern'd therein, and it must be also upon a Religious Account. The corrupted Christians must as it were bring it upon themselves.

N' 2 The Sca becoming as the Blood of a dead Body, denotes a prodigious Mortality and Slaughter as ever was known, and as great as can be imagin'd And

No 3 By every living Soul's dying in the Sea is foretold, that all those Men who were concern'd in the Wars predicted by this Plague, should die therein.

The EVENT,

To be applied to this, are the first Wars, or Crusades in the pretended loly War, for the regaining of that which was the Holy Land

These Wars have all the Characters to fulfil this Prophecy. They were the most destructive that ever were, not so much by Battles, as by the Difficulty of the Undertaking

They began about the Year 1096, and therefore after and

during the Corruption of Morals in Christendom

They were Religious Curses, the Design of them being abfolutely Fanatical And they involv'd all the corrupted Christians The Western cross'd themselves, and over-ran the Eastern, who being uneasy to see so many and great Armies coming over their Countrey, laid Ambushes to destroy them, but
were frequently involved in the same According to some, in
three or four Years Time, there perished above two Millions of
those Fanaticks, in which Account, those are not to be brought
in whom they slew in the Greek Empire, nor the Saracens and
Turks Authors observe, that there were hardly any Men
lest in the West, and almost nothing seen but Orphans and
Widows.

As 't's faid, that every Soul died in the Sea, so 'tis observable, that all those who undertook these Wars died therein, sew excepted, who return'd only to setch more such Fanaticks to perish in the same Manner. A sew that escape out of a Battle, do not hinder an Historian from saying that the whole Army was destroy'd

Lastly,

Leftly, they brought it upon themfelves, for it was a voluntary Undertaking at first, without any Command of the suppreme Powers

One filly Monk, Peter the Hermite, began this furious Frea's, that we might see in it the Work of Cod, whose Methoditis to produce his Designs by unexpected and unlikely Means z.

Bowl III.

The latter Cousades for the Recovery of that which was the Holy Land.

ND the third Angel poured out his Bowl open the Rivers, and upon the Springs of Waters, and this became Blood.

The Explanation.

HIS Plague is of the same Nature as the former, tho' in a less Degree, bearing the same Proportion to the former, as the Rivers and Springs bear to the Sea And therefore there are here no such aggravating Circumstances mentioned, as in relation to the former

The EVENT,

Was accomplished in those latter Crusades by which the pretended holy War was carried on, when there were no more such general Insurrections of the Western Christians as before Some few Nations, and of these much sewer, continued in that sanatical Fury The French held it the last, their King

Lewis IX called the Saint, having made two Expeditions to that Purpose In the first he was taken Prisoner in Eg.pt., in the latter he died of the Pestilence at Turis, whither he had led an Army of about fixty thousand Men, which perished misera-

VIS. II P III. TI.VII Bowl II Epiphonema

bly for the most Part about AD 1269

Now as nothing can better describe those fanatical Expeditions, wherein so many Millions of Souls perish'd miserably, than a Sea of Blood and Rivers, and Springs turn'd into the same, so 'tis to be observ'd that in the History of the Grecian Emperor Alexis, written by his Daughter an Eye-Witness of the Beginning of these Wars, she compares them to many Rivers joyn'd together to make a great Humber, and their Expedition to an Inundation

An EPIPHONEMA upon the two former Plagues.

No I \$\infty 5 \quad N D I heard the Angel of the Waters faying, Righteous art thou, O Lord, which art, and which waft, and which shall be, because thou hast judged thus

No 2 \$\infty 6\$. Because they have shed the Blood of Saints and Prophets

And thou hast given them Blood to drink, for they are

\$\infty 6\$.

N' 3 x 7 And I beard another from the Altar faying, Even fo, Lord God Almighty, true and just are thy Judgments

The Explanation.

No I HIS Epiphonema justifies the Divine Attributes in inflicting the two former Plagues, and forasmuch as the Recognition of God's Justice here, is made by Angels, this shews that the Persons punished are unrepenting Sinners, and therefore very fai from making such an Acknowledgment, which

^{*} For the History of these Wars the Reader is refer'd to Maimbourg, Filler, and the second Cont number of Mr Eachard's Roman History

would imply they have a clear Knowledge of their Sins. But the Divine Justice must appear in every Action, and so must be own'd by other proper Actors.

The Angel of the Waters is the Angel presiding over them, and this in Allusion to b the Office of the Priest amongst the Yews, whose Business it was to take Care of the Waters of the

Temple.

Nº. 2.

Now the Sea and Rivers being represented as turn'd into Blood, the Angel set over them is represented as assonish'd at the Judgment of God therein, and making an Observation on the Divine Justice, to shew us why these Waters are affected with these Plagues, and that is,

Because the People in them, and represented by them, had shed the Blood of God's Saints and Prophets, viz. of his faithful Servants and Witnesses

The Monarchs or Horns of the Beast, at his first Appearance, were Goths, Vandals, Franks and others, such as were either downright Pagans, or at least Arrans, and so being Enemies to the Divinity of Christ, were no true Christians, because he that has not the Son, has not the Father

These in a dreadful Manner persecuted the true Christians, and slew many Thousands of them. And the following Worshippers of the same Beast, by having submitted to it, embraced its Religion and Idolatry, and also taken up the same persecuting Principle became guilty of all the Blood spilt by their Predecessors, the Original Subjects of the Beast in its first rising

Even as high as the Times of the Emperor Justinian, there were Laws for punishing Men by Death upon the Account of

Religion

And 'tis clear, that the Worship of Images was settled with much Blood shedding. It was settled by Law through Crast, Terror, and Ambition, was confirm'd by Persecution, and thousands of Men perish'd upon that Account. It is plain also by the History of Alexis Commene, that the burning of Hereticks

was common then, and under that Name the Opposers of Idolatry were comprehended

Thus Berengarius in the West was made to recant through the Fear of being burnt, so that no Man could say any Thing against the establish'd Corruptions then, but he was serv'd accordingly However these Violences were not so general as afterwards, when the Fury of the Popes grew to a greater Height, so that they proceeded to Wars and Massacres upon this Account. Nay, in the Heat of these Crusades that Fury of Persecution came to its Height, by forcing the Crusades against the Opposers of the Papacy, the Albigenses, Waldenses and others, of whom there is said to be stain a Million of Souls.

Now it is observable, that the *Epiphonema* being subjoyn'd to the latter of these Plagues, takes in this Slaughter of the Saints

Whatever Slaughter therefore was made of Chiistians, who justly opposed the growing or confirmed Errors and idolatrous Practices in the Church, by the temporal Powers at the Instigation of the corrupted Church-men, is all to be cast into the Account of these Men. And that there have been many Executions of this kind before the eleventh and the twelsth Century, may be concluded from the Laws then made, though Historians make little mention of them. But they will be remembred in the Day of Vengeance

Upon the Account of the Slaughter of the Marty is or Prophets of Christ, it is said that God hath given to their Destroyers Blood to drink

'Tis usual to say, that those who are cruel are thinsty of Blood, and to be forced to drink Blood is accounted a great Curse, and a suitable Return to Murderers.

This Blood to be drunk, here fignifies both the Crime and the Punishment, and as Euripides faith, 'tis a bitter Return or Way to pay a Debt Therefore it may further imply, that these two Plagues are to have their Event as well actively as

passively. That at the same Time as these Murderers should by the said Plagues be destroyed, so they should be surrously in-

tent to shed Blood, to drink Blood, and to destroy others, or one another.

And this we find actually accomplished in the Crusades For at the same Time as they were led to Destruction in these Wars, with a Thirst to destroy the Sai acens, they destroyed one another, the Latins and Greeks, or Western and Eastern Christians being set to fall foul upon each other to their own Destruction, it being well known, that the the main Design of the common Sort was to drive away the Saracens, yet the private Intent was to subjugate the Greek Churches and Empire to the Tyranny of the Papacy The Greeks being fensible of it ferved them accordingly So that they continually laid Ambushes for each other Sometimes being prevented or drawn aside from these Designs, they fell like Beasts of Prey upon the Saints, devouring their Blood in the most savage Mannei that ever was known For the Albigenses, Waldenses, and others who abominated the Idolatry of the corrupted Church, and derided the Folly of those that sought for Salvation in Pilgrimages to the Holy Land and such like Fopperies, were then fet upon, and Millions of Souls were flain. So that in every respect one might easily imagine, that the Religion of these Men was to drink human Blood, fo very fiercely were they fet upon it every way

And certainly there can be no greater Plague upon a Man than to defire to shed, and as it were drink human Blood, for the Reward follows the Work. And therefore it is faid thou hast given them Blood to drink, for they are worthy, Blood for Blood being just.

And thus in Scripture we read frequently, his Blood shall be upon him - to fignify that the Criminal is justly punished, and must not escape, there being no cleansing of Blood but by the Blood of him that fhed itd

And this even the Heathens by the Light of Nature knew And therefore Horace lays the Cause of the Civil Wars excited by Brutus and Cassius upon the Crimes of the Romans, and fetches the Curse as high as the Blood of Remus

e Sic est, acerba fata Romanos agunt, Scelufque fraternæ Necis, Ut immerentis funit in terram Remi Sacer Nepotibus Cruor

By which we fee that the Pagans thought that the Fury of Civil Wais and Bloodshed did aiise from their Guilt of Blood, and that the Curse or ay @ of Blood may be transmitted in the very fame manner as our Saviour f argues, to the fucceeding Generations

Nº. 3.

The Voice of the Angel from the Altar is the Voice of one concern'd in offering fuch Sacrifices for Sin, as were offered upon the Altar of Holocausts in the Levitual Service, the Word Altar when us'd in Holy Writ without any diffinguishing Title, as of golden - before the Lord, of Inconfe, and the like.

always fignifying the Altar of Holocausts

Now Blood for Blood is the fundamental Reason of all Saciifices for Sin, there being no Atonement made without Blood, at least as to any publick Concern, as St. Paul argues Heb ix 22. These Sacrifices atone for Sin by fuffering the Punishment of the Offerer So that when the Priest atones with the Blood of the Victim, he makes thereby a Prayer to God that the Blood of the Victim may be accepted of, instead of the Sinners So Christ atoned for our Sins by his Blood, dying in our Stead to fave us from eternal Death. And whereas in the Law all vicarious Satisfaction is forbidden, so that no Blood but that of the Murderer can atone for the Blood shed, his Death is a Sacrifice made to fatisfy the Divine Justice, and hence his Perfon was accurred and devoted

Therefore as a Priest officiating about the Altar is the Perfon who makes an Atonement, and consequently a Declaration that the Divine Justice is satisfied, when the Sacrifice is rightly perform'd, which in the Case of a Murderer must be by the Blood of the Guilty, so the Punishment of these Worshippers of the Beast, the Murderers of the Saints and Prophets, is here also declar'd by an Angel officiating about the Altar where such Atonements are made for Sins, to signify that it was in order to satisfy the Divine Justice. The Punishment of the Wicked, and the Shedding the Blood of Murderers and Idolaters being, as was before prov'd in the fourteenth Chapter, a Sacrifice made unto God.

Further it appears by the Levitical Law, that the Priests were the Judges of all Things belonging to the Sacrifices, to determine what was the proper Atonement for every Sin, and particularly the Price's of all Vows, and still more particularly, if any Matter arose too hard for the common Judges, between Blood and Blood, between Plea and Plea, &cc then Application was to be made to the Priests, whose Judgment thereupon was to be final, Deut. xvii 8—13

Now the former Angel had indeed made a Reflection on the Justice of the Things done upon the Parts of his Jurisdiction, but the final Decision is reserved to the Priests that attend on the Altar, where such Judgment was to be made, as appears

by the aforesaid Law, and not every where.

To what has been faid, may be also added that this Angel from the Altar is concern'd to make the Observation he does upon the Account of his Office, which being to attend the Altar, the Souls of the Prophets or Witnesses, upon the Account of the Conformity of their Sufferings, are as well to be supposed under it, as the Souls of their Fellow Sufferers at the fifth Seal in ch. vi. ix.

In the Declaration of this Angel the Reflection of the former is confirm'd, and the Reasons of this Confirmation are given, viz That God is Almighty, and that his Judgments are true and just.

As he is Almighty, he had a Right to punish these wicked

Men according to his Wisdom.

And as his Judgments are true and just, he could not do them

wrong in the Measure of their Punishment.

God's Judgment against these is true, in that he has threatned to exercise such Severities on Idolaters, and the Murderers of his Saints and Prophets. They are just in that they are commensurate to their Guilt And in this the Priesthood attending on the Altar, determines according to the known Laws of God, which command Retaliation

The EVENT

Of the Reflection of the Angel of the Waters, is to be found in those serious Reflections of the Historians of the pretended holy Wars upon the prodigious Wickedness of their Age, and especially in the Armies of the Crusades, which they represent as

exceeding all Imagination

Ch. XVI.

The Confirmation of the faid Reflection from the Altar, has its Event in the like Reflections made by good Men at that Time, and more particularly by those who slighted all those Pilgrimages, such as the Waldenses and Albigenses, who, as appears from the original Histories of these Wars, at the same Time as they were persecuted by these Men, could not but think and say, that God's Judgments on them in their foolish Enterprizes, tending so plainly to their Destruction, were plainly just and true.

BOWL IV.

The Wars between the Popes and the Emperors.

No 2.
No 3.
No 4.

No and B the Men were scorched with a great Heat,
And B the Men blasphemed the Name of God, who has
Power over these Plagues, and they repented not to give him
Glory.

So according to several MSS the oriental Versions, and Arethas.

The Explanation.

No. 1. HE Sun fignifies the supreme Powers according to the Place or Scene of Action, fo that the supreme Powers, Civil and Ecclefiaftical in the corrupted Church, shall be the Instruments by which the Worshippers of the Beast shall be tormented in this Plague

The Manner how the Sun doth it is describ'd

Nº. 2. In Power being given unto it to scorch Men with Fire This fignifies that the fupreme Powers in the corrupted Church, shall by Wars and tyrannical Acts mightily torment and plague their Subjects

And accordingly the Idolatrous Christians were so torment-No. 3. ed, and yet,

Nº. 4. Notwithstanding this their Punishment, they continued to blaspheme the Name of God by going on in their Idolatrous Practices, hardening their Hearts against his Judgments, and refufing, by Repentance to give him Glory.

The EVENT

Are the bloody Wars excited in the West by the Popes against the Emperors, in which the Emperors endeavouring to keep their Authority were forced to embroil a great Part of Europe, other Countries being obliged to enter into these Quarrels

There had been some Quarrels before between the Emperors and the Popes, from the Times of Gregory VII call'd Hildebrand, but then they strove chiefly about the Investitures, and not for the intire Dominion, which was the Subject of the Quarrels afterwards. The Beginning of this in the West may be therefore faid to be in the Times of Pope Gregory IX, and the Emperor Frederick II. and was carried on under the Name of the War between the Guelphs and Gibelins, or it may be run up as high as the Emperor Frederick Barbaroffa, who had the same Quarrel before. And his Son Henry the VIth. overran all Italy and Sicily, exercifing the greatest Cruelties imaginable, to the same Purpose.

At the same Time the Eastern Churches and Empire were most furiously tormented by Tyrants, Usurpers, Impostors, or suppos'd Princes, whose Histories are related by Nicetas Chomates. And the best of their Princes made but a very ill Use of their Power, so that one can hardly express the Miseries of those Nations that were under them, And these exactly anfwer to the specifical Character of this Plague, which being upon the Sun, shews that it must be executed by an ill Use of fupreme Power, which was in those Times most evident.

About the same Time also Idolatry increas'd, and Persecution came to its Height, the Idolatrous Worship of the Elements in the Mass being introduced, and the Inquisition which is the

very Quintessence of religious Tyranny set up.

Bowl V.

The Expulsion of the Eastera Emperors from their Capital by the Latins, the Expulsion of the Western Emperors from Rome and Italy, and the Schisms in the West and East.

No. 1. In 10 A ND the fifth Angel poured out his Bowl upon the Throne of the Beast,

And his Kingdom became full of Darkness, No 3. And they gnawed their Tongues for Pain,

\$ 11 And llasphemed the God of Heaven vecause of their Pains, and because of their Sores, and repented not of their Works.

The Explanation.

H E Beast here, is the Beast with seven Heads and ten

The

The Throne of this Beast are the two Imperial Cities of Rome and Constantinople, which had been and were still at the Time of this Bowl, the great and remarkable Seats or Thrones of the Secular and Ecclefiaftical Power in the corrupted Church.

Nº 2

By the Throne of the Beast's becoming full of Darkness is denoted, that its Government shall fall into great Confusion, and by that Confusion involve its Subjects in prodigious Miseries, the Greatness of which

No 3.

Is denoted by their gnawing their Tongues for Pain, and yet,

Nº. 4.

Notwithstanding this Punishment, and their lying under the Effects of the former Plagues, they still persist in blaspheming God, and refusing to repent, growing more harden'd and impenitent, and therefore obnoxious to greater Punishments

The EVENT

Of this Bowl is very manifest, and comes very close to the former, and as it were runs on with it

The former shew'd, that the Subjects had been tormented by reason of the Stretch of Power, and this shews that the Beaft's Authority hath suffer'd by the Confusion arising in its Capital, fo that it is in a Manner a Consequence of the foimer, and a Complication of the Mischief. It denotes more particularly that Part of the Plague, which arose upon the Expulsion of the secular Powers from the great Capital Cities.

We may apply to this therefore the Expulsion of the Western and Eastern Emperors from their Capital Cities, and then the Mischief which befel these Cities a little after, by the great Schisms excited by the Antipopes in the West, and the Quarrels and Confusion which befel the Eastern Members by the great Schism in the Greek Churches, which arose from the Endeavours to unite the Greeks to the Latins, that is, to bring the Patriarch of Constantinople under the Bishop of Rome All these Matters brought a confus'd State upon these two Capitals,

and caus'd much Mischief and Blood-shed, and therefore deserve to be specified

In the Year 1203 the Latins, that is the French and Venetrans took Constant nople, and having depos'd the Emperor, set up another according to their Mind, but the Year following having taken it a fecond Time, they fet up a Latin Emperor, Baldwin, the Earl of Flanders, and kept out of the Throne

and City the Greeks for about the Space of fixty Years

The infatiable Ambition of the Bishop of Rome made the Latins take a Resolution to invade the Giecian Empire, and to feize upon the Imperial City under Pretence, that the Way to the holy Land would be more easy and safe to the Western Princes, if it were in the Hands of his Creatures But the real Design was to get the Mastery over the Patharchs of Constantinople, and to bring all the Christians under his Yoke, as appear'd plainly foon after, when the Hurry of that Revolution was over

For in the Year 1213 a Legate of the Pope was fent to Constantinople to compel the Inhabitants to receive the Roman Rituals, but Henry the then Latin Emperor, thought fit upon Complaint to stop the violent Proceedings of the Legate

Then Attempts were made to put Lotin Patilarchs on the See,

but the Greeks proved too hard for them

The taking of *Constantinople* so broke the Strength of the Eafun Empire, that it began to crumble into Pieces, some Princes having canton'd themselves in several Parts, as in Epirus and Albania, and in Tiebizond So that though the City was retaken by Craft, yet that Empire did not only feem to gafp for Life, (having loft its Authority, and to not being able to refift any Enemy) but being continually harrais'd by its own Members, it seem'd to be in dying Convilsions The prodigious Confusion of that Empire upon taking the Capital City, may be feen by the Observation of E Pachymeres, that it was reduced to three Towns in Afia, Nicea, Prufia, and Ph ladelphia, the Lctins having feiz'd upon feveral Parts thereof

But as it is not in the Prophecy of this Plague meant, that that these Thiones should be quite destroy'd, but only confound-

Qqq

481

ed, so with Struggling great Parts thereof were recover'd, but then that Recovery really effected the Misery and Torment of the corrupted Members on both Sides, Greeks and Latins

On the Western Side, not many Years after the taking of Constantinople by the Latins, the Western Emperors were quite driven out of Rome and Italy, by the Popes and their Faction, there being during that Expulsion many Depositions and Excommunications by the Popes, and those whom they set up Insomuch that not one Emperor came into Italy for the Space likewise of sixty Years, till Henry the Seventh, who was confirm'd by the Pope, only upon Condition that he should pacify the Troubles of Italy in two Years. That is, leave himself little Power therein, as indeed the Emperors never had much there since that Time.

But this is not all. The Popes finding by these Wars what Power they had in secular Matters, subjugated in a great Measure all the Princes of their Communion, making them their Tributaries and Liege-Men, and then sent Legates and Procurators to plunder their Dominions If any offer'd to resist, or shake off his Yoke, he was immediately excommunicated, and his Dominions were bestowed upon another.

This caus'd perpetual Civil Wars, and the Depositions of many Kings, whereby indeed the Throne and Kingdom of the

Beaft, or fecular Power became full of Darkness

Again the Throne of the Beast being seated in its Capital Cities, this Plague also extends to those Mischiess which sell upon the two Horns of the salse Prophet, whose Residence was kept therein. This is just the second Part of the former Tragedy both in the East and West, and followed it so close, that it gave not a Minutes rest to the Worshippers of the Beast

The City of Constantinople being retaken by the Greeks in the Year 1261, the Emperor Michael Palæologue attempted to unite his Church with the Latin, and having sent two Ambassadors to the Pope, I their Reception was, that one of them was hang'd by the Heels and slead alive, and the other had the Luck to escape the like Treatment by Elecha

to escape the like Treatment by Flight

After some Attempts the same Way to reconcile these

Churches

Churches at last, about ten Years after, in the Year 1272, m Pope Gregory X seem'd to be willing to treat about it in

good earnest

But the Effect this had, was only to cause a great Schilm attended with perpetual Viciflitudes and Depolitions of the Patriaiche, with a cruel Persecution of all those who would not comply, till at last the Emperor n Michael quite sunk the Power of the Patriarch, leaving him only Bishop of his own Diocese within the City This Confusion in that Patriarchal See continued all the Times of the Palaologues, to the Taking of the City by the Ottomans The Persecutions and Vexations caused thereby are set out by the Historians, Pachymeres and Ducas So that the nearer the City was to its Declenfion, the more furious were the Effects of the Schilm, being extreamly like the Mischiefs caus'd by the Zealots in the last Destruction of Ferulalem by Titus the Emperor The Historian Ducas gives a difmal Account of these Matters at the End, as Pachymeres at the Beginning In this confifted the Torment of these Members of the corrupted Church, that they were in horrid Divisions caused by contrary Excommunications, not dailing to converse with each other, and the last Effect was, that by their Division all that Church and Empire became a Prey to all its Enemies round about, who improved the Occasion to the mutual Torment of each other, and made at last all these Worshippers of the Beast in the Ecst become a Prey to the Infidel Mahometans.

At the same Time the Western Worshippers of the Beast had but little Rest, but a very great Torment, occasion'd by a much worse Consusion in the Throne of the Beast, caused by the Consusion in the See of the Western Horn of the salse Prophet viz. by the monstrous and satal Schism in the Papacy, caused by their withdrawing of the Popes from Rome to Avignon, and by the setting up of Antipopes. At the very Time of the healing of the Consusion caus'd by the Exclusion of the Emperois from Rome and Italy, which was effected in Henry the Seventh's Election, about the Year 1307, then also that Consusion fell upon the Papacy, and principally upon Rome, the Thione of the

Beast, which from being Mistress of the World became a kind of Desart Whereupon the Cities of Italy began to withdraw themselves from the Papacy All the Popes from Clement V to Gregory XI having withdrawn themselves from Rome, Gregory was forced to return thither But then this Return was attended with a greater Mischief and Consusion, for after his Death there were different Popes chosen, some of which sat at Rome, and some at Avignon, and that Schism lasted about forty Years, till it was extinguished by the Council of Constance

The Popes fat at Avignon about seventy Years, and then the

Schism of the Antipopes lasted about forty Years

Thus this Confusion upon the Throne of the Beast, and on the Kingdom of the false Prophet, continued for about a Century until the Conclusion of the Council of Constance in the Year 1418, at the Meeting of which Council there were three Antipopes, one at Rome, another at Avignon, and a third in Arragon, all set up by the Italians, French and Spaniards respectively

The Miseries of these Times must be search'd for in the Authors of the Age, such as Nicetas Chomatcs, Georgius Actorollita, Pachymeres and Ducas for the Eastern, and for the Western Part Theodorick a Niem, together with the Histories of

the particular Nations of Europe concern'd therein.

This is certain, that there never were fuch furious Doings in

the World as in these Times.

The worst of Gruelties were exercis'd upon the Worsh'ppers of the Beast engaged in these Quarrels, which put all Europe into a dismal Condition. Princes, Cardinals and Prelates were then rack'd and executed, and many bloody Battles were fought, and all was in Consusion by the contrary Excommunications sent out against the contrary Adherents.

The Apologists for the Romish Church are out of their Wits

to get over this

And as by the former Part of this Plague the Authority of the fecular Powers was confounded, so by the latter that of the false Prophet became contemptible, the Council of Constance having strangely curb'd his Power, as in the East the Matter of the Union with the Latins quite took away the Respect and Deference which was given to that Horn.

Lastly, during these Times the corrupted Church, instead of giving Glory to the true God, the God of Heaven, attributed their Plagues rather to idolatrous Causes, doing therein just as the Pagans, who instead of attributing the Causes of God's Visitation to the true God, rather supposed that they came for having neglected some Duty to the false Gods, and so proceeded to sacrifice to them in more solemn Rites

This is the Way of the Greeks and Latent, that upon such plain Visitations of God, instead of examining into the Nature and Duties of the true Chiistian Religion, they fall into some other Course, of making Processions, Prayers, Litanies and Vows to the Virgin Mary, or some other Saint, by which God Almighty is rather dishonour'd, and his Name or Worship more blasphem'd

In froit, in these Times the Inquisition was settled, and Laws were made for the burning of Opposers, that is, the Slaughter of God's Prophets, or Witnesses of the true Worship, was re-

duc'd into a it inding Method

Secondly, There was an Increase of Idolatry, not only in the Increase of the Objects of Worship, but also in the Manner, by the Settlement of Processions and the like, but above all in that new Way of Idolatry by the Adoration of the Host, and lastly, by taking away the Cup from the Laity, which was practised during these Times, and was settled by the last Act of this Tragedy, the Council of Constance This being a flat Contradiction to the Institution of Christ, is open blaspheming against him

Thirdly, The Corruption of Manners not only continued, but became now a Settlement by Law, by the Practice of Indulgences, and the Settlement of the Tax of the Roman Chancery and Penitenciary, in which Sin is fet to Sale, and Simony of all Kinds besides was also settled, by all which the Sins of Men became the Means of maintaining the false Prophet.

At this Time also, the Legends and false Miracles, increased to an high Degree Dreadful indeed was the outward State of

the Church.

And indeed as the Papacy seem'd then to have put off even the Appearance of Christianity, so in the Council of Constance it put off Humanity it self, in settling that inhuman Maxim both by Practice and Law, that Faith is not to be kept with

Her eticks,

No. 4.

Hereticks, that is those who oppose their Superstitions and Idolatries And thus notwithstanding the Plagues, they blasphemed God and repented not.

Bowl VI

The Depopulation of the Grecian Empire by Civil Wais, Introductory to the Fall of that Empire.

1 12 A ND the fixth Angel poured out his Bowl upon the great River Euphrates,

And its Water was dried up, No. 2. Nº. 3

That the Way of the Kings might be prepared,

Which come from the rifing of the Sun.

The Explanation.

No 1 | T was observed and proved in ch ix. * 14 that as the River Euphrates lay on the East Side of the Dominions of David and Solomon, and was therefore the Barrier of the promised Land on that Side, so was it of the Roman Empire, within the Precincts of which the Christian Church, as it is confidered in this Prophefy, was chiefly planted

The River Euphrates therefore here fignifies Symbolically

the Eastern Barrier of Christendom

So that the Torment arising from this Plague upon the Wor-Thippers of the Beast, must come from that Side, by sorcing that Barrier

All the Causes therefore which gave Entrance to the Enemies of the Christian Religion that Way, in order to settle themselves in the Lands of Christendom, belong to this Plague And every Thing, which before ferved to keep out those Enemies, was its Euphrates. Yet hereby, it is not denied, that the Enemies which are to do this, may precifely come from beyond

beyond that River, and so the Symbol and the Event may 3gree, as well in the literal as the Symbolical Senfe.

By the Waters of the Euphrates being dised up is meant, that Nº. 2 by this Plague the corrupted Members of the Beast shall be tormented and ruined in fuch a Manner, that they shall be unable to hinder the Passige of the Kings of the East into Christendom. Which Kings shall therefore enter into Christendom to settle therein, and torment all the Worshippers of the Beast in general For as Waters fignifie People and Multitudes, so the drying of them must fignishe such a Loss of Men by several Ways, to the weakening of the corrupted Church, that it shall not be able to withstand the Assaults of the King's coming from the East, who were before kept off by God's Direction, till such Times as the corrupted Christians being found incorrigible by the former Plagues, God thinks fit to let in upon them foreign Enemies

Nº 3. The Expression, - that the Way of the Kings of the East may be prepared, - feems to be an Allusion to the Universal Custom, that when Monarchs come to take Possession of their Throne, Capital City, or Kingdom, or go upon a great and folemn Progress, then Ways are prepared before them, made passable, clean, and are sometimes beautified with the strowing of Caipets, Clothes, Boughs and Flowers, or any other Ornament, of which we have Instances in holy Wilt, as in 2 Kin ix 13 Matt xxi 8

> The Poet of Æschylus tells us that Agamemnon was so receiv'd upon his returning victorious from Troj The Persian Monarchs never appeared in Publick but this Honour was paid to them, as appears from " Herodotus, and 9 Quintus Curtius

> This feems to have given Occasion to such an Expression about preparing the Way for the Meffias, or the Lord So that this Prepriation shews, that the Kings of the East shall get Dominions within the Precincts of the corrupted Church, and pull down some of its Monarchies, and thereby torment the Worshippers of the Beast

L & L x I I al 3 lyn 1 to 2 tol m 1 Matth in 3, &cc 9 Q Curt Nº 4.

No. 4

The Addition, - which come from the rifing of the Sun, - follows of Necessity and Decorum, because Euphrates was the Eastern Border of the Land of Canaan, and of Christendom too, as it flood when corrupted, and from that Part therefore must come those Kings which are to gain Ground in Christendom. And the Kings and People beyond the Euphrates, are called the Eastern Kings and Nations by Philo

Moreover, the coming of these Kings from the East, fignifies

their good Success in their Undertakings

But as they are Strangers to the Worshippers of the Beast, their good Success implies the contrary to those upon whom they come, and by Consequence a great Destruction and Torment to the corrupted Christians.

The EVENT

This Plague we may observe doth not consist in the coming of the Kings of the East, which is indeed the Plague of the fixth Trumper, and is wholly external, but this here is internal, as well as the former, and confifts in the drying of the Waters, in order to prepare the Way of those Kings, so that this is really antecedent to the fixth Trumpet, though it may be that the Torment arising from that Preparation by the drying of the Waters of Euphrates, will continue in its Effects even after those Kings of the East are come into Christendom, and have in the mean Time effected what was fignified by the fixth Trumpet One Thing is the Destruction of the Grecian Empire, another is the Ruin of the Subjects, making Way to that Destruction, and the Torment and Fear arising from these Kings of the East, who after they have by the by finished the Work of the fixth Trumpet, may still continue to torment both the Worshippers of the Beast in the Eastern Church, and also those who were not comprized in the third Part of Men flain

In the Preparation of the Way, there is no Need that the Kings of the East should be principal Instruments, and herein

lies the Greatness of this Plague, that God sends such a Spirit of Uncafiness, and such a Curse upon these corrupted Charlesins, that they contrive of themselves Ways to bring upon themselves a foreign Enemy to destroy them

489

The only Character given to fulfil this Plague, in order to prepare the Way for the coming of the Kings of the $E_{\ell/\ell}$, is the driving up of the Waters of Euphrates, which fightlying the Depopulation in general of the Eaftern Barrier of Chaif alery, and there being no puticular Accident given by which this Water of Euphrotes is to be dried up, we are left to apply this Curse all those Ways by which the Divine Providence suffers Nations to be depopulated, either by the Sword, by Famine, or by Pestilence

· Now this drying up of the Waters of Euphrates, is accomplished by the miserable Destruction and Depopulation of the Grecian Empire, by their own Civil Wais between the Imperors John Palæologue, and Cantacuzene, at which Time those Countries were harafs'd by all the neighbouring Nations, and more particularly by the Inroads and impolitick Alliances with the Turkish Sultans of Asa Minor

To these Accidents the Rise of the Ottoman Finnie may be

attributed, and it is so done by the Historian Ducas

The State of the Eastern Christians was at that Time most deplorable, there being nothing but continual Wars, the Bulgarians, Servians, Genoefe, Venetians, Pilans, Catalans, Sicilians, Alans, Tartars, Turcoples, and others being all fet to destroy that Barrier of Christendom

Add to this, that at the same Time God was pleas d to afflict all the Territories of the corrupted Church with a grievous Famine first, and then a Plague so Universal, (having begun in Egypt, and so reached quite into the Wift) that the third Part of Men died. This was about the Year 1315

Thus therefore foon after the Eastern Empire had got out of its Confusion by the retaking of the Capital, which was the Effect of the former Plague, it fell into that difmal State which was to prepare it to be over-fun' by the Ottomans, who were just then contemptible Enemies

And what shews it to have been a Plague of God's inflicting is, that not only the Giecians weakn'd themselves, but also in-Rrr vited

vited the Ottomans to come into Europe, and affifted to make them great.

An Episope.

Discovering the chief Agents of the Dragon, of the Beast, and of the false Prophet.

No. 1. | V 13. A ND I saw three unclean Spirits like Frogs come out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the false Prophet

No. 2. It IA For they are Spirits of Devils working Signs, which go out to the Kings of the Farth, and of the whole World, to gather them to the Battle of that great Day of God Almighty.

No. 3. It is. Behold, I come as a Thief Blessed is he that watches, and observes his Garments that he may not go naked, and they see his Shame

No. 4. If 16. And they gathered them together into a Place which is called in the Hebrew Tongue Armagedon

The Explanation.

No. 1. O come out of the Mouth of another, signifies to be employed by him, or to act as his Agent

The three unclean Spirits therefore here proceeding out of the Mouth of the Dragon, the Beast and the false Prophet, are three Sorts of stirring Agents in the corrupted Church, who under the Powers Secular and Ecclesiastical, are the chief Promoters of Pagan Idolatry, Tyranny and false Prophecy, and who upon the Account of their Noisiness and Arts of Seducement, are

aptly compared to Frogs, which are the Symbol of Flatterers and Impostors

The faid Agents may be the Monks, the religious Knights,

and the Secular Clergy.

These are distinct from each other, and are the true Agents, or Ministers of the Antichristian State, answering to the Characters given to the three Spirits in the Prophecy

N°. 2. The faid Spirits are well called unclean, or nasty and compar'd to Frogs, because they are Spirits of Dæmons, and pretend to work Miracles

They are Diabolical Instruments set on work by their Heads, teaching impure and damnable Doctrines, and in Confirmation

of them, working false Miracles.

These are Frogs which enter into Kings Chambers. They infinuate themselves into the Courts of the Princes of corrupted Christendom, and excite them to Wars, to promote the Interest of their Principles. Nor is their Errand limited to the said Princes, but they extend themselves to all the rest of the World, to make Proselytes to their Church, in order to engage all Princes to their Party.

And by their Persuasion and Endeavours, a War will be at last entered upon by the Antichristian Powers, in which the Beast and false Prophet, or the said Powers Civil and Ecclesi-

astical, will meet with a final Destruction

This will be a Time when the Power and Dominion of God will be in a most extraordinary Manner made manifest, and is therefore styled the gieat Day of God Almighty.

Thus the Agents in this Episode are internal Instruments within the Bosom of the corrupted Church, effecting secretly Vengeance upon God's Enemies, by infinuating themselves so far into the Secrets of the Kings, or Horns of the Beast, that by putting them upon Mischief they really bring them before God, that God may have Occasion to punish the Kings, by those very Acts, upon which these Agents put them

For though these as to their Institution come plainly upon the Enemies of God, and as to their Office must visibly act against his Glory and Worship, being unclean, yet God secretly makes Use of them to bring about those Ends which he pro-

Rrr 2

poles

The Noun belonging to the Verb here, is arouxala, which being Neuter and Plural, may be join'd with a Verb fingular

God

poses to himself, that is, to bring these Kings into Torment and Destruction.

And this is suitable to what we find in the Vision of Micasab in i Kin xxii wherein a lying Spirit offers to seduce those whom God intended to be blinded, that they might be brought to those Circumstances which would involve them in Destruction

Nº 3'

The Declaration of Christ, that his coming to the Destruction of the aforesaid Enemies will be like the coming of a Thief when Men are not aware, shews that it will come unexpectedly. And therefore there is an Admonition inserted against Idolatry, to induce every one to be upon his Guard. An everlasting Reward shall be given to him who keeps himself from Idolatry and makes Reason and Religion, as laid down in the Gospel, the Rule of his Actions, but whosoever suffers himself to be imposed upon by the aforesaid seducing Spirits, shall he for ever exposed to Insamy and Disgrace, and be for ever punished.

Nº. 4.

The Word Armagedon, or as some Copies read it Armageddon, either signifies according to the Derivation of it, the Mountain of Megiddo, it, near which the Army of Jahin King of Canaan was overthrown by the Ifraelites, or else the utter Destruction of a Troop or Army

It is usual in all Nations to give special Names to Places of remarkable Accidents, especially of Battles, and to take such special Notice of them that they afterwards become proverbial

to denote the like Accidents.

And therefore fince the Place into which the aforefaid Spirits will gather the Antichristian Kings to the Battle of the great Day of Almighty God, is called Armageddon, this denotes that the Excision of the said Kings and their Adherents there will be in the highest Manner remarkable, for as they shall be there so utterly routed and destroy'd, as that they shall never be able afterwards to make any Opposition

Bowr VII.

The Reformation of the Church by Luther, and its Consequences upon the Members of the corrupted Church.

	Nº I.	N 17 A ND the seventh Arigel poured out his Bowl into the
		Air,
	N°. 2.	And there came out a great Voice from the Temple of
		Heaven from the Throne, Jaying, it is done
	N° 3.	y 18 And there were Voices and Thunders and Lightnings,
	Nº. 4.	And there was a great Earthquake, such as was not
	,	since Men were upon the Earth, so mighty an Earthquake
		and fo great.
	Nº. 5	y 19. And the great City was divided into three Parts,
	Nº 6	And the Cities of the Nations fell
	Nº. 7.	And the gréat Babylon came into Remembrance before
	1	God to give unto her the Cup of the Fierceness of his
	Laj	Wrath Fiel of the
	No 8	y 20 And every Island fled away, and the Mountains were not
1		found
	N° 9	N' 21 And there fell upon the Men a great Hail out of Hea-
	7	ven, every Stone about the Weight of a Talent
	N_0 10	And the Men blasphemed God because of the Plague of
		- the Hail, for the Plague thereof is exceeding great
		, , , , , , , , , , , , , , , , , , , ,

The Explanation.

HE Air upon which this Bowl is poured, being taken as the Manfion of the Devils, (the Devil being styl'd by St' Paul the Prince of the Power of the Air) denotes that the faid invisible Powers shall, together with their visible Agents in the corrupted Church, be, by this Plague, affected with a great Diminution of their Power and Authority

If the Air be consider'd as the midst of Heaven, or the middle Station between the corrupted Earth, and the Throne of God in Heaven, then as that Symbol has been explain'd in the Dictionary, and upon chap. viii 13 it gives us an Hint, that this Plague to the Beaft's Worshippers is wrought by an Act of the Divine Goodness offering now some new Terms of Mediation, Reconciliation and Conversion to them that will receive it, to leave off the false Worship in which they were involved, and by that Conversion to give Torment to the Impenitors, who will endeavour to keep them under their Tyranny, and thus bring on themselves fresh Means of Torment

Either Way the Event is the Reformation of the Church, which is here represented in a View different from what had been before given of it; viz. in its being a Torment to the cor-

rupted Christians

No. 2. The great Voice declaring the Certainty and Magnificence of the Event intended, or the Orders to bring it into Effect by the Expression — It is done, or let it be done — proceeds from the Throne, viz. primarily from God, and is transmitted from the Temple of Heaven; from the Members of the true Church protected by the Civil Powers

This shews who are to be the Instruments of this Plague, and that they are to enter upon the Execution of their Office, when they are protected by the secular Power, when the Tem-

ple may be said to be in Heaven.

The Reformation was at first despis'd and neglected, but when the secular Powers threw off the Supremacy of the Pope, and established the Reformation by Law, then the Popes thought it high Time to get them reduc'd by War, and then came the Torment of his Votaries.

No. 3. The Lightnings, Thunders and Voices fignify the Promulgation of God's Laws, together with an irrefiftible Effect, and confequently the publick Settlement of the true Worship.

This happened at the Reformation begun by Luther, and never before fince the Corruption of the Christian Worship in the Church, by the Introduction of the Worship of Saints and Images.

Images.

The great Earthquake or shaking fignifies a great Revolution of State, or Change in the worldly Affairs, which is true of

the Reformation, it having caused seven Monarchies to fall off from the idolatrous Church.

Such a mighty and great Revolution as this, had never happen'd fince Men became Idolaters, or Worshippers of the Beast, or as to Matters of Religion since the Creation of Man

It was never known, fince the World began to be inhabited by Men, that in about the Space of fixty Years so many Countries should wholly embrace the true Worship of God, so universally as it is done in the Protestant Countries by the Resormation

The first planting of Christianity made not so great a Stil, nor even the falling of the Empire into the Hands of a Christian, but all was carried on slowly, till the greatest Part were become Christians, and the Church became ripe soi Power. Which being considered, this Work seems to have had more of the Divine Instuence for a great Turn, implied in the World regions it is done, than any else that has hitherto happened, so that the said Word is only used here, and hereaster upon another Occasion, which will shew the Divine Power in its Height,—the Renovation of the World by an Universal Shaking, Rev. xxi. vi. when Christ makes all Things new.

Now as Heaven is the Symbol of the supreme Power, and Monarchs the Representatives of God, so its very likely, that in order to denote that God's Vicegerents chiefly were to undertake and perfect this Work, the foregoing Voice is premised from the Throne out of the Temple of Heaven, by Way of Subde'egation to them, as the Cause of the Lightnings and Thunders, that is, of the preaching of the Law of God, and of his true Worship inforced by the Stamp of the legal Authority

lrity

This great Shaking therefore is a Prelude or Type of the great shaking in the Universal Renovation of all Things. It is an Earnest of the general Conversion of the World which is attended with the like Voice immediately proceeding from Christ. This is done by his Ministers in Church and State; but that is to be done by Christ himself from whose Presence the former World must pass away to receive his new Institution.

By the great City being divided into three Parts, is meant

that by this Plague the Territories of the corrupted Church must fall into three great and notorious Divisions

And accordingly at and by the Reformation, the faid Territories, in respect of Religion, were divided into the following Parts

First, The Eastern or Greek Churches, which are irrecoverably divided from the Western of Latin Church.

Secondly, The Remainder of the Idolatrous Church, now commonly known by the Name of Latin, or Roman Catlolick Church

Thirdly, That Body of Christians which constitute the Reformed Churches, who all make but one Body of true Worshippers, being all opposite to the corrupted Church, holding the same Faith and Worship, and called also by one common Name, — Protestants—In respect of Civil Power also, the aforesaid Territories were at and by the Reformation divided into three Parts.

First, The Empire of the Ottoman Princes.

Communion with him, who during that Communion confitute the Beast and false Prophet

Thirdly, That of the Protestant Government.

No 6. This Division of the great City into three Parts was occasionled by the falling of the Cities of the Nations. Cities imply then Territories. And therefore the Division was occasioned by many Provinces falling off from the corrupted Church and its Idolatry; which was done by the Reformation.

No. 7. Upon this Occasion it is faid, that the great Babylon, (which is the Capital of the corrupted Church) came into Remembrance before God to give her the Cup of the Wine of the Fiercenels of his Wrath

No 8.

This denotes that she has now fill'd up the Measure of her Sins, and that God will proceed to visit her for them, and to bring upon her at last an utter Destruction

And every Island fled away, and the Mountains were not found.

The falling of Cities, the finking or removing of *Islands* and *Mountains*, are the usual Effects of great Earthquakes.

The Islands and Mountains here significe all the Revenues and Riches, all the Monasteries and Churches of the corrupted Church, which were within the Territories and Jurisdiction of those Cities which fell off from the said Church and its Idolatry.

By the Reformation the faid Revenues were plunder'd, and the faid Monasteries and Churches either taken away, or quite destroyed

And forasmuch as the Effects of this Bowl still subsist, and may extend further, the Example of the Protestants may be followed elsewhere We may observe that,

In the Fall of Paganism, in ch. vi. the Mountains are first moved out of their Places, and then the Islands For the Temples of the Heathens were first seized on, and afterwards their Revenues

But here the Islands first fly away, and then the Mountains are no more found

And accordingly furtable to this is the Event

For the Revenues of the Monasteries were first seized on, and then the Monasteries sank.

Here in England'twas very evident. For the Corporations of the Popts Clergy, particularly the Monks, who were the great Props and Forts of Popery, are faid to have subsisted after the Grant of Revenues But for want of Means, and the Progress of the Reformation going on, they dwindled away.

No. 9. And there fell upon the Men a great Hail out of Heaven, every Stone about the Weight or Biguess of a Talent, that is x a produgious great Hail

This Hail denotes prodigious Wars Its coming out of Heaven fignifies that they shall be carried on by the supreme Powers, and the Men upon which it falls are the idolatrous Members of the corrupted Church, distinct from their Leaders, the Beast and salse Prophet.

^{*} Thus roomunia turaflian in Alcent, are ver/ great Discales

teth upon many Waters

will show thee the Judgment of the great Whore, that sit-

The Event takes in all the Wars which have been upon the Account of Religion fince the Reformation, all which have in the End turned upon the Heads of the corrupted Christians, who notwithstanding all their Attempts, have not been able to root out the Reformation in any one Place, where the fecular Power at first joyn'd with it

Ch. XVII.

Vis. II. P. III. Trump. VII §IX.

It may be also observed, that this great Hail involves the great War by which the Vintage is accomplished But because that War was to be of a peculiar Nature, it is elsewhere particularly described It is excited by God moving the Reformed States to make a more general Devastation than they had ever before done, and is the Upshot of the Misery brought upon the corrupted Church, just before God strikes at the very Heads thereof, to destroy them quite And he will begin with Babylen, whom he now thinks on, to visit her for all her Sins And then the utter Destruction of the Beast and false Prophet will be the last Event to which the Reformation of the Church is introductory.

The Impenitional of the Men affected by this Plague of the Hail, notwithstanding the Greatness of it, and even increasing upon the Account of its Greatness, shews that all Chastisements are in vain, and that therefore nothing now remains for them but an utter Destruction,

And therefore the Prophecy in the next Place proceeds to give an Account of the utter Destruction of Rome, and of the Beast, and of the false Prophet, and of all their Adherents.

TRUMPET VII. WOE III. SECT. IX.

Rome, the Capital City of the Idolatrous Church, describ'd, and her Condemnation set forth.

No. 1. N D one of the seven Angels that had the seven Bowls came, and talked with me saying, come bither, I will

With robom the Kings of the Earth have committed For-Nº 2. | y 2. nication, and the Inhabitants of the Earth have been made drunk with the Wine of her Formcation No 3.

And he carried me away in the Spirit into the Wildernefs, and I faw a Woman fitting upon a Scallet colour'd Beaft, full of Names of Blasphemy, having seven Heads and ten Horns

> And the Woman was arayed in Purple and Scarlet, and dicked with Gold, and precious Stones and Pearls, having a golden Cup in her Hand, full of Abominat ons and the Filthiness of her Formication.

> y 5. And upon her Forehead was a Name written, Myste-RY, BABYLON THE GREAT, THE MOTHER OF HAR-LOTS AND ABOMINATIONS OF THE EARTH

> y 6. And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus And when I faw her, I wondred with great Amaze.

ment.

Nº 4

And the Angel faid unto me wherefore didst thou wonder? I will tell thee the Mystery of the Woman, and of the Beast that carries ber, which bath the seven Heads and ten Horns

Nº 6 The Beast which thou sawest was, and is not, and shall ascend out of the bottomless Gulph, and go into Destruction No. 7

And they that dwell upon the Earth shall wonder, whose Names are not written in the Book of Life from the Foundation of the World, when they behold the Beast that was, and is not, and y shall be bereafter

Here let the Mind which has Wildom attend. Nº 8.

The seven Heads are seven Mountains on which the Woman sitteth:

\$ 10. And they are seven Kings Five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short Space

Y So according to Alex and feveral other MSS and Sir and Arab Verfons, and Hopolytus, Aietras and P mafius

Sff 2

Nº. 10

499

No. 10 18 11. And the Beast which was, and is not, even he is the eighth, and is of the seven, and goes into Destruction

No. 11. 1 12 And the ten Horns which thou fawest, are ten Kings. which have received no Kingdom as yet, but receive Power as Kings at one Hour with the Beaft

These have one Mind, and z give their Power and Au-No. 12 1 13

thority to the Beaft

No 13 1 14 These shall make War with the Lamb, and the Lamb shall overcome them, because he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful.

No. 14 13 15. And he faith to me, the Waters which thou fawest, where the Whore fitteth, are Peoples and Multitudes, and Nations

and Tongues

No 15. \$\forall 16 And the ten Horns which thou sawest upon the Beast these shall bate the Whore, and shall make her desolate and naked, and shall eat her Flesh, and shall utterly burn her with Fire.

No. 16. \$\dot 17 For God has put it into their Hearts to do his Pleasure, and to perform one Will, and to give their Kingdom unto the Beaft, until the Words of God are fulfill'd.

No. 17. 18 And the Woman which thou fawest is that great City, which hath the Reign over the Kings of the Earth.

The Explanation.

THE Discovery which this Angel, who was one of the Seven which inflicted the Plagues, here makes to St Fohn (the Representative of the Faithful on every Occasion wherein he acts in the Vision) concerning the Accusation, Conviction, and Condemnation of the Whore, implies, that lafter the pouring out of the seven Plagues, immediately after the Execution of the last, the whole Mystery of this Whore would be publickly known to the true Christians, together with the Certainty of the Speediness of her Destruction

Accordingly fince the Reformation, the Clergy and others of the Reformed Churches have truly discover'd who this Whore was, and we now see her Distress, and plainly perceive the Certainty of her future Destruction as near approaching

The Whore here is Rome, represented as an Adultires upon the Account of her having broken her Covenant with God.

and maintaining her felf by the Gains thereof

She is styled great, upon the Account of the Extent of her Power, the Greatness of her Idolatry, her long Continuance in it, and Propagation of it

She sitteth upon many Waters, as ruling and commanding

over many People and large Territories And

Nº. 2

With her the Kings of the Earth have committed Fornication --- have traded with her in Idolatry and Tyranny The Kings here intended, commit Idolatry, and force upon their Subjects the Religion of the Whore, and the in recompence imploys her Force to maintain them in their Power Thus the Fornication of the Kings with her implies a Communication of Power.

As for the inferior Sort, or the Subjects of those Kings, they have been made drunk with the Wine of her Fornication. As an Harlot who is proud, and only granteth her Favours to the Mighty, and yet in that Quality keeps a Brothel, or House of Entertainment for all Sorts of Men, so the Whore here is represented as entertaining the common Sort of Men with those Means of Riot and Folly which are committed in fuch Houses The Meaning is, that the Nations are become mad and stupid with the Idolatries and Sins, which they have committed by the Allurement and at the Instigation of this Harlot, and that by the Terrors of her Tyranny and Cruelty she has brought the World into fuch a Stupidity that they knew not what to do, and so ignorantly perform'd what she pleas'd to lay upon them.

Nº 3. To have a full Sight or Knowledge of this Whore, St John is carried by the Spirit into the Wilderness,

Either that into which the true Church fled, to denote that none but the Members of the true Church could make a full Discovery of her, or else some other Wilderness,

² So according to the Alex and feveral other MSS the oriental Versions and Itenaus and Arethas

as Representative of the forlorn State and Condition to which she is to be reduc'd before her utter Destruction

It is observable, that even at this present Time Rome stands in a proper Wilderness. For by the abominable Tyranny of its Government, that most delicious, beautiful and fertil Territory about it, is now almost as forsaken of Inhabitants as the Desarts of Arabia, being full of unwholsom Marshes and Ponds.

There is also to be observed in this Place, the Decorum of the Vision, most of the Symbols being taken from the fewish Oeconomy, and the Temple, and the Land of Israel, and the very last Parts of the Vision antecedent to this were supposed to have these Places for their Scene But to pass from ferusalem to the literal Babylon, the Way lay to pass through the Wilderness of Arabia, on the Skirts of which lay the Plains of Shinar in which Babylon stood, built upon the River Euphrates, and finely watered with many Canals and Cuts of that River; and upon the Account of its Towers, to be sure very conspicuous afar off

In the Vision which appears to St. John in the Wilderness

there is feen,

First, a Woman sitting upon a Beast, Scarlet coloured, full of

Names of Blasphemy, having seven Heads, and ten Horus

Since the Capital of the corrupted Church comes under the Notion of an Harlot, the visible Figure that represents her can be no other than a Woman clad like an Harlot

The Beast upon which she sits is the tyrannical secular Power of the Roman Empire, as divided upon the Fall of the We-

ftern Empire into ten distinct Kingdoms or Monarchies

The Scarlet Colour of this Beast, suitable to the Military Robe of the Roman Emperors, which was of this Colour, shows its Tyranny and Cruelty in persecuting, and shedding the Blood of the Saints,

And its Idolatry is denoted by its being full of Names of Blaf-

phemy.

The Whore's sitting upon this Beast, signifies her ruling, governing, and being affished by the concurrent Submission and

Power of the perfecuting idolatrous Princes of which the faid Beaft is conflituted

Chap XVII y 3, 4

The whole flews, that fince the Beast here mention'd is the Roman Empire, according to its Constitution after the Fall of the Western Empire, the Farlot, or idolatious City which rules that Empire, is Rome, she having been by Ploca's Grant declar'd to be the Head of all Churches, and admining and exercising a Power and Authority in Temporals as well as Spirituals, over all the Kings of her Communion as well as their Subjects

Secondly, the Woman fitting upon the aforefaid Beast, ap-

piers as an Herlot

tius observes upon the Place) the Habit of the Roman Emperors, and of the Senators in Times of Peace, and the other the Habit of the Roman Emperors in Time of War

Hereby her Affectation of Imperial Power is denoted, that the is an *Harlot which rules as a Queen*, making use of the Arts of Peace to allure Men, and shewing Cruelty upon those

upon whom her Flattery is in vain

The faid Colours are much affected in the Papacy, b that Christ's Priests (saith Baronius) might be in their Pomp, equal

to the High Priests amongst the Heathens

And Du Moulin observes, "Pope Paul II first distributed "Scarlet Cloth to his Cardinals as well for themselves, as for their Mules, that this Prophecy which agrees in general with the See of Rome, might also agree with every Pillar of that "See, that is to be mounted on a Beast covered with Scarlet."

2 She is decked with Gold, and precious Stones and Pearls.

As these Ornaments are Marks of Power and Riches in Princes, so they are Allurements in Whores to set off their Beauty, or to draw Admiration from the Beholders, to gain Love and Respect The Abuse of these Things are Marks of Pilde and Luxury, and by hiding of Deformities are also Marks of Vanity and Dissimulation, of a Design to cheat by borrowed Charms, those who would otherwise despite the Possessor.

^{*} See Ifa 1 7, 8 Ezek xix 13

Confession of Faith of King James I. Part I. Ch 3.

This denotes the Pomp and Splendor, the Riches, Pide, and Prodigality of the Romish Antichristian Church. And it is observable, that the Papacy has not only excessive Riches and Revenues, but that the Popes have been so prodigal in procuring Ornaments and Jewels for their own Pontifical Attire, and especially so their Triple Crown, that they have often run the Papacy into Debt by it The said Crown is so loaden with Gold, Diamonds, Saphires, Emeralds, Chrysolites, Pearls and other precious Stones, that the before-mention'd Pope Paul II. died of an Apoplexy occasion'd by the Weight of it.

3 She has in her Hand a golden Cup, full of Abominations, and of the Filthiness of her Fornication

This is fuitable to the Notion of an Whore, that fells Wine,

and invites Men to come and drink of it.

This Whore allures Men with the Shew of a Golden Cup,
— with Pretences to Infallibility, and Promifes of Life and Immortality, but involves them with the intoxicating Liquor contained in her Cup, or the specious Baits she makes Use of, into an abominable Communion of her Idolatry, fair in Appearance, but in Reality leading Men to Destruction, according to the Character of the Harlot given by Solomon

The Filthiness of her Fornication, and the Abominations with which the Cup in her Hand is full, are Symbols fignifying a gross Idolatry, and the publick Exhibition of them in the faid Cup in her Hand, shows the publick and shameless Profession of this Whore, who is openly guilty of the Things for which she is accused And accordingly Idolatry is the open and a-

vow'd Practice of the Church of Rome.

4. She has a Name written upon her Forelead, — Mystery, Babylon the Great, the Mother of Hailots and Abominations of the Earth.

The Roman Harlots were wont to have their e Names written on the Portals of the Houses where they prostituted themselves, and sometimes upon their f Foreheads.

And

And Criminals amongst the Romans condemn'd to Death, had g the Title of the Crimes for which they were condemn'd, either carried before them, or affixed to the Instrument of their Punishment.

Now the Woman here is an Adulteress, and confidered as

under Condemnation, and just going to be executed

In the first Sense, the Name here given and said to be written upon her Forehead, denotes, that she makes a publick Profession of that which is contained in, or signified by that Name,

And in the second Sense, the said Name is the Title or Inscription shewing the Crime she is condemned for, as thus, — a Mystery, — she who pretended to be infallable, and the only true Church, is no other than Babylon the Great, the Mother of all the Whoredoms and Abominations of the Earth

She is Babylon the Great, as being the most like her in Idolatry and Persecuting the Church of God, and as being (as it is at large shewn in the Symbolical Dictionary) by a successive Devolution of Power, the Possessor of the pretended Rights of Babylon

And fire is the Mother, as being the Author and Producer, of all the Whoredoms and Abominations which are committed by

her Members throughout all her Territories

She forces them to comply with her Worship, to send Tributes under various Names, and to receive from her their Bishops, fatally affecting to be called the Mother of all the Churches, and being consequently the Author and Mother of all their Spiritual Fornications, and of the Depravity of Morals thereupon consequent. For, as has been elsewhere observed, Fornication is a Symbol by a Metonymie, because an Adjunct of Idolatry

We may therefore observe that the two Babylon, literal and

mystical, are compleatly alike in this Point

Ancient h Authors have taken Notice of the abominable Lewdness of the Old Babylonians. And as to the present Babylon, it is notorious, and has been sufficiently proved by others

^{*} Sir Paul Rycaut's Preface to the Lives of the Popes "Meretrix vocata es, & in communi loco stetisti, superpositus est Cellæ tuæ titulus Senec Controv L Coin i Nomen tuum pependit in fronte & pretia slupri accepisti, & manus quæ Dis a itiva ciat sura, Capturas tulit Sen Contr. L. i Contr 2

[§] Dio L iv p 598 Lipf de Cruce, L 1 c 11 p ,2,53
§ 196, 199 Q Cur. L v c 1

Vid M Jurieu Prejug Legit c le Papilin P. I ch 26, 27, 28, 29

It is to be further observed concerning this Whore, that the Word Mystery, — may be properly applied to her upon the Account of her dealing in the same kind of Mysteries as the Heathens, according to whose Notion, a Mystery was a Religious Inflitution, wherein, by the Custody of some Relicks of Bones. Ashes, or other Trinkets of some pretended God, or Heroe. the Priests or Magicians did pretend to secure the Presence. Favour and Protection of that Deity to the Votaries.

In the Management of this Mystery they pretended to bestow Favours and Protection, both in this Life, and after the Separation of the Soul from the Body Alfo to give out Oracles and Divinations, and to procure Dreams and Omens to the like Purpose, and likewise to perform Miracles, and k particularly to secure the good Fortune and Prosperity of particular Nations, or Cities. So that in all this they usurp'd a Power over all whom they could bring in by their Craft, and to extend it by their Means, Craft or Conquest, they thought that the keeping close and secret the Pledges of their Mysteries did much contribute, for which Reason such Institutions were called Mysteries, and all the Operations of the Priests or Magicians were called Mystical.

To apply this to Rome Pagan It was at first founded by Romulus, instructed by some Etruscan Master with all the Ceremonies of a Mystery, wowee or teneth, as Plutarch observes And foon after it likewise had Mysteries or Pledges of its Fortune, called by their m Authors Pignora Imperit, and n Secreta Imperis Pignora They were appointed by Numa, and were the Palladium o made of the Bones of Pelops; the Ancile or Buckler of Pallas, the Ashes of Orestes, the Scepter of King Priam, the Hair Bodkin of the Mother of the Gods, the Vail of Illione, a P Charlot with four Horses of Earthen Ware, and bak'd at Ven, and the 9 Arms of Hercules

And least the Inchantments of some more crasty Magician lmight prevail upon the Genius of Rome to remove, and to to

· Vid I'cft Voc Ratumena 9 Johan Malel L vii

take away their Power, it was ordain'd that his I Name should be kept fecret, and fevere Penalties were inflicted upon those who divulg'd it, or the 8 Name of the City For Rome was not the true Name but "Valentra, and originally Saturare, and Mount Capitolin, on which it first stood, and its Fortress was called " Mens Saturmus or Saturmus, and the Count, about it Saturara Terra, which by a Translation of the Word was called Latium.

Constantine the Great, according to x Onuphinis, expos'd the Palladium in Constantinople to publick View upon a Column of Marble set up in the Middle of the Forum By which we see that the Mystery of Rome Pagan was reveal'd and flighted, at a Time when the Christian Religion began to be in Power, and Rome, as Pagan, was drawing towards its Fall, the Discovery of fuch Mysteries, according to the Notions of the Heathens, implying the Ruin of those that pretend to them

As for Rome, fince she became the Head of corrupted Christruly Pagan and Magical, her Oracles and Miracles are Impostures and Sorceries, and her Craft is

her only Power

Her Palladium are the Bones of St Peter and St Paul On these and the Relicks, true or false, of some others, she builds ther Afflum By their being at Rome the pretends to be the Apostolick See, the Seat of Christ's Vicar, and thereby rules and domineers over all, crushing all Opposition With the Shew of her Trinkets, the Hierophanta of this Mystery, gulls the deluded World, who think, that these are their Gods and Saviours

They worship them, they expect all from them By these Miracles are pretended to be done, from these Prophecies, Dreams and Oracles are faid to proceed. In short, the Conformity of the Religion of the present Rome to the ancient Mysteries, Religion and Sorceries of the Pagans is too visible to need enlarging upon it These are their real Pretences and

Ttt2

Plm Nu Hist L in c 5 & L xxiii, c 2 * Servous in Virgil Æn Li &v & in Georg Li Col 197 Fest V Roma Joh Mal L vii Solin c 2 " Verro de Ling Lat L iv "Onuphr, de Civ Rom p 119 Tacit Hift Lic 4.

shippers in a great Consternation, and that it will hold out to

the End, and then as much, if not more than ever it did be-

fore, even though the is just going to be destroyed, because

her Power shall be still very great, and having escaped the

Means of Power, the Christian Religion is but a Cloak to hide

the Mystery.

To what has been faid may be added, that some Authors have observed a Coincidence of the Event with the Letter of the Prophecy in the Word Mysterium, which is said to have been written upon the Miters of some Popes till Juhus II took it out of his. The Fact is averred by ** Brocardus, a Venetian, and Member of the Romish Church, and by ** Jos Scaliger, who says he had seen them at Rome with that Inscription

Thirdly, the dreadful Slaughter which the Whore has made of the true Worshippers of God is next set forth, in her being drunk with the Blood of the Saints, and of the Martyrs of Jesus

Before, her Extent of Power, her Idolatry and Lewdness were set forth. Here her excessive Cruelty is describ'd, and in Words more emphatical than any that had been us'd to set out the Tyranny of her Pagan State. So that Babylon is grown worse since that Time, the Measure of her Murders is fill'd up, and therefore the Time of Vengeance is come

Nº. 4.

Upon the Sight of the Whore as now describ'd, St. John. wondred with great Amazement

Rome Pagan, drinking the Blood of the Saints at the Time of the Exhibition of the Vision, could not be the Object of

such Astonishment

But that Rome Christian, once so samous throughout the World for the Purity of her Faith and Manners, should become a second Babylon, the Mother of all the Whoredoms and Abominations of the Earth, and be drunken with the Blood of the Saints and of the Martyrs of Jesus, that she should be possessed of such Power and Riches, guilty of such Idolatry and Bloodshed, and be unpunished, is a Thing to be greatly wonder'd at

But further, the b Explanation here used signifies also that St

John was' in great Fear at the Sight of this Whore

Now as he here is Symbolical, it shews that this Woman, or iMetropolis of Idolatry, will put all the Saints or true Wor-

Shippers

* Brocard Not in Loc.

* Jos Scal in Scaligeran & Not in Loc & apud

Molin in Accomplish of Proph.

* See Jet 1v. 9 Hab 1 5

Judgment of the Harvest and Vintage, she will seem to have Power to recover all her Losses, and having no Apprehension of her future Destruction, because it is to be very sudden and unexpected, she will receive all her former Pretences. So that the Protestants shall conclude who judge according to human Wisdom only, without Expectation of the Event of the divine Prophecies, that what she has done before, she may do still, with greater Probability of Success This seems not to be the common Opinion among them But in what follows we shall see what the Prophecy declares concerning the Consternation.

And the Angel — (the Representative of such Persons as shall

Nº 5.

And the Angel — (the Representative of such Persons as shall personn the Subject of his Errand) faid unto me, why didst thou wonder? I will tell thee the Mystery of the Woman, and of the Beast that carries her, which hath the seven Heads and ten Horns.

The Meaning is that St John, and confequently those whom he represents, ought not to wonder or be afraid of this Harlot, for the Mystery of her should be made known, and her Destruction and the Means thereof be discover'd

And thus the Ministers of God in the Protestant Churches who are the visible Angels corresponding to the Invisible in Heaven, and the Symbolical in the prophetical Visions, say to the Protestants, Why do ye sear and stand amaz'd at this Whore, when we have discover'd who she is, and tell you that she is just going to be suddenly destroy'd?

For the better understanding of what follows, it is to be obferv'd that tho' the Person of St John is here typical, yet as it is customary with the Prophets, when they manage a typical Subject, to mingle some of the Circumstances of the Type with the Description of the Antitype So here tho' St John reprefents the Saints in this Circumstance, the Angel speaks to him with a View to his present Circumstances, and the Times wherein this Prophecy was reveal'd to him

And this Practice may be illustrated by the like of the Dra-

matick.

Nº. 7.

matick Poets in the old Comedy, who used to mix the Representation with the Action, and the Spectators with the Diama it self, and so might commit Anachronisms, which would seem intolerable, were they not excused by this Reason, that no Man can be deceived thereby, and that this Method heightens the Liveliness of the Diama So St John is spoken to as an Apostle, and Spectator of the Vision, and also farther yet as a Representative, and one that bears a Part in this Dramatick Vision. Next follows

The Angel's Explanation of the for egoing VISION

No. 6. The Beast which thou sawest was, and is not, and shall ascend out of the bottomless Gulph; and go into Destruction

The Beast is really the same as the Roman Empire in its Pagan State, as to the temporal Power, but otherwise distributed in the very same Territories, and under the same Capital City And therefore the Beast was in the Roman Pagan Empire of the Dragon, and is not at the Time of St John's seeing the Vision, or appear'd not as yet under that which is properly the Denomination of the Beast.

That is, the Roman Empire is not yet divided and put into the Hands of such as are distinctly called the Beast, but will be afterwards, when that Empire by the Wars which will be brought upon it, will be divided into ten distinct Kingdoms or Monarchies.

And the Beast that will thus arise, is that which is now, ofter the pouring of the Bowls, just going into Destruction

And they that dwell on the Earth, whose Names are not written in the Book of Life from the Foundation of the World, shall wonder when they behold the Beast that was, and is not, and shall be hereafter

Here the general Reception which the Beast would have

met

"N B If the Reading follow'd by the publick Version, viz and yet is --- vere the true Reading, the Meaning would be, that in one Sense it is not yet, the it be feally the same as that which is already under a different Name and Distribution of Power. It is the same Power which has passed from other Hands

met with is set forth, together with the Sinfulness, and the everlasting Punishment of his Followers And therefore,

No 8. To induce every one in an Affair of such Moment to attend carefully to the Explication given, in order to find out who the Beast and the Whore are, there is this Proclamation made, — Here is the Mind that hath Wisdom, or here let the Mind which has Wisdom attend.

Here is a Secret to be reveal'd and explain'd, so that he that hears it must have Wisdom, and employ it to consider attentively what is propos'd. It is to consider a Discovery of the Mystery and Destinies of Christ's and our Enemies, and therefore God designs we should at some Time find out their Secrets, and by Consequence, that at one Time or other he will think fit to give us such Grace and Wisdom, as to find them out plainly Which, when it happens, must argue in us Superiority of Wisdom and Understanding, and therefore of Prosperity and Success against them

No. 9. The seven Heads of the Beast, are seven Mountains upon which the Woman sitteth, and they are seven Kings

Two Things are here plainly denoted by the seven Heads of the Beast.

First, They fignify seven Mountains upon which the Woman sits. And this shews,

I That the City represented by the Woman was to be a City which had its Situation upon feven Mountains And

2 That the faid City, fince the Woman that represents it, fits upon, that is, rules the Beast, was to be the Capital Seat of the said Beast

Now the only City at the Time of the Vision which was feated upon feven Mountains was d Rome. And this, and no other City became afterwards both the Seat of the corrupted Church and the Capital City of all the Dominions of the Beast.

So

de Ir L 1 Fl 4. Plin Not Hift L in 6 5 Rome also, 25 2 Codde's, had 2 Fe-flivel kept in honour of her, which was called I ptin. 11ml, upon the Account of her bong built upon teven Mountains

So that the City intended by the Woman fitting upon the Beast, and upon the seven Mountains, is Rome

Secondly, The feven Heads of the Beast Symbolically fignify feven Kings or Kingdoms, a King and Kingdom being syno-

nymous.

And this shews, that the Beast, and consequently the Whore, should be possessed of the seven great Monarchies of which the Roman Empire in the Time of the Dragon was composed. And that therefore they should have for the extent of their Power the same Roman Empire as the Dragon had

Now of the faid Monarchies, Five at the Time of the Vision, were such as had been subdued by the Romans, and were therefore fallen, as having, by coming under the Power of the Romans, lost that imperatorial Power which they before had.

The Five thus fallen, were the Capitals or Monarchies annex'd to them, of the Carthaginians, Alexandrians, Mithridates, Macedonians, with the Greeks, and of the Gauls, with their Dependencies.

The one Head which is, or the standing Head at the Time of the Vision is Rome, which was the Sole and Imperial Head of all the Territories comprehended under the rest, and e affectedly called the Head of the World.

The Seventh Head, the Head which was not in Being at the Time of the Vision, is Constantinople, which Constantine the Great, not only made a Head of the whole Roman Empire, with all the Honours and Prerogatives of Rome, but also transferred

to it the Seat of the Empire.

This City was finished A. D 330, and continued to be a Head of the whole Roman Empire, till the Fall of the Empire in the West, about A. D 476, when instead of being any longer a Head of the whole Roman Empire, it became one of the Head of that Part of the Empire which fell into the Distribution obtain'd by one of the ten Horns or Kingdoms which constituted the Beast.

So that its Reign over the whole Roman Empire was but of 146 Years, which is but a short Space, in respect of the Time

e Roma triumphati dum Caput orbis erit Ov. Am. L 1, El 1, See under Head in the Symbolical Distingry

during which Rome had been a standing Head of the Empire

No. 10

And the Brast that was and is not, even he is the Eighth, and is of the Seven, and goes into Destruction

The Beast is the Collection of the many barbarous Nations which invaded and shared amongst them the Ronan Dominions, and of all those in the Empire who joined with them in settling and maintaining Idolatry, and perfecuting the Saints, and fo represents the State of the Roman Empire when it became divided into ten distinct Monarchies, all united in one and the same Defign of Tyranny and Idolatry This was a great and effential Change in the Constitution of the Empire And therefore the Beast as succeeding the Dragon that had the foregoing seven Heads, and as being so different from him, makes with its Capital, Rome, on eighth Head of Dominions, and yer, torasmuch as its Capital was one of the aforefaid feven Heads, which for a long Time had been the fole Imperial Head of all the Roman Dominions, therefore the Beast with its said Capital is also a feventh Head, as having one of the feven Heads which the Dragon had, and withal fuch a Head, as to which all the Roman Dominions were annex'd So that the Beast which makes with its Capital an eighth Head of Government, is also possesfed of all the feven Heads of the Dragon, and fo is the Succeffor of the Diagon in all his Power and Authority

In short, Rome under the Beast is the same, or is a Capital of the like Power and Authority as it was when under the Dragon, and so is both an eighth, and a seventh Head, and this much after the same Manner, as the Temple of ferusalem which was pulled down and rebuilt by Herod, was both a third, and the second Temple, as it was called by the sews. Because Herod's Temple was not distinct, but in all Essentials the self same with Zorobabel's. And therefore in the very same Manner, and for the very same Reasons as the third Temple might be called the second, is the second Temple in Hagg in 3 repre-

sented as the first

It is again faid, concerning the Beast, that he goes into Defiruttion. And this shews the Certainty thereof. The Angel proceeds,

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Nº. 11.

514

And the ten Horns, which thou fawest, are ten Kings, who have received no Kingdom as yet, but receive Power as Kings, at one Hour, with the Beast

The ten Horns of the Beast signifie the ten Monarchies which appeared in the Empire upon the Fall of the Empire in the West These at the Time of the Vision had not received their Kingdom or Power in the Empire, but were to have it so soon as the Empire, by the Wars which would be rais'd against it, would be divided into ten Parts.

Nº, 12

These have one Mind, and give their Power and Authority to the Beast.

They are all united in the same Design to persecute the true Worshippers, and to settle Idolatry, and therefore employ their secular Power to support the Corruptions and Idolatrous Practices in the Empire, and to execute the Will of their Subjects in persecuting the Saints

And it is upon the Account of this their one Mind or united Defign, that they are all represented under one Symbol.

The Roman Pagan Empire was indeed one Monarchy, and fo might without Objection, be well represented by the single Symbol of a Dragon. But the Monarchies erected upon the Ruins of the Roman Empire, were no otherwise united but as they all concurred in this one Design of tyrannizing over the true Church, and of settling Idolatry

Nº. 13.

These shall make War with the Lamb, and the Lamb shall overcome them, because he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen and faithful.

They shall oppose and persecute Christ in his true Members and faithful Witnesses, and continue to do so, as has been elsewhere shewn, for twelve hundred and sixty Years, and then comes their utter Destruction.

The Victory will be Christ's, because he is of Almighty Power, being Lord of Lords, and King of Kings, and his Army is composed of select, chosen, and faithful or stout Soldiers.

Tho'

Tho' Christ, whilst his Church is afflicted, sympathizes with it, and is therefore still the Lamb, yet when he comes to the Destruction of his Enemies, he will be ound to be King of Kings, and Loid of Loids

No. 14. As for the Waters upon which the Whore fitteth, they fignifie Peoples, and Maltitudes, and Nations, and Tongues, and fo shew the Amplitude and vast Extent of her Jurisdiction in her most flourishing Antichristian State

And accordingly Rome Pagano-Christian is known to have exercised Power and Authority over all the Monarchies of the Empire, and has pretended, and still does, to have a Right of Jurisdiction over the whole World

No 15 And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and stall make her desolate, and naked, and shall eat her Flesh, and utrely burn her with Fire

Of the very same ten Kingdoms which were the Lovers and Admirers and Upholders of the Whore, will one or more hate and forsake her, strip her of her Ornaments and Authority, and expose her to Shame, consume and devour her Riches and Revenues, and at last, by Fire and Sword, effect her utter Destruction.

No 16

For God has put it in their Hearts to do his Pleasure, and to perform one Will, and to give their Kingdom to the Beast, until the Words of God are fulfilled. — That is, the aforesaid Monarchies will be no longer permitted by God, to maintain by their secular Power and Authority the Idolatry of the Empire, and to persecute the true Worshippers, till the great Ends of his Providence in such a Permission are answered, and then every Thing shall tend to the Accomplishment of what he has here foretold.

One of the ten Horns was broken off from the Beast by Conquest, others were separated from the Beast and the Whore by the Reformation, and the Horns that remain are now very sensible, that the Power of Rome, and the Vatican Thunders, are of small Force They seem to be grown weary of the Tyranny of the Whore, and some special sudden Occasion may happen, wherein some one or more of them observing the rest not ca-

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ring

Iring to support Rome, or perhaps preventing them, will suddenly fet upon it. Rome is now a City and State fo weak of it felf, if confider'd without foreign Alliances, that it cannot hold out against an ordinary Enemy It must be therefore in fuch a Juncture easily storm'd and taken. 'Tis naked, and will be found so, and despicable.

VIS II P III Tiump. VII. § IX explain'd

And there are Precedents enough to encourage a Prince to undertake such an Attempt, for Rome has been frequently taken by Christian Princes, who afterwards, out of Respect to the See, have suffer'd it to recover it self, but its Forces never Stopped them When her Hour is come there will be the same Facility to do it, and we may suppose that the Monarch or Monarchs, who then fet about it upon the Account of some Quarrel with the Pope, will then take a fudden Refolution to ruine his Capital, in order to prevent his Revenge upon them, as in former Times. So that it may be that this Defign may be formed very fuddenly by Persons who at first had no such Thoughts, and that the Designs of the Divine Providence and Justice will be accomplished upon it.

Nº. 17

Lastly, as for the Woman herself — she represents that great City which hath the Rule over the Kings of the Earth

Rome only, at the Time of the Vision, was the Regnant Imperial City, then actually having, and exercising Sovereignty over the Kings of the Earth, and for the Vastness of her Conquests called the Head of the World. And therefore the City intended by the Woman is Rome

After this, the Prophecy speaks no more of her as a Woman, but as a City, and therefore, having plainly discovered her Mystery, and the very Symbols which in the Vision reprefented her, the Description of her Fall is made in more plain and literal Characters as becomes a City

TRUMPET VII WOE III SECT. X.

Vis. II. P. III. Trump. VII § X.

The Fall of Rome, and the Lamentation of her Mourneis e

Nº 1. In ND after these Things I saw another Angel descending from Heaven, having great Power, and the Earth was lightned with his Glory

> y 2. And he cried mightily, with a great Voice, saying, Babylon the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every unclean Spirit, and the

Nest of every unclean and hateful Bud

Because & she has made all Nations drunk with the Wine X 3 of the Wrath of her Fornication, and the Kings of the Ea, th have committed For meation with her, and the Merchants of the Earth, are grown rich through the Power of ber Luxury [or the Abundance of her Delicacies]

\$4. And I heard another Voice from Heaven, faying Come out of her, my People, that ye be not Partakers of her Sins,

and that ye receive not of her Plagues

For her Sins have reached up to Heaven, and God has remembred her Iniquities

Render unto her as she has rendered unto you, and double **y** 6 unto her double according to her Works. In the Cup which

the has mingled, mingle to her double.

So much as she has glorified her self, and behav'd her self proudly and wantonly, so much Torment and Sorrow give her For she saith in her Heart, I sit as Queen, and am no Widow, and shall see no Sorrow

N B The Fail of Rom, in this Chapter, is deferibe much after the fine lanner 13 the ancient Prophets describ'd the Fill of Tite, and of Libi at For which ice In dvin Exit will no Jer li, 30

The Word we was his here a transitive Signification. And for Examples of this king of Style in the Great in Language, fee . Con 11 2 Eur Heeth \$ 528 --- Ip 1 Taur 1409 -- Part VII --- Riaf V416 Hom Il F. Carl VIOT And to the Latin Tongue fee I 'g', Eclog vin 1

1 \$\forall 8 Therefore If all her Plagues come in one Day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire For frong is the Lord God who judgeth hers

Nº. 3

518

1 9. And the Kings of the Earth who have committed For mcation with her, and behav'd themselves proudly and wantonly, shall bewail and lament over her, when they shall he the Smoke of her burning,

y 10 Standing afar off for fear of her Torment, saying, alas, alas, the great City Babylon, that mighty City ! For in one

Hour is thy Judgment come.

y ii And the Merchants of the Earth weep and lanent over her, because no Man buyeth their Lading any more

y 12, The Lading of Gold and Silver, and precious Stone, and Pearls, and Bysse, and Purple, and Silk, and Scarlet, and all kind of Thyine Wood, and all Furniture of Ivory, and all Furniture of most precious Wood, and of Brass, and of Iron, and of Marble

y 13. And Cinnamon, and h Amomum, and Odours, and Oyntments, and Frankincense, and Wine, and Oyl, and fine Flower, and Wheat, and Beasts, and Sheep, and [the Merchandise of Horses, and of Coaches, and of Attendants, and [no Man buyeth] the Souls of Men.

y 14. And the Harvest of the Desire of thy Soul is departed from thee, and all the dainty fat Things, and shining Things are perished from thee, and thou shalt find them no more

It is The Merchants of these Things who were made rich by ber, shall stand afar off for fear of her Torment, weeping and wailing,

y 16. And saying, alas, alas, that great City which was clothed in Bysse, and Purple, and Scarlet, and deck'd with Gold, and precious Stone and Pearls ! For in one Hour fo

much Wealth is come to nothing

No. 5. | \$ 17 And every Ship-Captain, and all that travel in Ships, and Saslors, and as many as trade by Sea stood afar off,

13 18 And cried, looking upon the Smoke of Lei burning, faying, What [City] was like unto this great City?

VIS. II. P. III Trump. VII § X expland

y 19 And they cast Dust on their Head, and cried, weeping and wailing, Jaying, alas, alas, that great City whereby were made rub all that had Ships in the Sea, by reason of bei Costliness!

For in one Hour is sle made desolate

1 20 Rejoice over her, thou Heaven, and ye Saints, and Nº 6 Apostles, and Prophets, for God has avenged you on her

| \$\dagge 21 And a mighty Angel took up a Stone like a great Mill-Stone, and cast it into the Sea, saying Thus with Violence [or rushing] Shall Babylon that great City be thrown down, and shall be found no more at all.

And the Voice of Harpers, and Musicians, and of Pipers, and of Trumpeters shall be heard no more at all in thee

And no Craftsman, of whatsoever Craft he be, shall be found any more in thee And the Sound of the Mill-Stone shall be heard ro more at all in thee

y 23. And the Light of the Lamp shall shine no more at all in

Nº. 8.

y 18.

уr.

And the Voice of the Bridegroom, and of the Bride shall be heard no more at all in thee

Because thy Merchants were the Grandees of the Earth, For by thy Sorceries were all Nations deceiv'd

y 24. And in her was found the Blood of Prophets, and of all that were flown upon the Earth

The Explanation.

The Angel of Babylon's Fall

HIS Angel declares the actual Fall of Babylon after it is just executed, and therefore has a Relation to the Actors which cause its Fall

His coming down from Heaven fignifies, that it has been done with publick Authority, and the fecular Powers have performed it For this Errand is furtable to the Practice of great Gene-Irals of Armies, who when they have gain'd a great Victory, or

b So fome Copies approv'd by Dr. Mills in Proleg 1 For this Signification of the Word supula in the Original, fee Jul Polluc, Onom, L. 111. c. 8 and Dr. Hammond in Lec.

^{*} So according to Al v MSS. and the Compl. Ed.

520

taken a great Town, fend home some considerable Person, suirable to the Greatness of the Errand, to give Information thereof, as a Piece of good News which affects the whole State

By his having great Power, and by the Earth's being enlighten'd with his Glory, is denoted, that by the Fall of Babylon many of the Idolaters of the corrupted Church shall be through his Means, or of those whom he represents, converted to the true Worship, and be guided by and rejoice in the Light of the Gospel

The Fall of Babylon which he proclaims, is the Fall of the Present Rome, or the Loss of her Power by the Horns hating her and making her Naked And this he proclaims with a great Voice, furtable to the Greatness of the Event, and the Success of his Errand

The faid Fall is to be attended with an utter Destruction, And therefore her absolute Desolation is fet forth by such Symbols, as I the old Prophets employ'd to shew the utter Desolation of the literal Babylon, and which are taken from the usual Accidents happening to deferted Cities falling into ruinous Heaps, and becoming thereby the only Habitation of those Creatures which delight, or are "thought to delight, in Pla-

ces desolate and free, from the Commerce of Men And the Crimes for which this Judgment is to come upon her, are

Because she hath made all Nations drunk with the Wine of her Fornication

She hath made them tyrannical and idolatrous, there being in the Wine which she gave them, a Mixture of Wrath and Fornication, that is, of the Fury of Tyranny, Oppression, Perfecution, and Hatred, as well as of Idolatry.

And the Kings of the Earth have committed Fornication with

The fecular Powers have concurred with her in Idolatry, and forced their Subjects to embrace it, or persecuted them that refus'd to Death

1 Ifi XIII 19 -- 22, Matt. x11 43 Mirk v 2, , Luk x1 24

And the Merchants of the Eart's are grown rich through the Power of her Luxury [or the Abundance of her Delicacies]

This City, which is describ'd as an Harlot, which is both a Bawd and a Trader, fornicates with the Kings of the Earth, and trades with the Merchants, who are therefore an inferior Sort of Men to the Kings, and fuch as gain by her

The Sovereign Princes in Christendom have really gain'd little by their Idolatry and Communion with Rome, but rather lost much in being forc'd to share their Power with Rome, to have her Protection, to keep their Subjects quiet

But the Romish Clergy, who are most of them Subjects to these Princes, by trading in Spiritual Matters, so pretended at least with Rome, have gotten vast Wealth These are the Merchants of the Earth, who by their Popish Tricks and Trinkets have gained a good Part of the Wealth of the World into their Hands

In short Rome is a great Mart, the Romesh Clergy are the Merchants and Factors, the fecular inferior Clergy abroad, the Monks and Friers, are the Pedlers and Hawkers, which retail abroad the Merchandise.

As for the Luxury of Rome procured by this Trade, it is notorious, and needs no Proof. The Merchants will of themfelves describe it afterwards in their Complaints

The Exhortation from Heaven to God's People to come out of Babylon, that they be not Partakers of ber Sins, and that they receive not of her Plagues, fignifies that the true Worshippers in Rome, and in the States about it, will have, by some of the fecular Powers, fome Notice given, whereby they may avoid being involv'd in her Destruction, which upon Account of the Greatness of her Sins will be very grievous

Her Sins have reached to Heaven, and therefore are come into Remembrance before God, who will punish her according to her Deferts

She is not only to have the Law of Retaliation inflicted upon her, but also to be punished in a far greater Degree Even in Proportion to the Greatness of her Pride and Luxury, is to be her Portion of Torment and Sorrow And how great her Pride and Haughtiness is, appears from her boasting, - That The fits as a Queen, and is no Widow, and shall fee no Soriow,

Nº. 2

— viz That she is fully settled in supreme Power and Authority, having many Kingdoms and Nations under her, that she can neither lose her Husband — the Popes who call the whole Church their Spouse, — and be a Widow, nor receive Sorrow by the Loss of her Children, — the People or Cities in Communion with her, and that therefore she skall always continue to be the Seat of Ecclesistical Power and of Empire, all which plainly refers to the blasphemous Pretensions of the Papacy to Supremacy, Infallibility, and Indefectibility, and to the Titles which have been given to Rome, both Pagan and Christian, of being the Head and Queen of the World, and the P Eternal City

But the more highly Rome has exalted her felf, the greater will be her Fall. Upon the Account of her proud and blasphemous Prefumptions shall her Plagues, — a Pestilence, and Mourning for her slain, and a Famine, a usual Attendant upon Pestilence and War, come upon her in one Day, — unexpected and suddenly, — and she shall be utterly burnt with Fire,

viz. entirely destroyed.

For strong is the Lord God who judgeth her And therefore her Destruction is certain, and it will be great and marvellous, as being to be effected by a wonderful Providence, and the Power of God And how great her said Destruction will be is farther set forth by

Nº 3.

The Lamentation of her Mourners. These, agreeably to the Description which is given of her, of her having Rule over the Kings of the Earth, of her being a Trader, and seated upon many Waters, are rank'd into three Classes, Kings, Merchants, and Sailers.

The KINGS

Of the Earth, who have committed Fornication with her, and liv'd deliciously, and weep and lament for her, are such of the

ten Horns, as had not an immediate Hand in the burning of her, and the Princes, or inferior Magistrates, which will be in great Numbers, and they are such as have gotten Power in their Hands by being of the Romish Communion

These when they see Rome in Flames and Smoke, weep and lament over her, expressing, as the Words imply in the Original, such great Grief and Mourning as the Ancients were wont to shew over their Dead, by shedding of Tears, and knocking their Breasts

And not daring to help her, and not knowing how foon they themselves shall be attacked, they stand a far off for Fear

of her Torment, as do also the rest of the Mourners.

So that Rome's Ruin is irrecoverable, when not only her best Friends have first forsaken and then buint her, but those also who continue to be her Friends, do not approach to give her any Help, and stop her burning, but are themselves in Fear thereof

The Words, Alas, Alas, or Woe, Woe, which are used by all the Mourners, shew that this is a great Woe indeed, since they themselves allow it to be so, and that it is therefore the Beginning of the third Woe, which was but tacitly implied in the seventh Trumpet. So that what is succinctly related in the five last Verses of Chapter the Eleventh, upon the blowing of the seventh Trumpet, is the Subject of this, and the remaining Chapters of the Prophecy

Farther, as Princes value themselves for having great Dominions and Strength, so the Kings here who lament the Fall of Rome, do it agreeably to their Condition, upon the Account of the Loss of her Power and Dominion, saying, Alas, Alas,

that great City Babylon, that mighty City!

This Babylon having been the greatest City in the World, known in History from the Times of St. John, all the World is amazed how it was possible she should fall once as it did, and still 'tis more wonderful, that she should recover the like Power, as she has done under the Popes

Therefore it will be more wonderful, when we shall see that it is quite ruin'd. The Sight of this will be amazing to all, but much more especially to those Princes who are Sharers with her in her Dominion and Power, or are thereby affisted and supported, and think it now impossible that she should e-

This appears in many Places of their Canon Law Ammian Marcell L xiv.
In the Title of Kircher's Obelifeus Pamphilius ---- In URBIS ÆTERNÆ ornamentum crexit Innocentius X. Pont. Max.

Nº. 4.

ver be pulled down But this will be the Lord's doing, and marvellous in our Eyes, and will be afflicting to the Pofish Princes, because it is a Woe inflicted by God himself But, as great Men are Slaves to their Ambition, 'tis the more afflicting to them, when they find their Powei is inconfishent with their Duty to God.

Lastly, the Kings, and so all the rest of the Mourners, conclude their Lamentation with their Astonishment at the Suddenness of the Destruction. The Kings say, — For in one Hour

thy Judgment is come

They all appear inconsolable because unprepared to see so sudden a Desolation. And this is suitable to the Nature of human Passions, which rise in Proportion as the Causes or Occasions are less expected. Whereas foreseen Evils find us prepared to receive them coldly, because Reason has Time to affist us But this Fall must be sudden. God begins now to take to him his great Power in doing Miracles, of which the greatest Proof is the Suddenness of the Effect

The next Mourners of Babylon's Fall are

The MERCHANTS

Of the Earth. And these, to set forth the Sumptuousness and Luxury of this great City, are introduc'd bewailing the Loss of Trade by her Fall. For Merchants do not so much travel to purchase Things absolutely necessary for Life, as for those chiefly which serve to entertain Luxury. It is by these they gain the most. And accordingly most of the Things nam'd as Parts of the Lading, serve only to Luxury But it is also necessary to very great Cities, as this is represented to be, to have the Things necessary for Life conveyed to them by Merchants, the Countrey about them not being sufficient for the Storing of the Markets by the Husbandmen, who are not Merchants, because they sell at the first Hand The Trade of Wine, Oyl and Flower, Wheat, Beasts and Sheep, in great Cities, for that Reason becomes Merchandise

Those who allegorize all the Wares, and make them fignify Pardons, Indulgences, Dispensations, and the like, have not consider'd that there is here more Notice taken of the Wares Imported, than of those Exported.

Rome receives all the Luxunous Wares mention'd, but she has so infatuated the World that she pays nothing so them but Trumpery Her Money are her Inchantments and Sorceries, \$\forall 23\$, Her Meichants — her superior Clergy ingross all the real Wealth of the World to bring it to her, and her Returns and Exportations are in Paper and Bills drawn upon Heaven and Hell, never to be accepted. However, these pass among the common People in Payment, as if they were of real Value. The Merchant, who finds means to get shut of them, takes no Care about their intrinsick Value, finding Gulls who take them off his Hands for real Wealth For the vast Treafures that go out of the Popish Countries every Year to Rome, there is a Return of such Paper Credit all over Europe, and as

far as the Indies and America

"Twas a pleasant Baulk to the Dutch Capers, during the Low Countries War with Spain, when they took Spanish Ships, and instead of Gold and Silver Bullion found only Chests of Papal Bulls and Pardons, which were fent to the Indies and America for their rich Wares and Metals It is to be further observ'd against allegorizing the Wares, that fince the Angel has declar'd the Mystery of the Whore, and called her Babylon, and Capital City, the Style is more literal, and fuch as the old Prophets have us'd in describing the Fall of Tyre and Babylon The Symbols therefore are not metaphorical but literal, to denote the Wealth and Luxury of Rome, for which the returns upon the People only the Cup of Wrath, and full of abominable Whoredoms and Sorceries; forcing them upon Men instead of their servile Tributes Now this Trade being stopt by her Fall, is that which grieves the Merchants. Her Fall must of Necessity make them Bankrupts

The Goods imported are, Gold and Silver and precious Stones, and Pearls,

And the finest white Linen and Purple, and Silk, and Scarlet, And all kind of Thyme Wood, [famous 4 for making Tables and called by the Remans Citrus] and all Furniture of Ivory, and all Furniture of the most precious Wood, and of Brass, and of Iron, and of Marble,

9 Vid Plin Nat Hist L xiii c 15 & 16

And Cinnamon, and Amomum [an Affyrian Plant, and also a Sort of Perfume mention'd in Perfus, and Odours, and Oyntments and Frankincense,

And Wine, and Oyl, and fine Flour, and Wheat, and Beafts,

and Sheep,

526

And [the Merchandise] of Horses, and of Coaches, and of hired Servants or Attendants, And [no Man buyeth] the Souls of Men for Slaves, as the faid Expression is us'd by LXX in Ezek xxvii 13 to which, in this Place, there is an Allusion.]

By the whole the Luxury of Rome is describ'd, with a constant Eye to the Condition in which it was in St. John's Time, in which it was usual to have all the Things now mention'd, and particularly the Thyine or Citron Tables, 5 Perfumes, and fine t Horses, u Coaches and great Attendance, not only of Slaves, of which some Noblemen * kept such vast Numbers as that they were obliged to muster them like an Army, but also of a kind of half Freemen, which were called by them Chentes and Hospites, consisting first of the poorer Sort of the Roman Citizens, called properly Chentes, and also of their Liberti and Libertini, and secondly of even a rich Sort of Men, who being Strangers at Rome, and coming thither upon Business, and standing in Need of Favour, courted it by waiting upon the Patron. To which Purpose they attended at the Levee of the Roman Noblemen, and followed them in the City to make a Shew of their Respect, and thus honour them, and this they often did whilst the Patron went in a Litter.

The Origin of this Patronage is ignominious, arifing first from Slavery and Conquest The Roman Chentes became such when fet at Liberty out of Slavery, for though they became Citizens, they still owed publick Attendance upon the Roman Nobles, which Duty, out of a Necessity of Protection, not only descended upon their Posterity, but also became necessary to the rest of the y Citizens. And therefore 2 Plantus calls it a

publick Slavery.

As to the Chentela of Foreigners, it arose from Conquest. The Cities and Nations which furrendered themselves upon D'/cretion to a Roman Commander, became afterwards Chentes to

him and his Posterity a.

It is observable that the present Roman Courtiers have not only great Equipages of Menial Servants or Domesticks, but that they also affect the State of the old Romans to be Patrons to Kings and Nations, and accordingly at Rome to make all the Guests of such Nations attend their Patrons when they appear in Publick Other Instances of the Pride and Pomp of Rome might be produc'd, were it not a Thing well known, and even defended as necessary to the Romsh Church For according to the b new Gospel of Cardinal Pallavicini, the Perfection of any Thing confifts in having greater Plenty of Goods than Necessiaty barely requires That those Things are first found out, which were necessary for human Life, and then those which may render it happy and easy So that our Saviour having instituted a Church, only with the Things necessary, it had remain'd imperfect, if that Perfection had not been added to it, which is by Riches, Honours, Pleafures, and Plenty, which the Church has fince acquir'd, and enjoys Whereupon Father J B Giatino the Jesuit, who translated the Cardinal's History into Latin, adds an Observation concerning the splendid Equipages of Pages, Footmen and Servants attending upon the Romesh Churchmen, viz. That it is the Excellency of Angels, who want no Attendants to be without them, and of Men, who want them, to have more of them than are necessary. So that it seems Pride, Luxury, and Extravagance are human Perfections.

"Tis not meant by this, that the Use of the Goods of this World is unlawful, but the Abuse, no more than it is unlawful to drink Wine, or eat white Bread and use Oyl, which are mentioned in this Bill of Merchandise But the Crime of Rome is this, that she establishes Idolatry, and tyrannizes over the Bodies and Souls of Men, to make a Gain of them, and maintain her Luxury

After the Loss of the Merchandise of Things imported to Babylon, an Account is given of the Loss of the Merchandise

As

Ferf Sat III. y 104 Vid Solin c 48 Senec Ep 86 Plin Nat Hift Hor L 1. Sat. 11 y 86 Varro apud Non Voc Troflun Dialog de Cauf Corrupt Eloq " Hor L 1 Sat vi y 104 L vi c 20 Plin Nat Hist. L xxxIII c 1 & c 10 Senec de Tranq c 8 2 Pl. Capt A. 11, Sc. 11 y 84, 85 J Vid Fest Voc. Patrocinia.

of Things exported from thence, the faid Things being fuch as were Staple Commodities of the literal Babylon, and of the Growth or Product of what was peculiar to her, and fit to be returned

The Word δπώρα rendred Fruits, fignifies the Summer and Autumn Fruits, and in a general Signification the whole Crop of the Fruits of the Earth, as Corn, Grapes, &c.

The whole Expression — the Harvest of the Desire of thy Soul, is an Hebraism importing thy beloved and pleasant Har-

vest, upon which thou hast set thy Mind

The fecond Branch of the Home Product of Babylon is the dainty fat Things, and relates to Cattle

And the third Branch are the shining Things which relate

to Garments.

In these Branches is comprehended all the Abundance of the literal Babylon, which confifted in having a d very fruitful Soil, e fine Cattle, and a great Manufacture of fine Works for Garments

Thus by an Induction of Particulars, both of the Foreign Trade, and Home Product being quite taken away, is the utter Desolation of Rome set forth, which, at the Time intended by the Prophecy, can neither buy the Merchandise of those that brought Luxurious Things from abroad, nor receive and entertain them when come with those Delicacies of Meat, Drink and Clothing which she had before, nor make up suitable Returns of Merchandise according to their former Practice

The Expression — thou shalt find them no more at all — 15 expressed in the Original with a triple Negative, and denotes the utter Desolation of Rome The Harvest, Fatlings and Garments are gone, but that may be done by an Incursion of an Enemy, who plunders all he finds for the prefent. Such Things may be recovered another Year, and retriev'd by industry. But to shew that Babylon is ruin'd for ever - stronger Expressions are us'd — thou shalt find them no more at all Her Losses are past any means of Recovery

After the faid Words & two Manuscripts add, 8-6 Juxas ανθρώπων & λοιπε εμπορδίση, neither shalt thou to ade for the future in the Souls of Men And this, if genuine, may fignify in relation to the prefent Babylon, that the shall not be able to gain any more Profelytes, to make them Slaves to her Tyranny

Lastly, as the Kings lamented over Rome upon the Account of the Loss of her Power, so the Merchants, agreeably to their Profession, lament over her upon the Account of the Loss of her Wealth, and are aftonished that in one Hour so great Riches sould come to nothing

The h Wealth of all the World was collected in ancient

Rome

And as to the prefent Rome, tho' it has not indeed all the Riches of the World, yet it pretends to have a Right to them, and in some Measure finds a Way to draw a great Part, either

to maintain its Emissaries, or to fill its Coffeis

Thus the Author of the new Gospel of Cardinal Pallavicini, who has put together the Maxims of the Rom fb Polity, lays this down as one of them, "1 That the Power of the Pope is " Independent and without Limits, and the Riches of the " World his Patrimony That as fuch, all the Kings being " his Subjects, he may dispose of their Goods and of those of " their Subjects, even against their Will That the Pope may " compel them to pay him Tribute, and to dispute it is High-" Treason."

The third Sort of the Mourners of Babylon's Destruction are

The SEAMEN.

Nº 5.

ger

The Master of the Ship, the Owner of the Cargo, the common Sailers, and as man; as make a Profit by venturing at Sea by either lending to others, or venturing the Cargo with other Men, take in all Sorts of Men that deal in Sea Affairs. And these are those who bring Riches to this City, Babylon, the Carriers of

⁵ Vid Helych. Voc emiga d Vid Herod, L 1 c 193 Plin Nat Hift L vi c 26. & L xviii c 17 Q Curt L vi c i Strab Geogr L xvi c 74 Ammian Marc.ll. L. XXIII " Vid Q Curt L v c r 1 hy 6 Curt. L 1 C 1 Bochart. Phaleg. L 1 c. 6

New Gosp of Card Baroc & Pet 2 h M T C in Verr L v. Paul. Ch., Art 4, 5

the Wealth. Those that collect the Revenues of Rome, who go far and near to that Purpose, and to bring back several other Trinkets from Rome. These represent the inferiour Clergy of the Church of Rome. And these are the Persons who most admire her, saying, What City was like to this great City?

Secular Princes look upon Rome as strong by its Arts in Politicks, the Merchants of the Earth, or the superiour Clergy, look upon Rome as rich, they side with it because they think it may afford them Protection to support their State and Luxury But the Monks, Fryars and inferiour Clergy, look upon the Pope as a God on Earth, and Rome as Heaven

Now the higher these Men list up Babylon in their Opinion, the greater in their Opinion is her Fall, and by Consequence the greater is their Sorrow And therefore these only of the Mourners cast Dust upon their Heads, and make the greatest

Lamentation.

They are the Conveyers of the Trade of Rome, confifting in Bulls, Indulgences, and other Trumpery which they fetch from thence, to keep on their Trade of superstitious and idolatrous Wares, picking thereby the Pockets of their Votaries, and with the Presents they send to purchase that Ware, keeping up their Interest, and the Credit of their respective Orders And therefore when Rome falls, they are undone, having no other Port to refort to. They are a noisy Sort of Men, which are elsewhere compar'd to Frogs, and there is no question to be made, but that upon this Occasion they will open their Mouths very loudly to deplore their Misfortunes, arifing from the Fall, and the utter Destruction of their Metropolis and capital Fortress, which they particularly lament upon the Ac count of its having been, by reason of its great Wealth and Costliness, that City whereby were enrich'd all that had Ships in the Sea.

When Slaves were common, the Oneirocriticks applied the Symbolical Signification of Ships, in Dreams, to the fetting up Ways of Trade, which in fuch Times were generally carried on by the Means and Work of Slaves. And by Parity of Reafon Ships may fignify any common Defign managed by Men in Confederacy, as in the Ships Trades are carried from Place to Place by the Ship's Crew. Now the Societies which trade with Rame, are only the Monastical Orders. They manage all the

Trade

Trade of Rome, and that too not only the Spiritual, so pretended, but the Mechanical and Commutative, it being very well known that their Priests are Mechanicks, as Taylors and Shoemakers, and the Monks are Stock-jobbers, Vintners, and the like, and particularly the Jesuits are Drugsters, besides them Trade in the East-Indies of Diamonds, and what not

By all these several Ways they carry Wealth to Rome, entich the Pope's Chamber and themselves too, keep up their Credit, and live fatly and sumptuously By the Fall of Rome all their Trade goes, their Ships are useless, and their great Mait is

iurk.

The Conclusion of their Lamentation is, because in one Hour

she is made Desolate

The Kings said, her Judgment or Condemnation is come This is possibly a soft Term, so any Punishment is such The Merchants — Jo much Riches is destroy'd This is defin'd indeed, but carries no great Weight, being accidental and possibly to be retriev'd But the Seamen say — She is made Desolate — is become a Desert, wholly ruin'd. No Aggravation can be laid upon that in it self, but the Impossibility of any Recovery A Recovery they may hope, and say nothing to contradict it, but the Angel that appears presently takes away those very Hopes

We have now feen how the Kings and the Merchants of the Earth, and the Sea-men, will be in great Grief for the Destru-

Ction of Babylon, but whilst they lament

No 6. The true Church of God, and all the faithful Members thereof will have great Cause to resource, because God by this most
remarkable Punishment upon his and their Enemies, has vindicated their Cause, declar'd them innocent, and shewn that
the Time is now approaching when the Perfection of his Mystery shall be accomplished, as he has promised to his Servants the Prophets.

No. 7. The furprising Suddenness and Violence of the aforesaid Destruction of Rome, and the Perpetuity thereof is farther set forth, by a mighty Angel's taking up a Stone like a great Millstone, and casting it into the Sea, and saying, Thus with Violence Yyy 2 for

[or rushing] shall that great City Babylon be thrown down, and shall be found no more at all.

This mighty Angel represents the Agent of Rome's Destruction, and of hindring its being rebuilt. The Millstone is Rome,

which her Admirers look upon as immovable.

The Sea is a Multitude of Men in a State of War So that Babylon will be befieged in Form, taken, plundered and burnt, and never recover its former State, as it is to all Appearance morally impossible that a Millstone should arise, swim, or by any Ways get out of the Bottom of the Sea

And therefore her Desolation is set forth in such a Manner, as shews that she shall be entirely depopulated, and for ever

remam fo.

The Inhabitants of a City very great and populous, as Capital Cities are, may be ranked into three Orders, Nobles, or Rich, faring sumptuously, Tradesmen, or Craftsmen, and Slaves, or such as are employ'd in the most service and vile Offices. Accordingly the Inhabitants of Babylon are thus ranked.

By faying, that all kinds of Musick are gone for ever from Babylon, it is intended to shew, that no Nobles, or rich and sumptuous Men should live therein, and this, by a Metonymie of the Adjunct is a proper Symbol Nobles, or rich Men, will of Course spend what they have in Luxury and Pleasure. These

entertain Musicians and Dancers.

Petronius represents the Luxury of Trimalchio by this Obfervation, that his whole Family sang in waiting. In the Eastern Parts of the World, whose Customs come nearest to those mention'd in holy Writ, there is no Diversion without Musick and Dancing, and they think there can be no Diversion without the publick Dancers, as Tavernier observes. So that in the East all good Towns have them, and the Capital Cities, where any Governor dwells, have Musicians kept at the publick Charge to play every Morning and Evening, and entertain thus the whole Town

So when David invited Barzillas the Gileadite to come to Court with him, 2 Sam. xix, 35, the old Man excuses himself by alledging, that he could take no Delight in that Sort of Life, nor hear any more the Voice of singing Men and singing Women.

Women; — where the Delights of Feasting and Musick are set to describe the Life of Courtiers, Nobles and rich Men.

Therefore the Loss of these Delights expresses very well the Misery of a Place which was greatly accustom'd to them, and

shews that all the Rich are gone

The fecond Rank of Men which ferve to inhabit a great Town, and without which it cannot subsist, are the Tradefmen or Craftsmen And concerning these also it is said, that

there shall be no more found in Babylon

The third Sort to be no more found there, are the Slaves. And these are denoted by the Expression, That the Sound of the Millstone stall be no more heard therein. For this Symbol signifies them by a Metonymie of the Adjunct, because the Slaves were usually employ'd k in grinding Corn with Hand-mills, which are still us'd in the East, and are Stones which grind by shoving to and fro, as when Stones and Marble, or Glasses are ground and smoothed

This guinding was one of the worst Offices of a Slave, and therefore when the ! Romans ravish'd the Sabine Women, they promis'd they would not put them to guind, to shew that they

took them for Wives, not for Slaves

Now if this Sound of Millstones, or Songs of Slaves, are not heard in *Babylon*, 'tis plain that there is no Bread to be had, and that there is not so much as a Servant left therein

But lastly, to shew that she shall never more be inhabited, it is faid, that the Light of the Lamp shall shine no more at all in her, and that the Voice of the Bridegroom and of the Bride shall

Lifa alvii 1, 2, 3 Loment v 13 Job xxxii 10 Terent Adelph, Act v Sc iii v 60, 61, 62, 63 Plut Qu Rom p 254 Aniftoph Nebul I laut Mercat Act ii Sc iii Plut Conv Sap p 127 Atnen Dipl of L x.v. c 3 Polluc Onom L. v c. 7 Ælian Var Hift, L vii c 4 Hefych

be heard no more at all in her For Weddings were celebrated with Lamps or Torches and Musick. And therefore fince there is to be no more Marriage in Babylon, Babylon is to be for ever deprived of Inhabitants. And,

Nº. 8

The Reasons of this heavy Judgment upon her are,

First, Her prodigious Luxury, whereby those who were her Merchants, were so enrich'd as to become the Grandees of the Earth

Between these and the former Merchants there seems to be a Distinction These here are the Merchants of Babylon it self, the other were Merchants of the Earth The former lamented upon Babylon's Fall, but these are the Persons for whose Faults Babylon suffers. And in this the Decorum of Things is observ'd. For a City of great Merchandise, as Babylon is represented, consists of great Merchants within, and of foreign Merchants who resort to it.

Now the Merchants of Babylon who are the Grandees of the Earth, or of the Idolatrous Party, and therefore fuch as oppress the true Worshippers or People of God, and in so doing magnific themselves above God and his Saints, are the Cardinals and Prelates of the Court of Rome, who are guilty of maintaining all the Errors and Tyrannies of the corrupted Church to keep up their Greatness, and are the first and chief Promoters of the base Trade which is practiced therein.

The Jecond Reason of the aforesaid Judgment upon Babylon is, because by her Sorceries she had deceived all Nations And this relates to her Superstitions and Idolatry, and the Artistices us'd by her to make others join with her in embracing them

The last Reason is, because in her was found the Blood of Prophets, and of Saints, and of all that were slain upon the Earth.

She is guilty of the Blood of all that have been slain within her Territories upon the Account of Religion, both during her Pagan, and her Pagano-Christian State, and not only so, but also of all the Righteous Blood that was ever shed upon the Face of the Earth, in the same Kind of Sense, as our Saviour says in Respect of the Jews, Matt. xxiii 35 That upon them might come all the righteous Blood shed upon the Earth, from the Blood of righteous Abel, unto the Blood of Zacharias the Son

Son of Barachias, whom they slew between the Temple and the

In flort, all the Power of the World devolv'd upon Rome And therefore she being guilty of shedding innocent Blood to establish Idolatry, in the same Manner as all idolatrous Monarchies and Persecutors before have done, all the Blood which has been shed will be found in her, and laid to her Charge She has surpass'd all others in Tyranny and Persecution, and in Proportion to her Cruelty will be the Nature of her utter Destruction

TRUMPLT VII WOL III SECT. XI.

The Joy of the true Church upon the Fall and Destruction of Rome.

No 1. No 1. No 1. No 1. No 1. No 2. No 2.

No 3 \$\forall 2\$. For true and righteous are his Judgments, for he has judged the great Whore, which did corrupt the Earth with her Fornication, and has revenged the Blood of his Servants at her Hands

No 4 No 5. And a second Time they said, Halleluiah
And her Smoke ascendeth for ever and ever

No. 6. \$\forall 4. And the four and twenty Elders, and the four living Creatures fell down, and worshipped God that sat upon the Throne, saying, Amen, Hallelinah.

^{*} So according to Alex. and fome other MSS. and yulgar Lat. and Arab. Versions

No 5

The Explanation.

No. 1. HE visible Persons denoted by the much People in Hiaven, are the Reformed Churches, supported by the secular Powers, and take in all such of the corrupted Church as upon the Fall of Babylon come over to them

The Voice of this Multitude is great; implying that God has prevailed over their Enemies, and that they folemnly and unanimously praise and magnify him for so great an Instance of

his Power and Justice. And

No. 2. Their Hallelurah — a Word fignifying Praise ye the Lord — is very proper upon this Occasion, as being among the Hibrews one of their solemn Words of Exclamation, and in the P Psalms often us'd, when God is praised for his Judgments upon the Wicked

The Salvation ascrib'd to God, implies a great Deliverance procuring Safety to God's People, and confirms the Power, Honour, and Glory of God, and gives Occasion to his People

of returning Acknowledgments of them all,

No. 3. And of making publick Declarations of the Truth and Justice of his Judgments in general, and of his Judgments upon the Whore in particular, upon the Account of her setting up and establishing Idolatry, and putting to Death the true Worshippers of God The Fall and Destruction of Rome will be true, because God shall then have made good his Threats and Predictions, and just, because her Crimes have been very grievous, and absolutely unrepented of.

No. 4. The Repetition of the Word Halleluiah by the aforesaid Multitude, denotes the Greatness and Earnestiness of their Joy, and may signify likewise some gradual Progress in the expressing it. Some Parts of Christendom may come into this Joy after the rest

By the Smoke of Babylon ascending up for ever and ever, Babylon is represented as an Holocaust, the Execution of the Divine Judgments upon the Idolaters being accounted in Scripture as a Sacrifice made to satisfie the Divine Justice. And therefore the burning and Consumption of a City seduced to Idolatry, according to the Law in Deut. XIII 16 is said to be done before the Lord, that is to be an Offering made to him And thus the Prophet Isaiah in ch. XXXIV 6, predicting the Fall of Edom, and their Capital Boxrah, says, the Lord hath a Sacrifice in Boxrah, and then represents it as an Holocaust for ever burning with Pitch and Brimstone, and then says, it is so up for ever, from Generation to Generation it shall he waste, none shall pass through it for ever and ever Here the latter Expressions explain the former which are Symbolical.

And according to this, the Expression with Relation to Babylon, — ber Smoke ascendeth for ever and ever, is not to signific a continual Burning, but by a Metonymie of the Efficient for the Effect, to denote that it so burnt as never to be restored

Now the Repetition of the Halleluiah being attended with this Circumstance of this Judgment being irrevocable, it may be said, without excluding the Reasons before given, that the first Halleluiah was upon the Account of Babylon's Fall, and the second, because, it is a Destruction design'd for ever and ever. So that the two Halleluiahs correspond in this to the Errands of the two Angels in the former Chapter, one of which proclaims the Fall, and the other shews its Perpetuity

No 6. The Prostration of the twenty four Elders, and the four living Creatures, and their jointly worshipping God that jat upon the Throne, denotes upon this great Occasion the united solemn and publick Thanksgivings of the Reformed Christian Princes and Clergy, and consequently of the People under them in the publick Assemblies

By the Joy of the Multitude before mentioned is fet forth the Joy of the Members of the Church in their private Sta-

tions, so soon as they hear of the burning of Rome,

And by the Worship of their Civil and Ecclesiastical Heads before the Throne, and their Concurrence there, with the Dox-

? See Pfal. civ. y ult. Dr. Lightfoot's Serm on Rev. xiii 2.

ology

the Words — Amen and Hallelurah, is represented the publick Worship and Thanksgivings of the Church in the Congregations.

And thus the Exhortation to rejoyce in ch xviii 20. which was given by Way of Prediction, has its full Accomplishment.

TRUMPET VII. WOE III. SECT. XII.

The Conversion of the Jews and the Fulness of the Gentiles.

N°. 1 N°. 2. N°. 2. N°. 2. N°. 2. N°. 2. N°. 3. N°.

No. 3 \$\forall 6\$. And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thunders, faying, Halleluiah, for the Lord God Almighty reigneth

No.4. \$7 Let us be glad and rejoyce and give him Glory.

For the Marriage of the Lamb is come, and his Wife hath made her self ready

No. 5. \$\forall 8 \quad And it was given to her that she might be clothed in Bysse shining and clear.

No 6. \$19 And he faith unto me, Write; Blessed are they who are called to the Marriage-Supper of the Lamb

And he faith unto me, These are the true Sayings of

No. 7. If 10 And I fell before his Feet to worship him

And he faith unto me, See thou do it not I am thy Fellow-Servant, and of thy Brethren that have the Testimoly of Jesus

Worship God:

For the Testimony of Jesus is the Spirit of Prophecy.

The

The Explanation.

\$5, 6. Vis. II P. III Trump VII & XII explained

No I HE Voice here from the Throne, proceeds from God's Authority, but is spoken from the Throne by Christ as the Mediator, who, as such, speaking of his Father calls him our Father, my God, and your God, John xx 17

The faid Voice coming so directly from the Throne, shews that the Effects thereof must come immediately from the Divine Power. So that all Men shall see, that the immediate Hand of God is therein, and shall not think that those Effects are produc'd by the Concurrence of second Causes, God now taking to himself that Great Power which was mention'd upon the blowing of the seventh Trumpet

No. 2 The Persons called upon by the aforesaid Voice to praise God are

1. The Scrvants of God — fuch as were true Worshippers of God before the Fall of Babylon, as the Reformed Churches are.

2 They that fear him both small and great viz All such, of whatsoever Nation, Quality or Condition, as seeing the terrible Judgment of God upon Babylon, out of a Sense of the dreadful Judgments of God, have converted themselves, or may now do it. Accordingly

Upon the aforesaid Command, great Multitudes of Men are converted to the true Worship of God, and make up, together with those in the Reformed Churches, but one Voice to praise God for his taking them under his Divine Protection, and reigning over them The mighty Thunders imply the Promulgation of the Gospel to a vast Extent, far greater than ever had been before, no Thunders besides these having had the Epithet of Mighty given them The Christian Church is not now circumscrib'd in a Sea or Laver, but extends it self as many Waters, and forms innumerable Multitudes, who all join in saying Hallelmah, for the Lord God Almighty reigneth. This their Hymn is exactly collateral both in T me and Sense to what is said in ch. xi \$\frac{1}{2}\$, \$\frac{1}{2}

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539

Hent to - we thank thee O Lord For Thanksgiving is worshipping God for some Favour receiv'd, and implies praising of his Name,

And the faid Hymn, forafmuch as it is not grounded, as the former was, upon the Fall of Babylon, implies the general Conversion of the Yews and Pagans, who together with the rest of the true Worshippers will be well qualified

Nº. 4.

To thank God for the Approaches of the Marriage of the Lamb, and his Spouse or Wife's having dressed, or made herself ready

Marriage implies a State of the strictest Union and Friendthip, and of the greatest Joy and Happiness, and was therefore by the Greeks called TING, Perfection. The Marriage therefore of the Lamb denotes the compleatest Union betwixt Christ and his Church, and implies his second Advent In this Life we are only betrothed to Christ till the Resurrection comes; and then we shall be perfected and compleatly married to him. St. Paul argues upon this Notion in 2 Cor x1 2 when he says, he earnestly desir'd to present his Corinthians as a chast Virgin to Christ, which in Coloss. i. 28. he words thus - that we may present every Man perfect in Christ Jesus.

Now the most compleat Union betweet Christ and his Church can be only by the Refurrection, and therefore the Marriage of the Lamb implies it now with respect to the Perfons whom the Bride represents. These are the Saints raised again to inhabit the new Jerusalem, and their Preparation is

their actual Refurrection.

No. 5

To this Bride, according to the Custom of the Eastern Nations, the Bridegroom presents a Wedding Garment This is made of the finest shining white Linen, as expressive of her most perfect Holiness and Happiness, and so is the same as the Pesture or Clothing from Heaven, when this corruptible Flesh must put on Incorruption, and this Mortal must put on Immorta-Inty And this Holiness and Happiness in a Resurrection State, is awarded to the Saints by the Judgment of God as the Rea ward of their Labours. So that the Persons represented by the Bride are fuch as have pass'd before the solemn Judgment of God, and have receiv'd their Reward.

Nº 6.

Those who are invited to the Marriage-Supper of the Lamb, are the Faithful who have not tasted of Death And concerning these, St John is commanded by the Angel s who shewed him all these Mysteries, to write or publish, that they are Bleffed They are to walk, as will appear afterwards, in the Light of the new Jerufalem, the Luminaries whereof, are to be the Glory of God and the Lamb So that they being guided by them, and favoured of God and Christ, cannot but be happy and blessed, and partake of the Joys of that blissful State. And this may be made use of by the Preachers represented by St John, at the Time intended by the Vision, as a most powerful Motive to the Conversion of Men, that they may become meet to obtain such a Happiness

Now the Marriage of the Lamb, the Justification of the Saints, and even the Blessedness of them that are invited to the Feast, are such excellent Events that they deserve well that we should have the highest Testimony of the Certainty of their coming to pass. And therefore the Angel declares that thele

true Words, were the Words of God

He has declar'd that these Things shall be, and therefore however incredible they may feem to some, they will most certainly come to pass.

Nº. 7

The Mistake of St John, in falling down before the Feet of the Angel to worship him, is Symbolical, and signifies an Event corresponding to it. For the Apostle, as a Prophet, is a Representative of those Saints who see the Events of the Prophecy fulfilled, as he is a Spectator of the Symbolical Acts in the Vision. Now the Saints concern'd in the Marriage of the Lamb are of two Sorts, - viz The Bride, or the Saints rais'd again, and strictly united to Christ, and the Guests invited to the Marriage Supper, - or those Saints or Christians who are still in a mortal Body

As to the first Sort, it may be supposed, that though they are rais'd again with glorious Bodies, yet that their Knowledge must be such as it shall please God to bestow upon them. The Angels themselves have no more, and therefore are said to describe to pry into the Mysteries of God. There is no doubt, but the Angels improve in Knowledge, and therefore so will the Saints rais'd, who are to be like the Angels of God. They will therefore increase in Knowledge, and have all that is proper for them, and yet in the mean Time may be ignorant of some Things, and mistake without Sin, Sin arising from the Depravation of the Will, not barely from the Weakness of the Understanding. But their Mistake will be soon redressed by the great Essusion of God's Grace upon them

Suppose then the Saints just rising again with their Bodies, and gathered, or 1 d by the Angels of God, as our Saviour says very expressly, Matt. xxiv, 31 in order to be united as the Bride to the Lamb May not the Saints in that first Surprize do like St. John, and take the Angels, with whom they are first as Objects of Worship, till they are redressed by them? Such a Thing may be possible and probable, and yet be no Sin in them, but an Effect of the Amazement of a Soul not yet acquainted with such Visions even in the State of its Separation from the Body For we may suppose that the Angels upon this Occasion will appear with the greatest Magnificence

As to the other Sort of Saints, viz such as are still in a mortal State of Body, such a Mistake is easy to conceive. The Resurrection of the Saints, the Presence of the Angels, and the Solemnities of their Union with Christ, will be very amazing Besides, it is probable, the Christian Worship must be then perform'd by different Rites from what it is at present. We now worship with a View to Christ's Death, but when he comes again, such a Worship would be like a seeking the Living among the Dead. Our Worship must be then suitable to his Glory, and Prayers and Praises must be fuited to his State and ours. At first when the Angels shall come down to converse amongst Men, to affist at their Resurrection, who are to have a Share in the sirst, their glorious Appearance will amaze us,

and we shall be at a Stand, and think to see Christ in his glorious Ministers. A Fear of Neglect in Duty, may put us beyond Duty itself. These Things will want Correction, and we shall soon receive it: The Angels not pretending to assume to themselves more than Men ought to give them.

St John's Mistake is so far from being criminal, that it really proceeds from Zeal, and a Readiness to give God Glory, in performing the Duty of Adoration where we shall suspect, tho

by Mistake it is due

But the Angel foon rectifies the Mistake, See, says he, thou do it not I am thy Fellow-Servant, and of thy Brethren that have the Testimony of Jesus Worship God For the Testimony

of Jesus is the Spirit of Prophecy

The Argument is, — No Creature is to be worshipped. I am no more than a Created Being, a Fellow-Servant with thee, and those who have the Testimony of Jesus For to deliver Prophecies, or Sayings from God to Men concerning Jesus, is to bear Testimony to Jesus Now you bear Testimony to Jesus, in declaring and standing up for what God has reveal'd concerning Jesus. I and you therefore being thus both employ'd in bearing Testimony to Jesus, and so being both concern'd in the same kind of Ministerial Acts, are Fellow-Servants And therefore you must not worship me but God, who is the only Object of Worship

TRUMPET VII. WOE III. SECT. XIII.

The Destruction of the Beast and false Prophet, or the Extupation of Tyranny and Idolatry in all the Romash Dominions.

No 5. 18 12. His Eyes were as a Flame of Fire, And upon his Head were many Diadems, Nº. 6. N° 7 N° 8. Having × Names written And a Name written which no Man knoweth but himy 13. And he was clothed with a Garment dipt in Blood: No. 10 And his Name is called the Word of God. No. 11. 1 14. And the Armies which are in Heaven followed him upon white Horses, clothed in Bysse white and clean No. 12 1/15 And out of his Mouth proceedeth a sharp two-edged Sword, that with it he may smite the Nations. No. 13 And he y himself shall rule them with a Rod of It on And he z himself treadeth the Wine-press of the Wine of No. 14 the fierce Wrath and Anger of God the Almighty. No. 15 1 16. And he has upon his Garment, and upon his Thigh, a Name written, - King of Kings, and Lord of LORDS. No. 16. 17. And I faw an Angel standing in the Sun, And he cried with a loud Voice, Jaying to all the Birds that fly in the midst of Heaven, Come and meet together at the great Supper of God: 1 18. That ye may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of all, both free and bond, both small and great No. 17. 1 19 And I saw the Beast, and the Kings of the Earth, and their Armies gathered together, to make War against him that sate on the Horse, and against his Army No. 18. 1/20 And the Beast was taken, and with him the false Prophet who wrought Signs before it, with which he deceived them that had received the Mark of the Beast, and them that worshipped its Image. No. 19 These both were cast alive into the Lake of Fire burning with Brimstone.

\$ 21 And the reft were flam with the Sword of him het fite upon the Horse, which Sword proceedeth out of his Morth And all the Birds were filled with their Flest Nº 20

545

T. e Fopla lation.

HAT was before only fuccinfly declar'd concerning the Marriage of the Lamb, is in this and the following Sections fet forth at large, and this according to the constant Method of the Reveletion, first to give a general View of fome great Event in complicated and involv'd, or comprehenfive Symbols, and then to display them in all the Circumstances of the Event

And here the first Thing which is feen, is the Heaven

opened

In ch iv I the Beginning of Christ's Kingdom, or the Gospel Dispensation, was set forth by the Symbol of a Door opened ın Heaven

But here the whole Heaven is faid to be opened without Limitation

So that this new Kingdom, or Improvement of the first, is in like Manner to be more universal and majestick than ever it has been yet, as an House, City, or even the whole Heaven is in Comparison of a Door In short the Disproportion is beyond our present Comprehension

Nº 2 The Horse seen, upon the Heaven's being open'd, is the Symbol of Conquest and new Acquisitions; and White -- the Colour of this Hoise — denotes the Holiness, Joy, Felicity and Prosperity which he that rides upon him has, or shall acquire

No 3 And the Rider, by all the Descriptions which are given of him, is Christ. So that the Lamb will be at the very first represented as conquering, and then settling himself into a new Throne furtable to his Kingdom, with the new Acquisitions he has made by the Exertion of his Force, when he takes to him his great Power

> Christ is now coming as a Bridgeroom, and as cutsing into his Triumphant State and is therefore properly represented as

> > 11ding

^{*} So the Compl Edit Pet 2 in Marg M sin Vid Mills in Loc cording to feveral MSS and all the oriental Versions, and Arethas and Cyprian So Steph a. Alex Hunt 1 Cov. 2. S.n M L. * So according to the Original Vel. vulg Syr. Vid, Mill. Proleg. in Nov. Test p. 111, § 1113.

riding upon a White Horse. Those in the East affecting to ride on white Horses at the Marriage Cavalcade, and the Roman Conquerors chusing such Horses for their Triumphs

The Titles of Faithful and True which are given to Chiff upon this Occasion are in respect of the Certainty of his Promises, and shew that he is now come to make them good

In the first Period, or Publication of the Gospel, his Conquests were not by humself, but he set Deputy-Riders upon the

Horses, who rode for him

He gave them Commissions by the opening of the Seals, and the Voices of the Living Creatures, but here he rides himself And what can this mean but the wagesia Presence, or the Inspecial wagesias the Appearance of his Coming or Presence, and that Christ comes now to settle himself in his Kingdom with his Saints, who are now to be gathered unto him, and he is to begin the Settlement of it by the Destruction of the Anoma, the Man of Sin, the Son of Perdition, the Author of the great Apostasy. He is to act therein himself, visibly without Deputies, at least such as he has already imploy'd.

Nº. 4.

And in Righteousness doth he judge and make War

To judge here, as in I Sam. viii. 20. takes in all the Actions of Government. Christ is therefore now come to Judgment,

First, to make War against the Beast and false Prophet, in order to destroy them and their Adherents, and thus judge them for their obstinate Impenitency, and

Secondly, To reign himself justly, by awarding to his Saints and Servants the Rewards which he has promised to their

Works,

These are the two main Ends of our Saviour's second Coming, at least those which he will first accomplish. Tho' to perfect all this, he must destroy at last Satan and Death, and so judge all Men according to their Works in the last Judgment, much an the same Method as the Matter is carried on in the Beginning of it. For this he is also to do as he is faithful and true

No 5. His Eyes being as a Flame of Fire, shew that his Justice shall tend to the Destruction of them that have justly deserved it, And

No 6. The many Diadems upon his Head, are the Symbols of the many Kingdoms of his Conquests All the Kingdoms of the World are to become his, and so the Diadems are transferred upon him as the Possessor. So when the Ammonites were vanquished, and put on their King's Crown And so Ptolemy Philometor, having taken Antroch, a assumed two Diadems on his Head, one for Asia, and the other for Egypt.

The Dragon had only feven Diadems, and the Beast Ten, but now Christ has many, and without set Number, and to

these many Diadems, and new Conquests

No 7 The Names correspond. So that he is now e dopacos, famous for many Names, upon many Accounts

But tho' he has many Names written or known by his

Acts,

No. 8 Yet he has one Name which no Man knoweth but himself, and which is therefore fecret and wonderful. So that none shall be able to comprehend him or his Essence. And therefore Isarab in cb ix 6 to shew that the Messias should be God, says that he should be called worderful, the said Word signifying also fecret. And therefore fagur puts this Question concerning God, What is his Name, and what is his Son's Name, if thou canst tell?

This fect and wonderful Name is now written or published, that is, is now to be manifested and made known in such a Manner, that there will be an Acknowledgment, that he is really, a wonderful, fecret, incomprehensible, and inestable Being

It will be so published, notified, and even felt and acknowledged by Men So that the writing of this secret Name is syn-

onymous to the Perfection of God's Mystery, which is done by the Manisestation of its Accomplishment. It is the same as the Sight of God's Ark, whereby his Covenant and Counsel is displayed. It is synonymous to the Opening of Heaven, because the Powers of Heaven will then be seen in the wonderful Acts of God and his Son. And because he will make his Saints Pattakers of his Glory, he has promised that he will give them also a new Name, a Name which no Man knows but he that has it. Rev. ii 17. Their Condition shall never be known how glorious it is, till 'tis made manisest, and then too shall be felt and understood only by themselves, no other shall pretend to take it from them, it shall be wonderful

Lastly, the Name of the Rider being so secret as that no Man knoweth it but himself, shews that he is invincible, his Defeat unlearchable, and his Walder has for law out.

signs unsearchable, and his Wisdom past sinding out.

Nº 9.

And he was clothed with a Garment [inariov an upper loofe

Garment, like a great Cloke or Robe dipt in Blood.

He is clothed according to the Work upon which he is going to enter, and that is the Destruction of his Enemies, with whose Blood, his Garments appear as stain'd before-hand, to shew the Certainty of the Event, and the Bloodiness of the Evecution.

Nº 10.

And his Name is called the Word of God, δ ΛΟΓΟΣ τῆ Θεῆ.

God has an only begotten Son of the same Substance with himself, by whom he created the Worlds, which Son is called his Word. Now to understand the Reason of this Name, and what is meant by it, let it be observed,

First, that in Holy Writ, as well as all other Languages, the

Abstract is very frequently put for the Concrete

Thus in John xiv 6. Christ calls himself the Way, the Truth, and the Life. All which are Abstracts for Concretes Christ is the Way, because he is the Shewer of the Way of God to estimal Life. He is the Truth, because he is the Perfector of the Promises of God, shewing them to be true, by really effecting them, and he is the Life, that is, eternal Life, because he is the Raiser of the Dead unto that Life

So also abstract Names for Concretes were us'd amongst the Eastern Nations

In the Persian Court some Ministers of State were called the Eyes of the King, others the Lars, and all the Nobles Orosangæ, or Luminaries, and Princes that illuminate And at this Day in the Persan Court the Prime Minister of State is called Athemat Doulat, that is, the Support of the State, instead of the Supporter

Secondly we may observe, that Aby @ Word, whether it answer to the Hebrew אמר סר אמר אמר and מאמר has three Significations, for those Words may be put to signify, Words,

Actions, and Commands.

Now Christ is all these in the Concrete in respect of God the Father.

I. He is his Word, because before his Incarnation, and much more fince, he has been the great Angel of God, to bring Mef-

fages, or the Words of God to Men

II He is the Word of God, because he is the great Minister of God to perform all his Works of Creation, Preservation and Redemption.

III As to the Word fignifying Command, Christ is in respect

of that two several Ways the Word of God

I. As he is the Executor of all God's Commands, and

2 As he is himself the chief Commander, and even now joined with God, sitting upon his Throne at his Right Hand, the Prince, 'Agan' and 'Agaw of the Ciration, and King of Kings, and Lord of Lords

This Account not only shews why Christ is called the Word of God in general, but also why he is so called in this Place.

For

First, being the Word as he brings Messages, and is the great Angel of the Covenant, he brings now the greatest Eirand, the Persection of the Covenant in the Resurrection, first of the Saints, and then of all the Dead.

Secondly, being the Word of God, as he is his great Minifler, he now comes to perform the most Magniticent of God's

Works

to command or rule under the Father, he comes now to be the King of Kings, and Lord of Lords, to make all the Kingdoms

of the World to be the Kingdoms of the Father, and of his Christ.

He is to be Ruler in secular and spiritual Affairs He is to rule over the Living and still Mortal, and over the Saints rais'd again, he is now to shew the greatest Act of Dominson and Power, and perform the highest Acts, to execute the Commands of God, which consist in subduing first, for a Time, Satan the great Enemy of God, and then executing upon him the last Doom, and casting him into the Lake of Fire and Brimstone, and in destroying Death and Hades, which is to be the highest Act of God's Mercy and Love to Mankind

In a Word, in the Vision of the seven Churches Christ appeared like the Son of Man, and in other Visions he has appear'd under the Symbol of a Lamb But now he appears under a more majestick Name, the Word of God And as such he

comes attended

No. 11 With the Armies which are in Heaven upon white Hor fes, and

the said Armies clothed in Bysse, white and clean

These Armies in Heaven are the Holy Angels, the 8 heavenly Host. Christ is to come with h them, and they are said to assist him i in gathering the Elect by his Command, and it is expressly said k that he shall come in the Glory of his Father, that is, in Majesty becoming the Word of God, whose only Son he is So that he is to make a visible Appearance with the holy Angels. -Christ is their King and Leader, they his Host or Army All their Horses are like his, attended with the same Marks of Prosperity, and therefore the Conquests of their General will be with great Speed and Success And they are clothed in Bysse white and clean, expressive of their inherent Holiness, and of their Joy upon this Occasion, when the Kingdom of Christ is about to appear in its Glory

Nº. 12

550

The sharp two-edged Sword which proceedeth out of the Mouth of Christ that he may with it smite the Nations, shews that his Opposers will be destroy'd at his Command, that their De-

ftruction will be no fooner enjoyned than it will be accomplified. When he gives the Word it will be done. And

No 13 He hin felf shall rule them with a Rod of Iron, — in making them submit to his Power and Authority,

No. 14 And le himself to eadeth the Wine-press of the Wine of the shore Wrath and Anger of God the Almighty.

This implies a total Destruction, and as it were clean gleaning of that Part of the corrupted Church which hitherto had escaped the Judgment of the Vintage, and even that of the Fall of Babylon, but shall not escape this, seeing it is Christ himself who is come to get it executed. The Wine-press may be enlarg'd, and so take in all other Opposers

No 15. And he has upon his Garment, and upon his Thigh, a Name written, — King of Kings, and Lord of Lords

This shews that both in Externals and Internals, in Respect of his Manhood as well as of his Godhead, he will be found by his Quality and Acts, and be publickly acknowledged by the Homage of his Disciples or Subjects, to be in the most eminent Manner King of Kings, and Lord of Lords. He is himself to come, and to set up an universal Kingdom quite different from that which he now enjoys; and he will make it to be as visible, real and absolute, as it is now only invisible and Spiritual

Such is the Description of the General of the Celestial Army

In the next Place the Certainty and Greatness of the Victory to be gain'd over the Beast, and the salse Prophet and then Adherents, is set forth by an Angel's standing in the Sun, and with a loud Voice inviting all the Birds of Prey to meet together to the great Supper of God, that they may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of all, both free and bond, both small and great

Here the Destruction of the Beast, and the salse Prophet, and their Adherents, is represented as a total Destruction, from

which

which not so much as one of whatever Quality or Condition

will escape

And this Destruction of them is represented, as a Sacrefice to God's Justice, and as such, attended with a Feast, it being the Custom of the Yews and Gentiles to feast upon the Flesh of the Victims offered in Sacrisice. And therefore since their Flesh is to be eaten, the Birds of Prey, who are observed to follow Armies and fall upon the slain, are invited to the Feast, which is called the great Supper of God, as being a Perfection and Completion of the Judgments of God upon the corrupted Church, when Christ absolutely triumphs by, and is to erect his Kingdom upon its utter Destruction

The Decorum of the Symbols being thus accounted for, it

will be easy to find out their particular Signification.

The Flesh which is to be eaten is the Riches or Substance of the aforesaid Enemies of Christ, who are to be intirely de-

ftroy'd

The Birds that are invited to the Feast, are those who are to possess and enjoy the Dominions and Goods of the said Enemies of Christ, and are therefore such Followers of Christ, as are still in mortal Bodies, such Entertainment not suiting the State of the Saints rais'd, or the Bride whose Dowry is the Bysse.

The Angel that makes the Invitation is represented as standing

in the Sun

Nº. 17,

The Sun, or supreme Governor, is now Christ himself And therefore the Angel standing in the Sun represents some Prince, who being rais'd in Power, and acting by the Direction and Influence of Christ, will invite the aforesaid Persons to fall on the

Enemies of Christ, in order to seize on their Spoils

His flanding shews a busy Posture, and that the Invitation is attended with a Necessity of striving, but at the same Time all good Success will go along with it, both upon the Account of the Power he has, which is implied by the Sun, or the supreme Power then in Being, and because all the rest concur in it. The Voice of the Angel is great, that is, prevailing, and overcoming all Opposition

After the Invitation and Account of the Feast,

The Battle is next fet forth on the Event of which that Feast depends

The

The Parties engag'd in this Battle as Enemies, are on the one Side the Beaft, and the Kings of the Earth, and their Armies, and on the other, Christ as the Word of God and King of Kings, with his because Hold.

Kings, with his beavenly Hoft
The Enemies of Christ app

The Enemies of Christ appear in Order; as designing to oppose his Settlement, and refusing to submit to him by Conversion. It may seem very strange indeed, that any Men that see or hear of Christ, can be so instatuated as to pretend to cope with him and resist. But the same may happen at the Time here intended, which happened at his first Coming, when he wrought many Miracles which could not be denied by his Enemies. Prejudice and the Love of this World blind Men absolutely. And it may be, that they will take his glosious Appearance for Delusion, till they seed the real Estects.

In the fetting forth of the Battle, the false Prophet (tho' as appears by the next Verse he be involv'd in the Event of it) is not mention'd. For such Persons as the false Prophet, are always suppos'd to attend an Army, but never to be reckon'd in the Number of the Combatants, as being not oblig'd to sight

Thus Balaam was present at the Battle with the Midianities, as the hired Prophet of Balak, and was there slain, Numb.

XXXI 8

Those that went against Thebes had Amphiaraus, and when he disappeared they solemnly made choice of another. Agamemnon had Chalchas, Alexander the Great had Aristander, the Persian Kings had their Magicians, and the Roman Consuls and Prætors had their Priests and Soothsayers, which always attended the Armies So that the Presence of the salse Prophet is supposed

No 18 The Event of the Battle is next describ'd

The Beast was taken, and with him the false Prophet who wrought Signs before it, with which he deceived them that had received the Mark of the Beast, and them that worshipped its Image

The Conqueror rather endeavours to take the Leaders than to kill them. When taken they serve to adorn a Triumph, and this makes their Condition worse, and their Destruction more signal and lasting, so that their Punishment seems not an Effect of the Chance of Wai, but it is executed upon them by way of Justice

4 B

Thus

Thus the Roman Conquerors did all they could to referve the Leaders of their Enemies for the Triumph. But this was not a Favour, for when they had ferv'd to that End, they were carried to the Forum, and in that Place where no other Malefactors us'd to be executed they were strangled, which being done, the triumphing Conqueror who till that Time stood at the Temple's Door in the Capitol went in, and the Sacrifices

Thankfgivings and Banquets follow'd 1

The Beaft, as has been elsewhere shewn, is the secular Powers within the Territories of the corrupted Church, which imploy their Authority to settle and maintain their Tyranny and Idolatry. And the false Prophet is the same as the second Beast which is described in ch. xiii the Description which is given of the said Beast with two Horns in that Place, being exactly the same. So that the Constantinopolitan Horn of salse Prophecy, as well as the Roman, may be involved in the same Judgment Forasmuch as the Eastern Horn still pretends to an Occumenical Power in Christian Affairs, and exercises a good Share of it notwithstanding the Curb of the Ottomans, for asmuch as it still maintains Idolatry, and still pretends to keep up its Credit, m to do Miracles.

Nº 19.

As for the Beast and the false Prophet, they are both cast a live into the Lake of Fire and Brimstone, whereas the rest are slain by the Sword of Christ that proceedeth out of his Mouth

This not only fignifies that the Punishment of the Beast and of the false Prophet will be exceeding dreadful, but also that it will, and at the same Time the Consequences of it, be more terrible than that of their Adherents. For we must consider, that the Adherents are only Individuals, whose Punishment goes no further than their Persons, but the Beast and salse Prophet are Bodies politick and perpetual or successive, and that the Design here is to shew us, that Christ will not only destroy at last the Persons, who at that Time are in Possession

of what is fignified by the Beast and false Prophet, but also utterly extirpate the Succession of the Tyranny and false Prophecy for ever. So that the Beast and the false Prophet a c Persons in a double Capacity, that is, Persons, in general, Enemies to Christ, and also in Possession of a Power which is to be extinguished with them. And therefore their particular Judgment must be consider'd with that double View

And first, 'tis evident that to be cast alive into a Lake of Fire and Brimstone, is a very terrible Punishment, which is

heightned by that Circumstance of going into it alive

Thus Mojes expresses the dreadful Judgment of Corab and his Adherents They and all that appertained unto them went down.

alive into the Pit, and the Earth closed upon them

But there may be a further Meaning in the Expiession of being cast alive, — viz That as alive signifies one having Power and Activity, so this is to shew, that this sudden Revolution shall happen to them whilst they are vigorous and active, strengthning themselves to resist, and little expecting to be suddenly overcome, and that all the Power of this Tyranny and salse Prophecy shall be so destroyed, that it shall never be able to act again. That is, not only that the Persons of them that hold the Power shall be destroy'd, which is but a transfent Punishment, but also, that their Succession shall be stopped, and the like Power shall never be revived. The Lake of Fire burning with Brimshope being an ever lasting Destruction, a Fine unquenchable, as that which is lighted and entertained with Brimstone, Br. instone being a Symbol of irreparable and everlasting Destruction.

This Lake alludes to the Lake of Socion and Gomor ah, or the Dead Sea, wherein the Citizens of those Places were defroyed and overwhelmed. That being upon the Border of Judaa, was a standing Monument to the Israelites to make them be aware of God's Judgments upon Sinners. In Judi 3.7 the Similatude of the Destruction of Socion and Gomor ah is used to signific the Eternity of the Div ne Judgment. And indeed the Fire of Socion and Gomor ah is so unquenchable, that it still subsisted in the Times of Phile, for he is ys of pexes viw rake-

Vid Joseph de Jud Bell. L vii c 18 M T C in Verr L v H Gr de J B & P L in c 4 § 12 & c 11 § 7

The futat. The f. de Papæ Imperio Edit 1672. in Molday. & postea Londini.

Smoke, and that Brimstone is taken out of it, saying also in another P Place, that there rises up a dull Flame as of a smothered Fire. And from hence it comes, that the Rabbies, when they mean that a Thing should be utterly destroy'd, say, it is to be cast into the Dead Sea 9

Now as in other Places of the Revelation the Mojaical Dispensation is made a Type of the Christian, and the Land of Istael, in several Respects, a Type of the Territories of Christendom, as in the Case of the River Europa ates, and in that of the sixteen hundred Fuilongs in ch xiv 20 So here likewise the highest Punishment God inslicts on the Beast and the false Prophet, is, in Allusion to that Lake, to have them thrown therein alive, that they may undergo the Fate of Sodom and Gomoirah, an everlasting Destruction And we shall find afterwards, that this is the same as that which is prepared for the Devil himself, Death, and Hades, and lastly, for all those who shall be condemned after the general Resurrection in the last Judgment

From this we may gather, that this casting of the Beast and the salse Prophet into the Lake of Fire burning with Brimstone, is not to be understood of their Persons as Men, but of their Qualities, as Tyrants and salse Prophets, and that as to their Persons, as they are Men, they must have their Doom in the general Judgment

It may not be improper to observe, that this symbolical Notion of Hell and Destruction was not unknown to the Pagans

For though this Symbol seem to be fetch'd wholly from the Mosaical Dispensation, yet we have the like Case in the allegorical Mysteries and Notions of the Greeks introduced by Orpheus among them. These were all fetch'd from, and suitable to what the Egyptians practis'd and taught. In the Description of the State of Death they had a Lake, a Boat, Charon for a Ferryman, Gerberus that kept the Entrance to prevent a Return, the Erebus and Elysum, and the like, all which are a-kin to the Oriental Notions, as the very Words shew.

Chirce

Charon lignifies a Lion, because Death is a Devourer like a Lon The Cerberus is which taken to be as it were Knowled the Confirmer of the I lest To this Carber is chose that we we to ! Hell are faid to offer a Cake of Honey, which Notion arose from this, that to preserve dead Bodies they call it in Honey So the Endris is from Dry timbra, the Server Darknef, t'e Night of our Life, as in Hoice, Gid on una manet No. Hence in the Poce " Noz ez es ? The Lhhum comes from ינדים, סודי, or גידם, all which fign fs to icjoice As to the Lake, the Poets in the first Place represent it as allow without Bottom, to represent the irrecoverable State of Death And when they speak of the Punishment of the Giants, they always represent them as loaden, or overwhelm'd with the fulphurous Mountains that vomit Fire, that being the greatest Punishment they could invent for them that had openly rebell'd against the supreme Deity And thus the Yews who at first spake of Hell under the Notion of the Congregation of the Grants, Prov XXI 10 and Job XXVI 5 who represents them under the Woters, understood thereby the height of their Punishment, but this Notion was afterwards couched under that of Gehenna, and is fet in Comparison by St Peter, 24 Epist 11, with the Fire and Brimstone of Sodom, all which * Mr Mede has fufficiently prov'd

In floot the Pagans represented the separate State of the Soul under the Notions of that which happened to the dead Bodies, and in several Instances the inspired Writings have done the same. Therefore when extraordinary Judgments of God are to sall upon some exceeding Sinners, those Punishments are represented to us now under the Symbols of such notable Accidents of divine Vengeance as have happened to some former Sinners in an eminent Degree, such as were the Apostates before the Deluge, and since that Time the Inhabitants of Sodom and Gomorrab These Notions couched under such Words, are now the most proper, and only capable of giving us a sufficient Idea of the future Judgments And indeed the same Thing must be said of the bappy State of the Saints in the Resurrection

Phil de Vit Mof. L 11 p 4,0 q Vid R Mof Maimon de Idelolatr c 7 § 6, 11, 18, 19 & c 9 § 10, 11 & D Lightfoot Centur. Chorogr in M tt c v

^{&#}x27;Vir An L vi Herod L i c 198 & Strab Geogr L xvi p 746
Ho L i od 26 Homer Il & Mde's Dife 7.

"Tis not possible for Men in a mortal Condition to have an adequate Idea of such Things The Prophecy must therefore raise our Imagination by such Symbols of terrestrial Masters, as Men have an Esteem for, and value as most precious, excellent and useful It cannot be otherwise, neither can any Interpreter give any explicite Notion by any Conjecture The third Period of the Church is an Age of Divine Wonders in a transcen-

dent Degree

As for the Rest — the Kings of the Earth and their Armies they were slain by the Sword of him that sate on the Horse, by the Sword which proceedeth out of his Mouth Whereby it is evident. that a general Destruction is to be made of those that adhere still to the Corruptions of the Church, and do not prevent that great Judgment by a timely Conversion. The Destruction must be real For as Christ from the Beginning had such a Sword, and a Divine Vengeance and great Destruction fell upon the stubborn Pagans, and as the continued Torment of the coirupted Christians, though it was executed by mediate Instruments, was yet faid to proceed out of Christ's Mouth, because the Instruments acted by his Commission, so it must be here The Event being the fame, and more terrible The Agents however are not discovered very plainly, but they seem not to be mortal Men, and the mention of the heavenly Host would be needless if Christ has not design'd to make use of them, and command them to exterminate quite this last stubborn Generation of Men. - What Concurrence there may be therein of the visible State, or the converted Nations, to effect this great Event, is also very dubious. But it may be, Christ, to make a Demonstration of his great Power to them, will not make use of any human Means

Nº. 20.

Lastly, it is said that all the Birds were filled with the Flight of the stain

This is the Accomplishment of the Angel's Invitation

When there is no more Papacy, nor Cardinals, and the like idolatrous Dignities, which the false Prophet bestows to keep up his own Greatness, and which, himself being destroyed, must fall of Course, then all the Lands, Revenues and Riches, which served to support them, and make them Kings in the idolatrous Church, must fall into the Hands of such as are true Worshippers

Worshippers of Clrist, who have been invited by the Angel to come in, and share them among themselves. This great Revolution must also produce a great Change in the secular Government and Property of Lands within the Territories of corrupted Christendom. Regal Families may be deposed, and extinguished quite, for adhering to the former Principles, and new ones being set up, the Properties of Lands and Demains must pass into the Hands of such as have en braced the true Worship

All this is easily conceiv'd as to those Parts which are under the Direction of the Wistern Horn of the false Prophet But its not so easy to conjecture what will be done in those Territories which belong to the other Horn of the salse Prophet in

the East

M Jurieu, in his Prefatory Advice to his Book treating of the Accomplishment of the Scripture Prophecies, has considered the State of the Mahometan Religion in the Dominions of the Ottoman Princes, and thinks there are great Dispositions amongst them towards their Conversion to Chishanity So that they may be easily brought into the Church, when it shall please the Divine Providence to forward fuch a Work by some special Direction Which Confiderations he backs by fome Observations upon the State of the World, when God prepared the Conversion of the Pagans to the Christian Religion, finding that there is now the like Preparations made for a general Conversion in several Particulars And since the Writing of that Piece, several Things have happened, of a very considerable Nature, which confirm the fame But it may perhaps fall out, that the Divine Providence will prepare the Mahometo, s to fuch a Change by Conquest The Sword was the first Intio ducer of that Religion, and is still its Supporter, and so 'tis as probable morally, that it will fall by the Sword One might likewise argue as probably, that God is now preparing a Nati on to be the Scourge, and, at last, Destroyer of the Ottomar. Empire But these are only Probabilities which may be very far from God's Intention And therefore in fuch a dubious Case it is more tase to wait for the Accomplishment of the Piophecy, than to suspect and guess.

Nº 2

TRUMPET VII. WOE III. SECT. XIV.

SATAN bound.

The Explanation.

No. 1 HE Angel here that descends from Heaven, is one that acts by a Commission from thence.

The Heaven fignifies the supreme Authority, and that is now wholly lodged in Christ and his Church, because he has been declared King. of Kings. And therefore the said Angel acts by a Commission from Christ, z the Angels of God ascending up to Heaven, and descending from thence at the Command of the Son of Man.

The Key which the faid Angel has is in order to shut. The bottomless Gulph signifies a State of great War And therefore this Angel having the Key of the bottomless Gulph, is commissioned to put a Stop to all War and Rebellion that the Kingdom of Christ may begin with a full Settlement of Peace.

N°. 3

The great Chain in the Angel's Hand being for the binding of the Dragon, shews that the Dragon is to be at the Time intended by the Vision, restrained from doing those Actions which were before suitable to his Nature and Character And

Chap. XX. * 1, 2, 3.

Accordingly he is laid hold on and bound.

This Dragon is no other than the old Serpent, the Devil and Satan, the Seducer, not only of the Roman Empire, but of the whole World, the invisible Enemy of Mankind, the Prince of the Power of Darkness, and under him, as their Head, are comprehended all the Evil Angels.

No. 5. The Time of this binding or Restraint to be laid upon him is for a thousand Years. So that for the said Space of Time the Kingdom of Christ shall enjoy Peace and Purity of Religion, without any Disturbance from the old Enemy of Mankind working in the Children of Disobedience

No. 6. The Bottomless Gulph into which the Devil upon his being apprehended and bound is cast, is his Prison, or Place of Inactivity

And thus in Luke viii 31 the Devils, who are cast out of a Man, finding thereby the Almighty Power of our Saviour, intreat him not to command them to go into the Abys or Deep, that is, not to put them presently into a State of Inactivity, without having any more Power upon Earth to act according to their Character, before the general Judgment is pass'd upon their Chief, and the rest of his Angels their Companions, thus anticipating by the Exercise of his unlimited Power a special Judgment upon them in particular before the Judgment of the great Day, in which they know no Remission can be obtained. So that they desire him not to torment them before the Time appointed for their general Punishment, as it is evident by comparing how this is expressed in Matt. viii 29

This Abys is represented under the Notion of a great Pit or Den, wherein Slaves were shut, as generally in the Eastern Countries, the Prisons were under Ground. And therefore the Abys, upon the Devil's being cast into it, is represented as shut up and sealed, whereby is denoted that the Devil should be

4 C

confin'd

Y So Steph a 1 e Sin Hunt, 1 Cov. 2 M L Pet 2 (in Marg) Syr /r Aictl. = John 1 51

Chap XX.

No. 2.

confined after the closest Manner, and restrained from all Sorts of Mischief

The Reason of his being thus secured, is that he should no more deceive the Nations till the thousand Years before-mention'd be fulfilled.

And this feems to imply that all Men shall be converted, for if none be deceived, all have received the Truth without

Exception

However, if there be any that remain unconverted, they will, during the Imprisonment of Satan, be in so small a Number, and so remote from the holy City afterwards mentioned, and fo subjected to the converted Nations, and so feeble in Comparison of the true Christians, that they shall neither dare not be able to disturb the Peace of Christ's Kingdom, so that the Wiles of Satan cannot, during the faid Time, persuade them to rebel

Nº. 7.

562

The loofing of Satan after the thousand Years shews, that the Devil is not quite destroyed by his Imprisonment, nor his Power and Seduction quite finished. For it is reasonable that when Satan is destroyed, and his Seduction quite finished, the Effect of that, which is the Death of Mens mortal Bodies, introduced as a Curfe for the Sins committed by the Temptations of Satan from the first Man quite through all Generations, should cease too. So that the Destruction of Satan, and that of Death, must go together, as we shall find by this Prophecy they really do

The Duration of the loofing of Satan after the aforefaid Term, is for a little Season, that is, with a View to the Term of his being bound. And this Space being only given him to seduce Gog and Magog (of whom hereafter) for one fingle Push against the Kingdom of Christ, a small Time may serve

But what it is, we are not told.

VISION II. PART IV.

The third General Period of the Church, or its Triumphant State.

SECT. I.

The MILLENNIUM, or the Thousand Years Reign of the Saints on Earth.

A ND I faw Thrones, and a they fate upon them, and Judgment was given unto them Nº. 1. 14

And [I faw] the Souls of them that were beheaded for the

Testimony of Jesus, and for the Word of God,

And [I saw the Souls of them that were slain] which had not worshipped the Beast, neither his Image, and had not received his Mark upon their Forehead, or in their Hand, And they lived and reigned with Christ during b the thoufand Years.

Nº 3. But the rest of the dead lived not until the thousand Years were finished.

Nº 4. This is the first Resurrection

No 5 Bleffed and holy is he that has Part [or a Share] in the first Resurrection

On such the second Death has no Power, but they frall be

Priests of God and of Christ,

And (hall reign with him a thousand Years

^{*} The Ethiopi, k Version reads, 2 chat res en autos o q's & anteuns - and the Son of M.n fat upon them St As, in turns the Place --- Et sedentes super cus, and those that b Ta Kiria Alex M Pet 3 Comp Lait al I te on them

The Explanation.

Hrones are the Symbols or Enfigns of Royalty or Judgment.

> Upon the Thrones here feen, are placed the Perfons after mention'd. And therefore the faid Thrones, their Number being not defin'd, are to be understood as answering in Num-

ber to the Individuals who are to fit upon them

By the twenty four Thrones during the two first general Perods of the Church, the Body Politick was chiefly confidered, and that includes the Individuals But by the Thrones here is fet forth the State of the Rewards which chiefly concern the Individuals, and their personal Rights which each is to enjoy actually in Person. And by their being placed upon them, is denoted their being invested in a regal and judicial Office, and therefore Judgment was given to them. That is, they received Authority to reign and govern, according to the Notion which the Hebrews had of Judging, which was absolutely that of reigning.

No. 2.

The Persons who are to fit upon the aforesaid Thrones are, First, Such as had been beheaded for the Word of God, and the Testimony of Jesus. And these are the Martyrs of the first general Period of the Church, such as were slain for owning the true God, and his Son Jejus Christ, and observing his Word, by the Roman Emperors, and Magistrates, Ministers of the Dragon, whose Power over the Lives of the Subjects under their Government was outwardly shewn by the Symbol of the Axes carried before them by the Lictors. And to this the Word were executed was in the Original, (in the English Verfion render'd bebeaded) plainly alludes, the faid Word being deriv'd from wellers an Ax, and Beheading being the most common Way of putting to Death amongst the Romans

Secondly, The other Persons who are to sit upon the aforelaid Thrones, are fuch as were flain for refusing to worship the Beast and his Image, and to take his Mark on their Hands or

Forebeads.

And

And these are the Martyrs of the second general Period of the Church, such as were slain by the Beast and the false Prophet, for their not submitting to that false Worship which the Beast and false Prophet (tho pretending to worship God and Christ) had set up.

Now the Persons of both these Sorts of Martyrs are denoted by the Name of Souls And this may be faid to be done upon two Accounts, but both of them come to the same at last, viz. upon the Account of their being dead before the Time of the

Accomplishment of this Vision

The first is, that the Word in the Original Juxi, is faid of a dead Mar upon the Account of the shedding of his Blood, which

is as his Soul.

In Gen 1x. 4 the Blood of any Creature 1s called the Lafe or Soul thereof, which needs or ainals ψυχής & Φάγεθε, But Flesh with the Blood of its Life shall you not eat. So Deut XII. 27. ors αίμα ἀυτέ Τυχή - for the Blood of it is the Life or Soul Therefore Christ is faid in Is. Int. 12 to have poured out his Soul, because he shed his Blood unto Death. And this is also the Style of the ' Greeks and ' Romans

The second Reason is, that worn is frequently us'd to signify

a dead Body

Thus in Levit xix 28. it is faid in the LXX, & cilopidas & woinoele Hri ψυχη cu τὰ σώμα]ι ύμῶν - ye shall not make any ער מיר In your Flesh for a Soul - the Targum has ייר מיר אור for a dead Body And the like is found in Num vi II Levit. xxi. 1. Ezek xliv 25. — where the LXX have ελλί ψυχίω, and the Hebren is And See Schindler v was And in this Sense may be also understood the Place in Rev vi o

Now of these very Souls thus shed or dead, it is faid that they lined, that is, lived again as the Word is us'd in ch 1 18 11 8 and that the, reigned with Christ during the aforesaid thousand Years in which Satan is bound. And therefore fince the very Souls which were shed, with respect to both Sorts of Martyrs, hve again in the Millennial State, a Literal Refurrection of the faid Martyrs is fet forth, and not a political one of a flourishing

d Hor. L. 1 od 2+ V 15. Virgit. Ariftoph Nebul 12 7 Jux " Cut 1871 An. ix y 349 ---- Purperean tomat ille Animam.

State of the Church, exclusive of such a Resurrection For else, in fuch a Political Sense, the Martyrs of the first Period might be faid to live, when Christianity under Constantine the Great became the ruling Religion of the Empire. But of the Martyrs of the first Period, as well as of the second, it is only faid that they lived at the Millenium, and therefore a proper, literal, and not a metaphorical Refurrection is intended Again, this living again of the Martyrs of both the two first general Periods of the Church, is called the first Resurrection But this, in relation to the Martyrs of the first Period, could not, in a political Senie, as appears from what has been already faid, be a first but a second Resurrection And as for the Martyrs of the second Period, or the Witnesses, their Political Resurrection happened upon the Fall of Babylon, and even their political Ascension was when they had Enemies which beheld them But their Resurrection here is, when the Beast or all their Enemies are destroyed, and therefore their Resurrection here, as well as of the Martyrs of the first Period, is a true proper literal Refurrection, by which, the very Individuals who were flain, are raised to Life.

But farther, the whole Tenor of the Prophecy leads us to understand the Resurrection here mention'd of a proper Resur-

rection of the dead Martyrs.

We have seen in ch. vi 9. x. II that when the Souls of the Primitive Martyrs cried up for Vengeance, and for the Reward promised to them, they were put off, with a Token of a certain Expectation thereof, but that the Time was not yet come for it, because they must have Fellow-Servants, which must be slain as well as they.

We have seen that in the second Period of the Church, the Beast was to make War with the Saints and to slay them, ch. xi.

7. XIII 7. 15

Promise of Reward is made to them that die in the Lord at that Time, which is plainly as long as the Beast lasted. So likewise in cb xv. 2. they who were slain by the Beast, and are therefore represented as having pass'd the Sea of Fire which implies their Death, are, as well as the Primitive Martyrs, shewn with the Tokens of the Certainty of their Reward So that in all Things they are in the same State as the Primitive Martyrs

Now at the Time here intended by the Prophecy the Beast is gone, they that corrupted the Earth are destroyed, and therefore the Time is come for the Dead to be judged, that is the Cause of the Dead to be tried, that they may receive their Reward, as it is said in cb. xi 18 what being there said, being Collateral to these Times

We have seen, that Christ has promised to reward them that overcome, that is, who by Death, or to Death resist his Eme-

mies We find now that this Number is made up

There can be no more such Martyrs, because the Beast is destroyed and Satan bound. So that Christ seems to have no Cause to put off any longer his Promise of Reward, now that their Number is fully made up

We have feen that the Promise of Christ is, that the Martyrs, or Overcomers of his Enemies, shall reign with him We see, that Christ is now come again with his Heavenly Host to destroy, and has destroyed his Enemies, and reigns with his

great Power, and as King of Kings, and Lord of Lords

We have feen that he is come to his Marriage, and has given to his Bride By fe Garments, which are the Righteou/ne/s of his Saints, that is, their Reward in Judgment, and this By fe is the Symbol of the most perfect Holiness or Justification, which God gives, and therefore suits only the State of Resurrection,

wherein only the Saints can be perfectly Holy

Now we find here, that the Martyrs of both Periods are mentioned as reigning with Chist And can we doubt after all this, that this is not the Reward promised to them, to their very Persons? We have seen before the Conversion of the Nations performed And what can therefore oblige us not to own, that the aforesaid Martyrs are now to rise again, and reign with Christ? So that this is indeed a literal Resurrection of the said Martyrs, agreeably to Christ's Promise to the Martyrs in ch is that he would give them the Morning Star, even as he had received of the Father, the plain Meaning of which is, that as the rose before the general Resurrection, so should they, — that they should shine as the Moining Star before the full Day Light of the general Resurrection came. And as for their reigning with Christ, — this is an Accomplishment of the Promise he had made to them, in ch iii. 21. That it should be granted to

Now

them to fit on his Throne, even as he had over come and was feated upon his Father's Throne.

- Nº. 3

The aforesaid Martyrs lived again, and reigned with Christ the before-mentioned thousand Years, but the rest of the Dead lived not again till those thousand Years were simpled

The Words here, — the rest of the Dead, — shew that the Persons before-mentioned as dead and living again, were really dead. For if they were not, what Occasion was there to sav, the rest of the Dead? Here is plainly an Opposition, or rather Exception, which admits of no Equivocation, out of a Rule or Assertion which must be of the same kind, or else what Need is there of such an Exception?

And therefore by the rest of the Dead are to be understood not only the wicked, who are dead since Adam's Fall, but also all such among the Christians who are dead, or shall die til that Time, having no Title to the first Resurrection, upon the Account of their not having been Martyrs or Confessors

By this the Patriarchs, or the antient Martyrs in the Jewish

Oeconomy, are not excluded,

They are to fit down in the Kingdom of God They had Hopes of the Messias to come, and as having such Hopes, and acting agreeably thereto, they may be said to have the Testimony of Jesus. But this Prophecy is wholly written for the Christian Church, and therefore takes Notice only or chiefly of such as are included in this Church, leaving the rest to the former Promises of God, and the Declarations made by their Prophets And there is a very remarkable Place in e the Book of Wisdom, which shows that the wisest of the Jews held, that those who had suffer'd Marryrdom for the Sake of God, should rise and have Dominion over the Nations.

No. 4.

This Resurrection of the Martyrs is called the first Resurrection, as being the sirst in order of Time, and the most excellent, forasmuch as the Partakers of it shall be Princes, as they are First-born of the Resurrection.

It is by all allowed that the second Resurrection is of Bo-

• Wisdom of Solomon, c 3 1 --- 8.

dies, and if fo, why not also the first, since both are express'd in the like Terms?

But further, that there is a first proper Resurrection may appear also from St *Pavl*, who in the fifteenth Chapter of his first Epistle to the *Corinthians*, makes three Degrees in the *Oider* or *Progress* of the Resurrection.

Christ first, afterwards they that are Christ's at his Coming,

and afterwards the End era to Ter &, \$ 23, 24

Christ is the First-Fruits Secondly, they that are Christ's at his Coming — the same as the Dead in Christ, that is for Christ's Sake as the Martyrs. These shall arise at his Coming or the wagstia auts, which is just when he destroys the along, 2 These is 8 which is the same as the Beast, salie Prophet, and their Adherents. For this wagstia, Presence, is collateral to, of the same as the Millennial State. Eval then, year ather afterwards, that is, after the first Resurrection, in the wagstia, Presence, eval being most certainly the same as same in \$\frac{1}{2}\$ in \$\frac{1}{2}\$ 23. But the said small implies a Difference of Time between Christ's Resurrection and his Presence, which Time we find by Experience is of near seventeen Centuries, and how much more we know not Therefore the Word small shewing certainly a Difference of Time as well as the other Word small may very well imply a Millennium or more

Now after the Coming of Clrist, cometh $\vec{v} - \epsilon \lambda \otimes the$ End. But what End is this? It is an End of Consummation or Perfection, the full, perfect, and last End of the Resurrection, the general of all the rest of the Dead, who did not arise in the

first Resurrection

Again, the Words of St. Paul in the faid Chapter — every one in his oun Order — shew that some shall rise before others, and this Order in Time infers also a Priority of Dignity As the Angels themselves are in different Orders, so must also the Children of the Resurrection be. See Matt xix 28. Luke xxii 30 John xiv 2

The first Resurrection seems also to be set forth by the same Apossle in I Thest iv 16, 17. It is there said, that the Dead in Christ shall rise first, and that energy afterwards, we which are alive and remain, shall be caught up together with them in the Clouds to meet the Lord in the An

Now as the Dead in Christ fignify those which are dead for

D Christ's

Christ's Sake, that is the Martyrs, so 'tis clearly said, that they rise first As to what follows, either we must say that the Words, we that are left alive, are meant of those that were left alive then at the Time of St. Paul in that Persecution, or those that shall be left alive at the Time of the first Resurrection. If the latter, then St Paul does not in this Place mention at all a general Refurrection, but the first only, or particular Or else we must understand him according to the first Part of the Dilemma, that those who were then left alive, shall also rise or be caught up when Christ is already in his Glory, to reign for ever with him, and with them, and Cur autis, which is most exactly what is discovered in this Book. This Sense is very furtable to this Scope of the Place. St. Paul is there comforting the Christians for the Loss of some Brethren, who very likely were also natural Relations, and appear to have suffer'd Death for Christ's Sake. His Argument of Comfort is, that fuch shall rife first, and have the Advantage of Time, as to the Resurrection before others But such as we that are not Martyrs, but are left or escape the Persecutions, which is the Meaning of the Expression, we are emall, afterwards, caught up to be with Christ, and with the rais'd Martyrs; that is, after the general Refurrection, and that too in the same eternal State - always with the Lord.

No. 5.

The Advantages or Prerogatives of those who have a Share in the first Resurrection are,

First, They are Bleffed and Holy.

This is the first Place where these two Titles are join'd; and they signify thus joined together, consummate Happiness and Holiness, which can only concur in the Children of the Resurrection, who are then fully and compleatly justified, and enter into Glory and Happiness at the same Time

The Word — Holy — here has a peculiar Relation to Blef-

sedness.

As Sin always implies the Punishment by a Necessity of Consequence arising from the Justice of God, and the Reward follows the Works, so *Happiness* must needs follow *Holiness* as its Reward, especially where that *Holiness* is in an absolute Degree, for otherwise that *Happiness* is not a necessary Consequence but a modest Presumption. But as to Misery attending Guilt,

Guilt, 'tis unavoidable Sin leaves an eternal Blot upon the Soul, which proves an ay @ or Curfe upon the Soul and Body, which is not to be removed but by the Blood of Chi ift with a due Application, which therefore fanctifies us, and purges us from all Iniquity Therefore the Wicked arising again without that Purgation, their Blot or Guilt remains for ever upon them, and so they must be eternally miserable, because there is no means left them to remove it On the other Hand, by Prefumption Happinels and Piety are thought to go together. But then where Prefumption ceases, as in the Case before us, they are unavoidably to be join'd The Holine's of the raised Saints is no more presumptive but absolute and perfect. Into the new Ferulalem no Curle is to enter, and therefore no Sin which can draw any divine Punishment And therefore the rais'd Saints who are to dwell therein are perfectly happy, because persectly and abolutely boly, not conditionally, but absolutely upon the Account of their having a Share in this first Refurrection

Secondly, Upon those who have a Share in the first Resurrection, the second Death hath no Power, viz to affect or hurt them as is evident from ch ii ii. For this Prerogative is given to them as Martyrs expressly in that Place 'Tis their peculiar Prerogative conferr'd upon them before the rest of the Dead

By the *Jecond Death*, is meant *eternal Damnation*, after Men are rifen from the Dead. And in this Sense the said Phrase was us'd by the *Jews* So that the Sharers in the first Resurrection, are here consider'd as having been all dead or slain, and therefore by Consequence the *rest of the Dead* before-mentioned, are to be understood as dead literally.

The Expression therefore, that the second Death hath no Power on those who have a Share in the first Resurrection, shews, that the Martyrs being risen again, are certain that they shall never see the second Death, but that they are in a Life eternally happy And they are already from the beginning of

f See the fer Targur on Deut yxxiii 6 and the Targum of forathan on the laid Place. See also the Targum on I/a xxii 14 lxv 6 and on Jer li 39, 57 Pullo de Proem & Poen 1 621.

this Millennium as fure of it, as those who shall rise afterwards in the general Refurrection, and who shall be found written in the Book of Life, after they have stood before the Throne of Judgment, are fure of immortal Life, whereas the rest shall be thrown into the Lake of Fire, which is the Jecond Death, & 12, 13, 14, 15

If therefore this latter be a real Refurrection of the Dead with their Bodies, and so of Singulars or Individuals, why must not this first be so too, for asmuch as both are described, as was be-

fore observ'd, by the like Symbols?

Thirdly, Such as are Sharers in the first Resurrection, stall

be Priests of God, and of Christ

This shews that they will be admitted into the nearest Sight of and Attendance on God and Christ, and that they shall be Priests, properly follows after what had been said of their be-

ing bleffed and boly

572

For as in the Hebrew the Word of fignifies to minister as a Priest, and to be a Prince, which Signification the same Word has in the Chaldee, Syriac and Arabick Tongues, which were much in use in the Times of St John, whence comes the Word כהן a Priest in the same Languages, so particularly in the Syriac the Words fignify to be bleffed, and bleffed, or bappy, and כהינות is Happiness · To be made a Priest or a Prince implying all the Happiness in another Life, which the Divine Fayour, and the most strict Union and Intimacy with Christ and God, can apply to our Natures thus exalted into Glory

It had been before faid in ch i 6 that Christ has made us Kings and Priests to God and his Father, and in ch v'10 that he has made us Kings and Priests to our God. But here it is said that the Children of the Resurrection are to be Priests to God and Christ, and to reign with Christ This is a manifest Difference, and we may see by it, that in the Resurrection Chi st

gains a great Prerogative.

In this mortal State of ours he is our Mediator and High Priest, and our Priesthood is of the same Order, and he as such is one of us But in the Refurrection, having finished his Mediatorial Office, his Priesthood in some Sort ceases, and he stands upon the Merit of his Works, and the superior Dignity of his Divine Nature, and as he is God, is even the Object of the Priesthood of the Saints rais'd again This raises the DigInity of Christ, but Aces not lessen that of those Saints, year rathei magnifies it, for then they have no need of an Interceffor so far, but that they may by themselves approach God

Fourthly, Those who are Sharers in the first Resurrection

shall reign with Christ a thousand Years

As the Priesthood and Government were at first joined in the fame Persons, so shall it be again in the Resurrection-And therefore their reigning with Christ is joined to their being Priests of God and Christ, to shew that their Priesthood shall be compleat, both the Offices being connected So that these Marty is shall in all Things be like unto Christ For as he was a Prophet, a Priest and a King, so have the Martyrs been Prophets And so in like Manner shall they be Priests and Kings That as they have been conformed to him in his Sufferings, fo they may be conformed to him to his Glory, Phil. 111. 10, 11, 12

VISION II PART IV SECT II.

Satan loofed, and the last Attempt and utter Destruction of the Enemies of Chieft

ND when the thousand Years are expired, Satan shall A ND when the thousand Yea

be loosed out of his Prison

And shall go out to deceive the Nations, which are in the four Corners of the Earth, Gog and Magog, to gather them together to Battle The Number of whom is as the Sand of the Sea

No 2 And they went up on the Breadth of the Earth y 9.

N, 3 And encompassed the Camp of the Saints, and the beloved City

And Fire came down from God out of Heaven, and de-

voused them up

Nº 4

\$ 10 And the Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beast and the false Pro-· phet are, and they shall be tormented Day and Night for ever and ever

574

other.

The Explanation.

No 1. OG and Magog are the Names of Nations very well known by the holy Writers, who have either spoken of them Historically or Prophetically Moses himself has spoken of Magog in Gen x 2 as one of the Sons of Japheth Gog is found in the Vision of Balaam, Num. xxiv 7. according to the LXX and the Sumaritan Text And both Gog and Magog are prophesied of in Ezekiel, where the B Scythian Nations are to be understood. And to this there is an Allusion in this Place But then as Ezekiel comprehends all the Sons of Japheth in the Incursion, the said Incursion takes in the Greeks, the Romans, the Parthians, Turks, Ottomans, and Tartarians, who since the Times of the Prophet have over-run the Land of Judaa, and have held it in Captivity successively ever since.

Now as St John limits this to Gog and Magog, by which Names in old Times special Regard was had to the Scythians, it feems probable that Gog and Magog, as formerly the Word Scythians and now Tartars, were used to denote the Multitude of the Northern Nations, without any Regard to their special Distinctions From whence it comes, that Moses calls the Scythians by the general Name of Nations, in Gen xiv. 1, 9 where the LXX turn the Word in both Places by edvar, but Symmachus turned it in the first Place, by waufunia, and in the latter by Σκυθών, Scythians the Word σαμφυλία denoting a Multitude of Nations, which was the general Notion then of the Scythians, that they were a promiscuous Multitude of Nations, who made it their Business, as most of them do still to make Excursions, and plunder the better cultivated Parts of the Earth And as the Greeks called all those Nations b Scythians, so the Persians called them by the general Name of Saca k Fuller conjectured that this Name was either given them from a Word, which denotes their mix'd Multitudes, or from an-

to Vid Fuller Misc Sacr L ii c 4 Mr Mede's Disc L and Rem on Apocal ch xii. § 8 Bochart Phaleg L. iii c 13 h Strab Geogr L i p 33, 34 Herod, L vii c, 64. E Fuller Misc Sacr L ii c 4.

other, which fignifies to run about and wander, or else from a Word, which fignifies, that they dwell in Tents

Any of these Notions suits very well with the Properties of those wandring Scothians, or Tartars And the Arabian Writers call still by the Name of Tagiouge and Magiouge, which is Gog and Magog, all the remote Northern Nations of Asia, which we call Tartars Hence we see, that because Gog and Magog of old were accounted a promiscuous Multitude making Excursions upon their Neighbours, therefore these Nations, being to do the like here to the converted Nations and Holy City, are Symbolically upon the Account of the Similitude of their Actions, called Gog and Magog And

It may be likewise here, as in many other Places of this Prophecy, that the Event shall agree with the Letter, as well as

the Symbolical Signification of Gog and Magog

However, the Nations intended by the faid Words, are represented as n the u'most Parts of the Earth, and as exceeding numerous. And these, upon the Removal of the Restraint which during the Millennium was laid upon Satan, will be by him seduc'd to make War upon the Kingdom of Christ.

No 2. They after d upon the Breadth of the Earth — viz in such vast Multitudes as to cover the Face of the Earth — as it is faid in Exekiel xxxviii 9 concerning Gog, that be should aftend and come like a Storm, and be like a Cloud to cover the The Land upon which they make their Expedition, is the

Habitation of the converted Nations Foi

The New Judalem, the Metropolis of Christ's Kingdom of the Habitation of the raised Saints, is represented in the next Chapter as built upon a very bigh Mountain. And therefore by the Plain or the Breadth of the Earth must be understood the Territory which is subject to that Capital.

No 3. And they incompassed [i e m Besseged] the Camp of the Saints, and the Beloved City

Upon great Incursions it is usual for People to fly into the Forts, and even into the Capital City, as being suppos'd to be

Herbelot tit Jagionge Geogr Nub Clim vii P ix " Luke xxi 20 Heb xi 30

et

of the greatest Strength, as the Jews generally fled upon such Occasions into Jerusalem, or else they sly towards it, and en-

camp for want of Room under its Walls

This feems to be the Case here. The converted Nations fly to the Capital for Protection. So that the Holy City, which is an Habitation for the Saints rais'd, proves at this Time as a Camp or Fortress to the said Nations, and so appears under the Notion of two several Things, which otherwise seem opposite to each other, that is a City which is a settled Habitation, and a Camp which is an unsettled Habitation of Men, who stand in some Danger from Enemies appearing in a wailike Posture to attack them

This upon the Supposition that the Holy City is it felf the

Camp of the Saints

But if the Camp of the Saints be distinct from the City, then the Meaning may be, that the Nations seduc'd by Satan will not only attack the Nations that walk in the Light of the new Jerusalem, or profess Christianity, but that they will also prevail so far as to attack the new Jerusalem it self. Either Way it appears, that their Attempts are to endanger, if possible, the Subversion of Christ's Kingdom. But their Attempt will be in vain. The Title of Beloved, which is here given to the new Jerusalem the Lamb's Bride, shews that she shall not be moved, that God loves her, and will therefore help her, and that right early. Accordingly

No 4 Fire came down from God out of Heaven, and devoured them up, 1 e utterly destroyed them

This being a Time of Wonders, the Event may be well supposed to be according to the Letter, and that really Gog and Magog shall be destroyed by Fire from Heaven, by which Thunder and Lightning are understood, and its being said to come from God, implies the Certainty and Dreadfulness of the Execution

And thus Gcg and Magog perish here as in Ezck xxxix. 6 and also ch xxxviii 21, 22 such visible Executions by the immediate Hand of God, being recorded in several Places of the Scriptures

And the Case would be much the same, if we should take the Fire and Heaven symbolically, for a War from the supreme Power in the New Yerusalum, because Chris, as has been before supposed, is there

As for Gog and Magog, it is not here faid that they record thrown into the Lake of Fire and Brimfione, which is the food Death, and therefore at the Time here intended, they are on-

ly destroyed by the fust Death But

No 5.

The Devil that deceived them was cast into the Late of Fire and Brimstone, where also the Beast and the false Proplet will being cast there before the Millennium began and then, [v. the Beast and the salse Prophet, and the Devil and his Angels] shall be to mented Day and Night for ever and exce

This is the last Doom of the wicked Angels. They were before in a State of Condemnation, but this is their last and compleat Punishment, and the Expression, that they stall be too mented Day and Night for ever and ever, shews that it shall

be eternal, without End, and without any Intermittion

As to the Beaft and false Propher, their Priority of Punishment implies the Eminency of it before the rest of the Wicked. both as to Time and Equality, even as the Priority of the Refurrection implies an Eminency of Favour and Glory It had been before n only faid, that the Beast and the false Propher were cast into the Lake of Fire burning with Brimstone But here it is faid that they shall be toimented Day and Night for ever and ever, and this is to shew, that their Judgment shall last for ever, as well as that of the Devil and his Angels They are condemned to the eternal Torment together, and just upon the general Refurrection, the Account of which immediately follows And though the Beaft, false Prophet, and Devil, frem to be Bodies politick, and fo different from Individuals, yet by Virtue of the Union their Doom includes that of the Individuals, especially when the Collective Body and Individuals are not diffinguished. So that as the Saints departed this Life, receive not their final Reward till the Refurrection, so neither do wicked Men enter into their eternal Punishments

Ch. XX

578

Just upon their Dissolution, but rather when the Devils themselves have receiv'd their Sentence.

VISION II. PART IV SECT. III

The General Resurrection of the Just and the Unjust, and the General Judgment

No 1. VII A ND I faw a great white Thione, And him that fate upon it from whose Face the Heaven and the Earth fled away, and there was no Place found No. 2. for them Nº 3 And I faw the Dead, & great and small, standing before the 9 Throne, And the Books were opened N 4 No. 5 And another Book was opened, which is the Book of Life Nº. 6. And the Dead were judged out of those Things which were written in the Books, according to their Works y 13. And the Sea gave up the Dead which were in it. And Death and Hades delivered up the Dead which were 211 them. And they were judged every one according to their 1 14. And Death and Hades were cast into the Lake of Fire. This is the second Death t Nº 9. No. 10. 1/15. And if any one was not found written in the Book of Life, be was cast into the Lake of Fire

The Explanation

The Throne of Christ

No. 1. | ERE begins a fresh Matter, which is the greatest and most compleat Work of God, the general Returnection and Judgment Of this the great white Throne is the Symbol When the Holy Ghost has shewn us the last Victory of Christ over Satan, by the Effects it has had upon that Enemy, it is reasonable, as has been practis'd constantly before, that we should be inform'd what Effects it has upon the Kingdom of Christ internally, and this is now to be done For if there is no more Devil, there is no more Sin, because all Sin is of the Devil, who is the original Seducer If there is no Sin, there must be no more Death If there be no more Death, the Saints must be transform'd without the Resurrection of the Dead, that all may be judged at the fame Time according to their Works Thus these Matters are Consequences one of another. But to proceed to the Particulars

A Throne always denotes a Kingdom and Government, and especially when it is set singly, for then it signifies the supreme Power The Throne here is Creat, as denoting the absolute Dominion of God and Chill, and it is all white, to shew that this is to be a Kingdom of absolute Peace and Joy For though indeed it begins with a fevere Judgment according to every Man's Work, yet that is only the first Act, preparatory to the everlafting Peace defign'd, wherein God chuses who are for the future to be his Scrvants and Favourites, the rest being to be rejected as they have deferv'd

1Nº 2

The Person who sits upon this Throng is described in it xxi 5, 6,7 with which must be compared ch xxii i where the Throne is called the Itrone of God and the Lamb. These are the Luminary of the New Yorufalem, as it is faid in ch XXI II, 23 Then only do we find the King of Kings litting upon his Throne, v hen he has subdued all his Enemies, and has nothing to do but to pronounce his Judgment upon them

And from his Face, the Heaven and the Earth fled covery

P So the Alex and some other MSS and all the . M Comp Arab Ethiop. 9 Oggre not Ois is here read in Alex and several owner four ancient Vertions MSS, and all the four ancient Versions, and Arethas ' After the Words --fecond Death - -- H ALLEN THE TOOK --- this Lake of Fire is read in Alex and feveral other MSS, and in Syr. Arab. and Etriop, Verlions, and in Arethas

By his Power, Majesty and severe Justice the old Constitution, or present State of Things in the political World of Mankind, was quite removed, to make Way for a new Constitution, a new Heaven and a new Earth

By the fetting up of this great white Throne, he that fits thereon puts down all other Rule and Authority whatfoever,

which before was not submitted to him.

In the pulling down of Paganism, as it stood in the Roman Empire, God only folded the Heavens and shook the Earth, to procure the half Hour's Rest or Silence for his Church But at this Time he causes them to be quite removed, that the like may be never feen again And therefore it is added, that there was no Place found for them, which is an emphatical Expression, shewing their utter Destruction, or Cessation

And all this is done judicially, because the Heaven and the Earth, were before his Throne or Judgment Seat, found corrupted, and therefore fit to be remov'd and alter'd, that he may, instead of the present State of Things, frame such a Constitu-

tion, as may endure his continual Presence

The General Refurrection and Judgment.

Nº 3.

580

Here begin fresh Matters, and therefore a fresh Vision The Dead, great and small, [which take in all the Dead] are seen standing before the Throne They are therefore raised again and living, and are before the Throne, the Judgment Seat of Christ, (where sall must appear) in order to be tried for their Actions, and to be judged or sentenced accordingly. And therefore upon their Appearance

No. 4.

The Books were opened

This is an Allufion, not only to the Courts of Judicature, but also " to the ancient Practice of Monarchs, who caused all Matters, that happened to them, to be written down to stand as Records

And therefore the opening of these Books before the Throne

' Vid Diodor Sic L i p 31 " Lith 31 1 5 Rom x11 10 Ita 1.v. 6 Mal nº 16 Exod xxx11 32, 33 Pil xl 7 M1 8

lof God, shews that all the Actions of Men, who are now riten and standing to be judged before him, are to be laid open, that they may be either condemned, or absolved, according to their respective Works, Rom is 16

And by this God's exact Justice, and the perfect Knowledge which he hath of all Mens Actions, and the evident Conviction which will attend the Procedures of the Great Day, are

fet forth Matt x11 36 1 Cor 1V 5

Nº. 5.

And another Book was opened, which is the Book of Life

As Kings of old kept Records of all Things, fo they had a peculiar Book, wherein were entered the Names and Actions of those, who had done them some Special Service, that in due Time they might reward them So the Per sian Monarchs did, as appears from Elther 11 23 according to the LXX

And as appears from * Herodotus, it was the Custom among the Perhans, that those who had done any fignal Service for the King, were honour'd by the Title of Orolanga - Princes that were Benefactors — Princes that enlighten'd — to afford Light in the oriental Style, being the same as to do good Therefore as Princes upon some Occasions sate upon Thrones of Seats before the King, for it is observed by Diodorus, that the Thebans only of all the Greeks being accounted Benefactors, their Ambassadors only of all the Greeks sat upon Thiones before the King

Nay, if a Man gave but a Cup of cold Water to the King in Time of Need, he was accounted as a Benefactor, and highly rewarded, of which there is an Instance given in ' Æhan and

a Plutarch

And thus our Saviour in Matt x 42 fays, whofoever shall give to drink unto one of the politile Ones a Cup of cold Water only, in the Name of a Disciple of all in no wife lose his Reward Where it appears, that God will account him a b Ben factor

Dec So I supsy H^{-1} * He of L vin c 9; 5 Vid Tera " Plat in Vit A LA Toll you Vor Het L xII c 40 L 11 C 34

to himself, and we have seen how he has promised, that such shall sit on Thrones as Priests and Kings

Now the Book of Life is that wherein God has entred the Names of those whom he will reward with eternal Life by a Resurrection to that End Those therefore who are matriculated in that Book, are such as being found faithful to that End, are thereupon entred into the Book of Life, which is of the Just, This is done upon every Occasion, but the Sentence is only pronounced upon the opening of the Book, which is at the general Resurrection, except for those who shall have Title to the first, for these, as we have seen, receive the Sentence and the Reward of their Justification, when the Bride of the Lamb receives the Bysse

This Book of Life therefore being opened at the general Refurrection, shews, that there is, besides those that are rewarded with that Byse, a certain Number whom God will reward with eternal Life, whereas the rest, who are not entred therein, are to be disposed of another Way, the opening of this Book being the Publication and Application of that Reward to those who are mentioned therein, according to the Design of it,

which is to give Life eternal.

And the Dead were judged out of those Things which were written in the Books, according to their Works

Sentence was pass'd upon Trial on each of them that were dead before, but are now alive and raised up, and they were separated from each other, some to Life eternal, and some to the second Death, as it follows, in which the Justice of God will be directed, by what is recorded, concerning every Man in the Books, every one being to be judg'd according to his Works.

Nº 7

Nº 6.

And the Sea gave up the Dead which were in it, and Death and Hades [or the Grave] gave up the Dead which were in them, and they were judged every one according to their Works

All that had been drowned in the Sea of Water, of being dead were cast into the Sea, and all such as died any other Way than being drowned, whether they were buried of not, affice from the Dead. This shews the Universality of the Resurre, ation, that every individual Person that died shall are again.

And as every one that died shall rise again, so shall every one be singly judg'd. This is no Judgment upon a politic 1 3 dy but of Singulars, wherein every Man must be a his on Burden. And this general Resultection being a true proper Pessurrection of Individuals, shart the first Returrection vital respect to the Martyrs, is also a true proper Resultection of Individuals.

No 8

And Deat's and Hades were cast into the Lake of The

That is, after the Dead are raised out of them Gres, wherein they were held by Death in an invisible State, they who are in that Condition shall never again seed of the frit Death, but are immortal. And so Mortality it self shall be no more known among Men, according to the present Finisty of human Nature. For this Lake of Fire is but a Symbolical Notion, or Representation of the perpetual Continuation and Unchangeableness of that State, into which those Matters are reduced which are faid to be thrown therein, implying, that they shall no more affect Mankind, as being is to them utterly destroy d, and as to themselves never able for the future to be again what they were before that Condemnation

Nº 9

This Lake of Fie is the Jecond Death

It fignifies irrecoverable Damnation to wicked Angels and Men, and to Death and Hades, an absolute Cestation of the Effects which they now have upon Men The very Principle of Death will be destroy'd, and so Death and the Grave, the last Enemies to be subdued, will be for ever swallowed up in Victory

No 10

And

And if any one was not found written in the Book of Life, he

was cast into the Lake of Fire

Whosoever upon the casting up of the Accounts, and the Examination of God's Records, was not found in the Number of those, whom God in the general Recording of all the Actions of Men, has also entred into the Book of Life, in the Number of those whom he will reward with eternal Life because they have really been and are accounted by him as those who are to be honoured as Benefactors. Whosoever is not so entred, shall

y.

584

thall be condemned for ever as a Reprobate, and have his Portion with the Wicked, whose Share is to be the same as that of the Devil and his Angels in the Lake of Fire and Brimstone, which is the second Death For, as in this Judgment Menare to be judged according to their Actions, they who have no good to Christ, or his in his Name, and for his Sake, stall go into everlasting Punishment, Matt xxv 46

The Fire here, is the Symbol of the Reality of their Torment, the Lake, of the Greatness of it, and the Brimstone, the Symbol of its continual Duration. Their Worm is not to die, neither will their Fire be quenched. And therefore their Torments internal and external will never end. Their Punishment is to be everlasting, as well as the Reward of the Just is to be eternal.

VISION II. PART IV. SECT IV.

A general Description of the New Jerusolem.

Nº. 1.	I I. A ND I saw a new Heaven and a new Earth For the first Heaven and the first Earth were passed
	away,
Nº 2.	And there is no more Sea
	1 2. And I John saw the Holy City, the new Jerusalem dc-
	feending [or coming down] from God out of Heaven, pre-
	pared as a Bride adorned for her Husband
Nº. 4.	y 3. And I heard a great Voice out of c Heaven, saying,
	Behold the Tabernacle of God [15] with Men, and he will
	dwell with them, and they shall be his People, and God
	himself shall be with them, their God
N°. 5.	y. And God shall wipe away every Tear from their Eyes,
•	And there shall be no more Death,
	Nor Mourning, nor Crying,

Neither shall there be any more Pain For the former Things are passed away And he that fate upon the Throne faid, Behold, I male Nº 6 all Things new And he faith unto me, Write, for these Words are trice Nº. 7 and faithful And he faid unto me, It is done Nº 8 I am the Alpha and the Omega, the Beginning and the Nº. 9. I will give unto him that is thirsty, of the Fountain of the Water of Life freely He that overcometh, shall inherit a these Things, And I will be his God, and he shall be my Son Nº 10 18 But the Cowardly, and Unfarthful, and the Abominabl, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, Shall have their Shere in the Lake that burneth with Fire and Brimstone, which is the second Death

The Explanation.

New Heaven and a New Earth, is a new Government and a new People.

For the Introduction of this new Heaven and new Earth,

the old Heaven and the old Earth was removed

This Removal of the one, and the Introduction of the other, are Symbols of a Prophecy which has not its Accomplishment in a sudden Revolution or Moment, but in Progress of Time. That is, the new Heaven and Earth begin to be constituted, and have the Beginning of their Existence, as the Constitution of the old Heaven and Earth wears away, which is done by Steps The Introduction of the new Heaven and Earth, being spoken of only when the former Heaven and Earth are wholly remov'd, and when the new Heaven and Earth are wholly sinished. And thus in other Parts of the Revelation,

So ecording to Asy and feveral other MSS and vulg Lat and Sjr Verlions, and Aretha

when any Thing is represented by some single and entire Sign or Symbol, it is most usual and proper to do it in its full Extent and entire Settlement. So that this does not exclude the Beginning thereof, whilst it seems not perfect, but supposes them

VISIONII Pait IV SIV. explain'd

According to this, the Beginning of the Constitution of the new Heaven and the new Earth, concuis with the first Resurrection,

The great white Throne was placed therein, and i'e old IIraven and Earth have been moving off from that first Resurrection to the general Refurrection and Judgment, which put a final Period to the old Heaven and Earth, and to the Confummation and Perfection of the new Heaven and Earth

And all this is eafily proved by this Med um, that the Throne of God and of the Lamb, who make all Things new, is in the new Jerusalem, which comes down from Heaven, and that this new Jerusalem, the Bride of the Lamb, the beloved City, was in Being during the Millennium of the first Resurrection, and before the Seduction of Gog and Magog e

And so f Justin Martyr, and & Irenæus, understood the Order of these Matters, for they also make the Constitution of the new Heaven and the new Earth functional to the new fire/alem, and the first Resurrection

As for the Symbols, they are taken from Isaab lxv 17 and ch lxvi. 21 in both which Visions they belong to one Thing, and what is the more to be observed is, the Words of Ijaiah speak of the Resurrection of Ifrael, which as that fignifies then Conversion to Christianity, may be a great Part of the Milleriaal Constitution But the Syn hols are here us'd by St Yoka to explain the Conflitution of that State, which not only comp ehends the Millennial, but also the general Resurrection And whereas some People are apt to fancy a thorough Change in the visible Constitution of the Universe as to the be enly Bodies, this is not only inconfishent with the Nature of it e prophetical Style, which assumes only those Objects for Syn buls of the political World, but also contrary to the constant Opinion of the

Primitive Fathers I in particular, speaking of the new Heaven and the new Earth, has afterwards the following Words to determine, that the Holy Choft does not mean or the Substance and Form of the visible Creation, but of the Figure of the Political World or Mankind, who are become guilty of Transgression, and are therein grown old, or corrupted. and must be renew'd

"h For, fays he, neither the Substance nor the Matter of the ' Creation is destroy'd, because he is true and firm who has " created it, but the Figure of the World passes, in which the "Transgression is committed, because Man is grown old in "them" Here the Word Substance articles to the Greek which is still preserved by Andreas Calariensis, and being fet with soia, ought to be io explain'd, that the one figmifies the Matter of the World, the other the Form and Co. stitution The Meaning of Irenaus being plainly, that in these Places of holy Writ, where 'tis faid the World, Sun, Moon, and Luminaries, with other Elements are to be chang'd, 'tis not to be understood, as if the Form or Matter of these created Beings was to be chang'd or destroy'd, but that this is to be taken of the human World

The Citation in this Place out of St. Paul's Epiftle to the Corintbians, determines what is to be understood by the World. and the Elements of it in the Metaphorical Style, which is frequently us'd even when no Prophecies are in View Nothing can be plainer than that this is the Meaning of St Paul-And they that use this Wo. ld, as not abusing it for the Fashion of this World paffeth away Which Words can no ways be understood of the material, but plainly of the political World In short, if there be any Alteration in the visible Frame of Nature. it is only a Confequence, or necessary Condition, to make this Earth and Heaven proper Receptacles of the glorified Saints

Nº. 2

Primitive

In this new World there is no more Sea - no Wai or Commotion, but all Peace and Quietness. In the former Periods of the Church there was a Sea of Glass, and a Sea of Fire

f Dialog cum Tryphon p 259 Firen L 1 C 35 587

^{*} Compare ch xxii 3 with ch xxi 2, 5 and ch xix 7 vich ch xx --9

h Iren L v c 36 Vid L iv c 6

But in this Period the Subjects of Christ's Kingdom are free'd from any Storms or Troubles, they are no longer now curcumscribd or limited as before, but God shall be all in all 1 Cor xv 28.

Nº. 3

The Settlement of the new Jerusalem is the End of Perfection of all God's Promises. And therefore to give us Assurance in relation to an Astair of such vast Importance, the Apostle declares, I John saw the holy City, the new Jerusalem, descending from God out of Heaven. And this, (the Person of the Apostle in these Visions being typical) is an earnest, that those whom he represents shall most certainly see the said Jerusalem.

A new Heaven and a new Earth, new Kingdom, Government and People, must have a new Metropolis And therefore the new Jerufalem is the Capital City of Christ's Kingdom, as the old or literal Jerufalem was of God's People the Israelites, and indeed as to the Mosaical Oeconomy, the Capital City of God's Kingdom, whence our Saviour calls it the City of the

great King, Matt v 35

This New Jerusalem is holy, as being perfectly so, and it descends from God out of Heaven, as being constituted most immediately by the Divine Power, it being a City whose Builder and Maker is God, Heb xi 10. And it descends prepared as a Bride adorned for her Husband, as being the Bride of the Lamb before mentioned in ch. xix, Cities being often represented under the Symbol of Women

Nº 4

The great Voice from Heaven declaring, behold the Tabernacle of God with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, their God is a Declaration of God the Father and Christ, that they will place their Tabernacle among Men Christ will visibly appear and dwell among Men in the Fullness of the Godhead, that is, with all the Power, Glory, Majesty, and Dominion of the Deity. And so in the most eminent Manner they shall find that they are the People of God, and that God himself is with them their God. There will now be between them a mutual Title of Holiness. And that Relation will appear in the highest Manner, being not now conditional but irrevocable, and therefore

I

as that Title of being 1 their God engages God Almighty to exert his Goodness towards them, so will they always be Pai-takers of it. For

No 5 He shall take away all Causes and Occasions of Soriov. Death will be for ever swallowed up in Victory, and there shall be neither Mourning, nor Crying, nor Pain Because the former Things, the old Heaven and old Earth are passed away, that is the former State of the World is removed and changed

Nº 6 And he that sate upon the Throne said, Behold I make all Things new

Christ here declares that he it is who is to make the new Heaven and the new Earth before mentioned, and that he will actually accomplish this Design. And therefore to shew the Certainty of the Event,

No 7 He commands St John to write, for these Words are true and faithful

Thou mayest publish it, and it shall be fully known at this Time, that what I have said or commanded, certainly comes to pass, and this is the Time wherein I make out before all Men those Promises which I have made to the Church, and that therefore all my Purposes stand

Nº 8 And be faid

And he faid unto me, It is done I am the Alpha and the O-

mega, the Beginning and the End

That is, these Words are true and faithful, and the Things shall be done, because I, who at first created all Things, can also make all Things new, being the Consummator and Perfecter, as well as the Beginner of the Creation And therefore

Nº. 9.

9. To him that is thirst, — to every individual Person that has suffered Persecution for Righteousness Sake, — will I fixely—liberally, without Measure, and of my mere Grace and Fa-

[!] Vid Commen. Andr Mahi in Joh, c 1 y 9, 1...

vour give everlasting Happiness, be shall drink of a Fountain

of Water springing up to eternal Life.

Every one that comes off Conqueror shall inherit the new Heaven and Earth Such, as Sons of Adoption, shall be Co-heirs with Christ the Son of God by Nature, and for ever reign with him God will be their God, and so perform to them all his Promises according to his Covenant, and they shall be his Sons

for ever loved by him

It may be here observed, that God never calls himself the God of any one, but it is upon the Account of some mutual Covenant. And therefore when God covenanted with Abraham and his Seed, he concludes I will be their God, Gen you 8 Therefore when God began to execute his Promise, and to send Moses to that Purpose to shew him, that he remembred his Covenant, he said to Moses, I am the God of Abraham, the God of Isaac, and the God of Jacob, Exod in 6 repeating thus the Title of God to every Name of the Patriarchs, because he had fingly covenanted, or renewed the Covenant with each of them

And so because the Promise was yet never fulfilled to Abraham himself in Person, to whom it was also made specially, our Saviour concludes from these Words, that Abraham shall rise again, that God may perform it to him and the other Patriarchs. Matt xx11 32

The other Part of the Divine Judgment concerns them on whom the Sentence of Condemnation at the Time here intend-

ed is past And they are,

I The Cowardly and the Unfaithful, such who, having heard of the Promises of God, have not had Courage enough to stand to the last, that they might overcome, but fainted in their Profession, and were unfaithful, that is, did not stand to the Promises, which themselves had made in entring into Covenant with God, which indeed proceeded from their wanting Faith to believe in God's Promises, and consequently by those Doubts suspecting him not to be faithful. These two Cases are near a-kin, and are therefore here fet immediately together.

Now the Persons here named being such as God had favoured with the Knowledge of his Covenant, who nevertheless forfook him and fell away, shall be condemn'd by a severer Sentence than others, and are therefore here fet in the Front as one of the worst So ts of Criminals Luke v 11, 14 XII 47, 48 Matt X 15 XXIII 13, 14 Ma k XII 40

2 The Abominable, - fuch as are guilty of those grievous Sins, which are called βδελύγματα, Abominations in Holy Wilt,

as Sodomy, in Lev xviii 22

3 Murderers, - and especially such as persecuted and killed the Saints of God, and were therefore habitual Murderers

4 Whoremongers, Soicerers, and Idolaters

These three are frequently joyned together, because their Crimes were found to be frequently and commonly complicated in the fame Persons, as being essential to the Pagan Religion, as fuch And in ch ix 20, 21 the same Crimes are objected to the corrupted Christians.

5 All Liars, — All those who contrive Lies, false Miracles, and idolatrous Worship to deceive Men, and make them fall into Idolatry, and all who in General are Liars, false and de-

ceitful in their Words and Actions

All these Sorts of Persons now nam'd (under whom all impenitent Persons are comprehended) will not be found written in the Book of Life, and must therefore have their Portion in the Lake which burneth with Fire and Brinftone, which is the second Death The Righteous are to go into everlasting Life, but the Wicked into everlasting Punishment

VISION II. PART IV. SECT. V.

A particular Description of the New Ferusalem, together with an Account of what Soit of Persons shall enter into it, or dwell therein.

No 1 \$\forall 9 \quad ND there came unto me one of the seven Angels which had the seven Bowls full of the seven last Plagues, and he spake with me,

Saying.

N° 30

Life.

Ch. XXI

N' 2	Saying, come bither I will flow thee the Bride, the
	Lamb's Wife
	And he carried me away in the Spirit to a great and
	bigh Mountain,
N' 4	And he shewed me the great City, the Holy Jerusalem,
	descending out of Heaven from God,
Nº 5 V 11	
Nº. 6	And her Light was a most precious Stone, like a Jasper,
	boking like Ghryffal
N°. 7. 1 12 N°. 8	And she had a great and high Wall, And she had twelve Gates,
Α. ο	And at the Gates twelve Argels,
	And Names written thereon, which are [the Names]
1 0	f the twelve Tribes of the Children of Ifrael,
√° 9 y 13	On the East three Gates,
	On the North three Gates,
	On the South three Gates, and
_	On the West three Gates
V° 10. 1 14	
	And on them the k twelve Names of the twelve Aposles
	f the Lamb
Vo. 11. ¥ 15,	And he that talked with me had a golden Reed, to mea- ure the City, and the Gates thereof, and the Wall thereof.
V. 12 \$ 16.	
J° 13	And the Length of it is as much as the Breadth
Vo. 14	And he measured the City with the Reed to twelve thou-
	ind Furlongs 1
Vo. 15	The Length and the Breadth, and the Height of it are
	qual
No 16 \$ 17	And he measured the Wall thereof, an hundred and forty
	our Cubits, According to the Measure of Man, which is the Angels
V°. 17.	And the Building [or Fabrick] of the Wall of it was of
	tasper,
N°. 19	And the City was pure Gold, like clear Glass
7 '	, , , , , , , , , , , , , , , , , , , ,

^{*} So according to Alex annul feveral other MSS and tulg Lat Sir and Irav Verfions, and Arethas According to Steph & Pet z Hunt i Sin M Sci el twelve Times twe.v. Troufand Fur ongs

And the Foundations of the Wall of the City were adorr-No 20 1 19 ed with all kind of precious Stone The first Foundation was a fasper, the second a Sapphie, the third a Challedon, the fourth an Emerald, y 20 The fifth a Sandony, the fixth a Sandius, the feventh a Chrysolith, the eighth a Beryl, the nuth a Topax, the tenth a Chrysopi asus, the eleventh an Hyacinth, the twelth an Amethyst And the twelve Gates were twelve Pearls, No. 21 V 21 Every several Gate was of one Pearl Nº 22 And the broad Place of the City was pure Gold, as it were ti ansparent Glass And I Jaw no Temple therein 23 For the Lord God Almghty is the Temple thereof, and the Lamb And the City has no Need of the Sun, weither of the Moon to shine in it For the Glory of God did enlighten it, and the Lamb is the Lamp thereof No. 25 | v 24 And the Nations of them that are faved shall walk in the Light of it Nº 26 And the Kings of the Earth do bring their Glory and Honour into it. And the Gates of it shall not be shut at all by Day. For there shall be no Night there. And they shall bring the Glory and Honour of the Nations irto it. Nº 29 1 27 And there shall in no wife enter into it any Thing that is common, [viz unclean] neither that which worketh Abomination, and maketh a Lye

VISION II Part IV. & V.

The Explanation.

But only they who are written in the Lamb's Book of

HE new Jestufalem having been only before mention'd in General, is in this Section particularly describ'd, and at the same Time it is shewn how Possession thereof shall be taken,

'ken, and by whom, that is, by what kind of Citizens, it shall be enjoy'd

The Angel who shews all this in the Vision to St. John is very carefully specified, to be one of those that poured out the seven Bowls in general, or rather the seventh of them, and even the same as had before shewn St. John the Destruction of

Babylon, the Metropolis of Christ's Enemies.

Now it may be argued, seeing the Prophecy shews, that the same Angel who has executed the Plagues, and shewn the Destruction of Babylon, does also describe and measure the new ferusalem, and not any other Angel indefinitely, but one of the seven Chiefs who stand in the Presence of God, that therefore the Matter of the Execution of the Plagues, and of the Destruction of Babylon, and of the measuring of the new ferusalem have some kind of Connexion And,

From this careful and exact Way of Management it may be conjectured, that fince the fame Angel who poured out the last Bowl upon the Worshippers of the Beast, and caused many Christians, that is, of the Reformed Churches, to hear the Word of God, and become conveited, and also to foresee the approaching Destruction of the Metropolis of the Antichristian State, and even by what Means it should be effected, does also show the Metropolis of Christ's Kingdom Symbolically to St John, that therefore the same Reformed Churches shall have a Foresight and Subsisting, till the Descent of the new Jerusalem discover at last the actual Enjoyment of it by those for whom it is prepared

No 2.

The Words of the Angel to St. John are, Gome hither, I will shew thee the Bride the Lamb's Wife

Here is the very same Way of Management as has been us'd about the great Whore, the Metropolis of the Antichristian State in ch xvii 1

As to this Place we may observe, that the Church which in the present Mortal State of its Members is only betiothed unto Christ, becomes at the Resurrection a perfect Wise, and yet is always a Bride, as having always her Bysse or Wedding Girment on, and therefore she is here represented both as a Bride and as a Wife

This Metropolis of Christ's Kingdom is represented as standing upon a very high Mountain, and therefore St John is carried by the Spirit to the said Mountain, in order to view it The Kingdom of Christ being become a great Mountain, and filling the Earth, must have its Capital City established upon the Tops of the Mountains, and exalted above the Hills.

Upon the faid Mountain the Apostle is shewed the great Crty, the holy Jerusalem descending from God out of Heaven, as being constituted most immediately by his Almighty Power It is now Great, prevailing and exercising Power, as well as

holy, and we shall find that every Thing belonging to it is

Great.

No. 5. The Glory of God which this City has, is the Shikinah, or glorious Light, which is the Symbol and visible Proof of the Divine Prefence and Majesty. So that it will be enlightened and govern'd by God himself with all the Brightness of his Majesty. And therefore Christ, who is the Brightness of God's Glory, and the express Image of his Person, Heb is is to dwell therein, and to reign with the Saints. For where the Son is, there is the Father also, the Son being an Emanation of his Father's glorious Light, and inseparable.

No 6. And to shew that God and Christ, who is visibly to reign therein, shall enlighten his People, or rule over them, with a constant and unchangeable Flow of his Goodness and Favour, the Light or Luminary of the visible for ferusalem is compared to a most precious Stone, to a Jaspar looking like Christal, of a shinning bright and white Colour, of the Colour of a serene Skie

In ch iv 3 the Presence or Appearance of God the Father was compared to Gems of three Colours, white, red, and green, because from the Beginning of the Christian Dispensation God was to shew not only good Will and Kindness, but also Justice and Severity, and also Mercy or a Disposition to Reconciliation after Sin, and upon Repentance

But to this new Jerufalem he appears all clear and bright, that is, all Peace, Prosperity, Joy, and Happiness, without any Disposition, in respect of its Inhabitants, to Anger and Seve-

4 G 2

This

The great and high Wall of this City represents its Strength, N' 7 and the Stability and Safety of the State of its Inhabitants

Its twelve Gates, having the Names written on them of the twelve Tribes of I/r oel, shew who have a Right to enter through them into the City riz the true spiritual Is achites, who are taken from the Juw and Gentiles

Oll Jerufalem in had the same Number of Gates, and so has

the City in Ezekiel

The twelve Angels at the Gates, to keep and defend them, are in Allusion to the Custom of placing Guards at the Gates of the Cities, with an Officer to command them Son Æ/ch)lus places a Prince at each of the Gates of Thebes In the Temple of Jerufalem, which was a kind of a Citadel guarded by the Priests and Levites, as the standing Militia of it, there was an Officer at the Gates to prevent Disorders, and keep out any Strangers, or unclean Persons who should offer to come in, contrary to the Order and Warning written on the Outfides. This Place may also allude to that, and perhaps too to the Cherubim, who kept the Way to the Tree of Life after Adam's Fall, which was in the first Paradise And this new Jerusalem is also called Paradise, into which no accurred Thing is to enter, as we shall see in Verse 27 and in ch xxii 3

It is not easy to conjecture and comprehend how this will be accomplished, and whether it be only defin'd here, to denote the great Care and Kindness of Christ to those that are in this holy City However, it shews that this State is so secured to the Saints, that those who are condemn'd to be depriv'd thereof, shall never be able to enter therein, there being no Sacrifice or Purgation which may fanctifie them, if not before this Period prepared in this Life to be justified in God's Judg-

ment. See Luke xvi. 26

Nº. 9

The Polition of the Gates answers to the four Points or Winds, or Corners of the World, and so denotes Universality,

- that there shall enter through them Persons from all Parts of the whole World, without Exception of Privilege, but every one according to his Works. This will be according to the Saying of our Seviour, Luke xiii 28 There I all be Weeping and grashing of Teeth, when ye thall for Abraham, and In oc end focel, and all the Proplets in the Kingdom of God, and your funes therest out And they shall come from the East, and from the West, and from the North, and from the South, and stall st down in the Kingdom of Gol, — which Words are a plain Ixposition of this Place, wherein also observe, that the Punishment of the Wicked is fet forth by Way of Rejection, o. kcprobation, which being for ever, must therefore cause an everlasting Torment

Therefore feeing there are but twelve Gates to correspond to the twelve Tribes of I/1 ael, they are equally distributed to each Side, to shew the equal Distribution of the Rewards to all Sorts of Men, that none upon the Account of his being of this or that Nation, shall be prefix'd to another, the Covenant of Grace having taken away those Distinctions of peculiar Families, or Na-

tions

As to the Order or Distribution here of the Parts of the World, the East, as being here the Front, is first nam'd, and to him that confiders this City as from the Front or East, the North stands on his Right Hand, and so is preserred to the South which stands on his Left, and the West, as being behind, is mention'd last.

Nº. 10 The twelve Foundations of the Wall of the City, having on them the twelve Names of the twelve Apostles of the Lamb, show that the twelve Apostles have equally concurred to lay the Foundation thereof by their Preaching the Oracles of God And thus St Paul calls his preaching the Gospel, the laying of a Foundation, Rom xv 20 As the twelve Apostles o have founded the Church of Christ, which grows up at last into this new Jefulalem, fo this gives them a Title of being Founders, the Prerogative of Christ's being the chief Corner Stone being preserved And our Saviour confirms it by promising, that in the

Regeneration, when the Son of Man shall sit on the Throne of his Glory, they shall sit upon twelve Thrones sudging the twelve Tribes of Israel Matt xix 28

The Analogy of Preaching and Foundation is suitable to that of the Church being compared to a Temple or City, and even in P prophane Authors Laws are call'd the Foundation of Cities

As to the general Signification of the Foundations, they are to fignifie, that the State of this new ferulalem is to be firm and stable, in Opposition to the unstable State of this present Life, as St. Paul reasons, Heb x1 9, 10

No 11. The Golden Reed which the Angel has, to measure the City, and the Gates thereof, and the Wall thereof, that is to take Possession of them for whom they are design'd, shews that the State of this City shall be glorious and permanent, and that God will make use of the glorious Ministration of Angels to

put us into Possession of that glorious State

In the measuring of the Temple in ch. vi. there was us'd only a Reed like a Staff, a plain and brittle Instrument, and the Commission to measure was given to St. John, as a Martyr or Prophet in Sackcloth, and the Representative of the distressed Worshippers. But here is a Golden Reed us'd, and the Measurer is one of the Angels of God's Presence So that the Case is entirely different

No. 12

And the City lieth four Square.

The Word τε-ράγων. Four-square, though in Strictness of speaking it is only said of the plain Figure, without considering the Solidity, yet it is also said of Cubick Bodies by professed Geometricians

And that this City is a Cube appears from the End of this Verse, in which it is said, that the Length, and the Breadth,

and the Height thereof were equal Now all Cubick Bodies must needs appear Four-square in the Superfic es on all Sides

This F gure is made Use of by Timæus, Plutaich, and others as the Symbol of Stability, because which Way soever it be set, it stands upon a plain Basis as good as any other of the same Body. Hence the r Philosophers call a Man of Courage and Resolution to stand to his Purpose reredyous Four-square. And to on the other Hand, a Cylinder was the Symbol's of an inconstant Man.

From this Propriety of the Number Four, being the Basis of the Cube, the Number Four got the Name of Fum in those Authors, who have affected to give particular Tales to some special Numbers

Now by the City being thus Janare and cub cal, is denoted that it shall be firm, immoveable, constant, perfect and always

like it felf

No 13 The Longth of the City is as much as the Breadth And this shows that the Figure of its Basis is a perfect Square, this being the vulgar Way to express it, even when it is a Rectangle, for in the exact Geometrician Way a Rhomb may have its Length and Breadth equal without being a Square

It is of this Figure as the most regular, and that it may shew equal Sides, and an equal Number of Gates to all the Sides or Corners of the World, and thereby denote the Equality of Right to all Sorts of Men, and the Equality or Impartiality of

the Divine Favour to Mcn of all Nations

N°. 14

And he reasured the City with the Reed to twelve thousand Furlongs

This is the common Reading, and it is confirmed by the best MS. and the most antient vulgar Translation, and others

According to this, Exeliel's City and this new Juiusalem will be the time, the eighteen thousand Measines in the one, being equal to the twelve thousand Furlongs in the other

PMTC de Nit DL 11. Milique ita persual, Rom lum Achier, Nimem Sicie ce glitatis, jundam at i jecisse nostro Civitar, Vine in Lvi prime ese lesions a ten

Time is Locas a Arm Muna Cont Phron 71, p 187

^{*} Arif Rhet L in & Lthic Nicom L 1 Aidion Eth Praphr L 1 C 1-

^{*} Hiercel in Pyth g Aur Corm V ,6, &c

To prove this let it be observ'd.

Irrst, that the Angel here does not give us the Sum of the Merfure of either the Length, or the Breadth, or of the Compass only, that is, either of the Sides of this Holy City, or the Alrea or Ground-plot thereof, but of the whole City it felf confidered in Gross with the Mount upon which it stands Which is evident from this, that in the next Words to those before us, this City is confidered as having the three Dimenfions, and therefore as a folid or cubical Figure And because the Measure of the whole is summed up at once, it is evident, that to find the true Measure of the Superficies and Lines of this Cube, it must be done by extracting the Cube Root of the Sum, which will then give us the Length of one of the Sides, and then of the whole Circumference to the four Sides

Vision II. Pait IV. § V. explain'd.

Secondly, It is to be observed that Exektel does not measure the City in gross, but only gives the Measure of the Compass or Circumference of a square Figure, each Side containing four thoujand five hundred Meajures, and so the whole Figure con-

taining eighteen thousand Measures in all

Therefore to reduce these two Figures to the same Measure, or Denomination of Numbers, they must be computed in such a Manner, that the Cube whose Content or solid Measure is 12000 Furlongs, must be in Compass 18000 Measures, as they are computed by Ezekiel, that is, that a Line of the Length of 18000 Cubits, or Measures of Ezekiel, going about a square Figure, shall likewise encompass or go about the Cube of 12000 Furlongs of folid Measure, as St. John expresses it

" " That this may appear, fomething must be faid of the " true Length of Ezektel's Cubits, and Sr John's Furlongs

" Concerning the Cubit used by Ezektel in the Description " of his last Vision, it is evident from the fortieth Chapter and " the fifth Verse, and from ch. xli y 8 and ch xlii. y 13 " that this Cubit is longer than other Cubits ordinarily us'd in " the Holy Scriptures, by one Span or Hand Breadth, which " is the fourth Part of the usual Cubit, as Villalpandus, and o-" ther Interpreters upon this Place of Ezekiel, not without l" Reason, affirm. But the common and usual Cubit mention'd

" in the Scriptures, was about two Foot and an half And " therefore in some of our English Translations the Marginal " Note equalleth 2000 Cubits to a Mile, and fo doth Villal-" pandus also in his Map of Jerusalem And a Mile contains " 1000 Paces, every Pace being five Foot. If therefore this " Cubit of Ezekiel be bigger by one fourth Part than other " Cubits, it follows then, that 22500 true or ordinary Cubits, " are equal unto 18000 of these great Cubits, for as 4 are " to 5, so are 18000 to 22500 If then 22500 Cubits, eve-" ry Cubit being two Foot and an half, be the true Compass " of the new ferujalem, as by Ezekiel it is measured, it must " be granted, that if 625 Foot make one Furlong, then the " Compass of this City reduced to such Furlongs, must be 90 " Furlongs, which Measure how near it comes to agree with " the folid Measure set down by St John, may be easily demon-" strated by extracting the solid Root of 12000, which if I " have rightly perform'd, the Compass of this Cubical City, " by necessary Consequence, must needs be between or and oz " Furlongs, or more exactly 91 Furlongs, 71 Paces, 2 Foot " 11 Inches And although it doth not exactly and precise-" ly agree with the former, yet one or two Furlongs are not to " be regarded in fo large a Compass, yet not therefore not to " be regarded, because a Difference, if it could be proved, were " not to be regarded, but because it is beyond Comparison far " more probable, that these two Measures do exactly agree, " because the Cities are both one, than that any other Writer " can now exactly let down the just Length both of the Jewish " Cubit, and of the Roman Furlongs" Upon this Discovery of Mr Potter Mr Mede makes this Reflexion, "There is no fuch Argument to prove the Divinity of " the Apocalyps, and confequently to convince an Atheist of

" the Divinity of the whole Scripture, whereto this Book gives

" Testimony, as the strange Agreement between Ezekiel's li-

" neal, and St John's cubical Measures of the City Jerusalem

" for the Compass and Area thereof, both the Numbers and

" Denomination of Measures being to differing as they are, and

" those of St John besides to be derived from 12 How

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* Mr 11.12, Ep 1534

601

" could this be but from Divine Inspiration, when St John, " as the rest of the Apostles, was αδάμματω εξ ίδιώτης, and " far enough from Skill in Algebraic Subtilties"

No. 15.

The Length, and the Breadth, and the Height of the City being equal, proves plainly that St John confiders the City as a Cube, the Height being not that of the Wall, which is much less, and particularly confider'd in the next Verse.

Now as it is not usual to consider a City as a Cube, so there was special Occasion to do it here. And therefore St John here considers, that this City is placed upon a Mount, and he takes the Height of the Mount, in the Description of the City, the Height of the Mount being to be considered as Part of

the Constitution of this City

Now as the Mount signifies the Reign and Dominion which this City is to have, and that this Height or Exaltation of its Dominion is equal to the Length and Breadth, we are therefore given to understand by this, that the Reign of the City shall be commensurable to its Duration and Extent, that they who are therein to possess it shall reign for ever, as they are taken from all Nations, and are to reign over all Things universally.

Nº. 16.

And he measured the Wall thereof an hundred and forty four Substs.

This is the Height of the Wall which was before called great and high. This Height of the Wall, in which this City exceeds all others, denotes the great Security of the State of its Inhabitants

And forasmuch as the Number 144 is a mystical Number, being produced out of 12 multiplied by it self, this may shew that the Sasety and Security of the Citizens consists in their Conformity to the Doctrine delivered by the Apostles

Nº. 17

The Measure of the Angel being the same as that of Man, shews that in measuring the City and the Walls he takes Possession thereof, not only for the Angels, but also for Men, the City being to be inhabited equally by both, so that Measure of Man is here the same as in the Name and Right of Man,

Angels take Possession thereof to put Men into Possession, therebeing the hervenly Host which came with the Word of Gea, and are to gather the Elect from the four Quarters of the World, that they may set with Abraham, Here and See the inters New Jerusalem, which is the Capital of the Kingdo of Heaven. So that the Saints are to be put into the actual Possession of that happy State, by the immediate Procurtion and Ministry of the Angels, who are to be their Companion.

No 18

The Matter of the Wall is faid to be Jaiper, which is the very same as that to which the Luminary of this new Jerafelen is compared in \$1.1. This implies that the same God and Charle, who reign therein, shall likewise defend it, the Divine Prefence being continually therein, to rule and describe it against all Harm

Both these Advantages are laid down together by Excheel in the Novil 35 in these Words, the Name of the City from that Day shall be, the Lord is there—For according to the Style of Holy Writ, the Divine Presence is a Token of Protection—Now as the Righteousness of God, his kind and peaceful Disposition, is that by which he will govern this Holy City, so its the Holiness of the Saints, which is to be their constant and sure Defence, of which the Whiteness and Clearness of the Jasper is the Symbol—As the Jasper it self, like other Gemms, is that of the Constancy and Perpetuity of the Subject.

Nº 19

And the City was pure Gold, like clear Glass

That is, all the Buildings of the Houses and Streets are of pure Gold, free from all Manner of Dross, and Transparent

This denotes the Power and Duration and Holiness of the

happy State of the Inhabitants.

Here the Church shall have Holiness and Happiness together. She shall be as bright as Glass, but as strong and durable as Gold

Nº. 20

And the Foundations of the Wall of the City were adorned with all Sorts of precious Stones. The first Foundation was a Jasper, the second a Sappine, &c

It had been before faid that the Wall of the City had twelve Foundations, and that on those Foundations were written the Names of the twelve Apostles of the Lamb And now here it is faid that each of the faid twelve Foundations confifted of a

most precious Stone.

The precious Stones named are the same in Number, and probably the same in kind, though in a different Order, with the twelve precious Stones which were placed in the Effent, of Breast-plate of Judgment of the High-Priest, and on which were engraven the Names of the twelve Heads of the Tribes of Israel That Effen was the Instrument whereby the Will or Or acles of God were discovered to the Israelites, and for this Reason it was it felf called the Oracle horior

Now the Word Oracle is a very general Term, by which in Holy Writ is not only understood the extraordinary Revelation of God's Will, Mysteries, Promises, Predictions and Threatnings, but also Judgments and Decisions in doubtful Matters, when the People, or Heads thereof, reforted to him for a Decifion, and by Confequence, as even the written Law was once a Mystery, a Declaration of God's Will, containing a Collection of judicial Decisions, Predictions, Promises and Threatnings, which emanated from God as Oracles, the written Law it felf was also called the Oracles of God And therefore, tho' Moses never us'd the Urim and Thummim, God speaking otherwife to him, Face to Face, from between the Cherubim, yet St. Stephen, Acts vii 38 fays, that he received the lively Oracles of God to give unto us, and St. Paul, Rom in 2 naming the Privileges of the Jews above the Gentiles, mentions this in the first Place, because that unto them were committed the Oracles of God For, as God is King of all the World, and was so peculiarly of the Yews, an Oracle is the Order, Command, Anfwer, or Decision in Judgment of any King, either with, or without the Request of his Subjects So that Laws themselves are Oracles

Wherefore, to apply what has been faid to the Case in hand, feeing visible Symbols are us'd to represent the Notions of the Mind, by the Way of Metaphors, Metonymies, and Synechdoches, the twelve Gemms here being the fame, or of the like kind, with those in the Essen, or Instrument of the Divine Ofracles upon the High Priest, and being here said to be the

Founda-

Foundations of the new Jerufalem, do accordingly by a Mctonymy of the Adjunct, or rather Instrument, fignify, that this new Jesufalem, and what is contained or meant by it, the happy State of the Saints in the Refurrection, is founded upon the Or acles and Promises of God And these Gemms are therefore faid to have the Names of the twelve Apostles of the Lamb written on them (in Allusion to the Names of the twelve Patriarchs of the Tribes of I/racl, which were written on the precious Stones of the Effen of the High-Priest) because the Oracles or Promifes of God, according to which the City is built, were committed to the Preaching of the twelve Apostles of the Lamb.

That Gemms in the Symbolical Language fignify Oracles and Laws, and how they came to be so us'd, may be clearly fcen from the Symbolical Dictionary From what has been faid it appears, that the twelve Gemms, as they fignify the Oracles of God upon which the new Jerufalem is founded, make but one Symbol among them all And therefore fince they are not fingly Symbolical, but altogether, as the twelve precious Stones were in the Essen, it is not necessary to give a particular Description of them.

No. 21.

And the twelve Gates were twelve Pearls, every several Gate was of one Pearl

Pearls are valued in Proportion to their Bigness, and are the

most precious of all Things that are fold among Men

The biggest Pearl known to be in the World belongs to the King of Persia. It is not so big as a Pidgeon's Egg, and cost thirty two thousand Tumains, that is, about one hundred

thousand Pounds Steiling

According to this, each Gate, as confifting of one Pearl, must be of an immense Value. For these Gates must be very large, in Proportion to the Height of the Wall, and are to be confider'd, as having Houses, and so the largest Buildings of all the Walls The Gate-Houses of Cities confishing, after the

Quod om son fie Liber, p 599 Flin Na) Matt xm 45, 46 Pmlo L Hift Lis C.

Manner of the old Fortifications of several Towers and Turrets to flank, and defend the Entrance.

The Gates, or Gatehouses therefore, consisting each of one Pearl, shew that the Right to enter into this new Jerusalem is of infinite Value, to which nothing else in the World is to be compared, and consequently, that the Happiness of those who enter in through the said Gates into the City, is immense Therefore is a Man would give all this World to save his Soul, and that these Pearls signify the Right to that Immortality which saves Souls, so a wife Man must facrifice all this World to obtain it, Matt. xvi. 26. Rom. viii 18.

Nº. 22.

And the broad Place of the City was pure Gold, as it were

transparent Glass

This broad Place is the Forum Urbis, or the publick Place of Concourse in the midst of the City, and so denotes the internal Conversation of the Citizens of this new Jerusalem. And this being said to be of pure transparent Gold, denotes the most holy and excellent and constant Behaviour of them all in Equity and Goodness, without any Mixture or Mismanagement to tainsh the continual Course thereof

It is observable that ² Homer describes the Place wherein the Gods met to consult with Jupiter as having a Floor of Gold.

No. 23.

In this new Jerusalem there is not seen any material Temple, or circumscrib'd Place of Worship, as under the Jewish, or the Christian Dispensation in its two first general Periods

And that for this Reason, because the Lord God Almighty is

the Temple thereof.

In the Mofascal Oeconomy there were many Things which

required a material Temple

The principal of which was this, that the Tabernacle and Temple ferved to keep the Earnests, Testimonies, and Monuments of the Covenant made between God and the Is aehtes, and thus to denote Symbolically, that God did dwell among them, in order to protect them always, until such Time as all

his Promises and Counsels concerning that Oeconomy were perfected, which was only to bring them, as a Pædagogue to Cb. 1st

607

The Closeness and Secrecy of that Temple, so long as it was shut from the Eyes of Men, represented, that the great Counfel or Designs of God were still to be secret and unaccomplished.

plished.

When by the coming of the *Meffras* those Designs began to be laid more open by his Preaching, and the Preaching of his Apostles, God suffered that Temple to be removed, to make Way for another Oeconomy, which was the Christian

In this latter Oeconomy Men are Mortals still, and they have need of a standing and visible Worship, and publick Rehearsal of the Divine Promises, to keep up their Faith and Hope They have therefore need of a *Temple*, and a standing Ministry therein, to obtain those two Ends and so the State of our Church is represented by the Symbol of a *Temple*

But now in this new Jerufalem, in and by which all the Mysteries and Promises of God are fully accomplished, there is no Need of a material Temple to contain the Monuments of a Covenant which is fully performed. Neither is there Need of any such Symbol of Divine Protection, because God and the Lamb have overcome the last of the Enemies to be subdued, even Death it self, as to all those who are in the new Jerusalem, and because they are constantly present, as it were in Person both, and the Lamb visibly. And then as to the Publick Worship, which is now to keep up our Faith and Hope, they are both unnecessary to them that walk by Sight, and are in actual Possession of the Promises, Faith and Hope being Virtues of them that are not yet perfect. By which we see, that the Presence of God and the Lamb supply with great Advantage all that can be conceived by the Temple

But why is the Title of Lamb still given to Christ? This may shew that he shall reign with his visible human Nature For this Kingdom being given to him on the Account of his Sufferings in his human Nature, the same must accompany

him in his Glory

N' 24 And the City has no Need of the Sun retter of the Moon to

Shine in it For the Glory of God did enlighten it, and the Lamb is the Lamp thereof?

The Presence of God and Christ, compared to Light, the Symbol of good Government, shall afford such an happy State to this new Jerusalem, that it shall stand as it were in no need of any natural Means, such as the Sun and Moon are, to af-

ford its Inhabitants any Affiftance

And again, as the Sun and Moon in the Symbolical Language do frequently fignific those political Governors, which God has given to Men as his Vicars to govern them, so the Expression, that the City has no Need of the Sun nor of the Moon, may and does imply, that the new Jerusalem shall stand in no Need of such Vicars to govern in Christ's Absence, but that he with all the Glory of Divine Majesty shall be present to govern it himself

The Words, — for the Glory of God did enlighten it, and the Lamb is the Lamp thereof, are equivalent to what is faid in Exekiel, ch. xxxiv 24 And I the Lord will be their God, and my Servant David a Prince among them, — David there fignifying the Messias, the Head of the Family being put for the Successor, as is usual, in Holy Writ, and many ancient Au-

thors

The Words explain the eleventh Veise, and shew us particularly, who is the Luminary of the new Jerusalem. We see therein as well as here, that God the Father himself shall make his Glory to shine therein, that is to conduct the Inhabitants, and that the Lamb, or his Son Jesus Christ, with his Humanity shall guide them. That is, that Christ in his human Nature shall be present with them, being continually attended with the Shekinab, or most glorious appearing of the Divine Majesty, as the Cloud, or Shekinab, dwelt constantly over the Isi aelites to protect them from the sultry Heats in the Desart, and so moved to shew them how they must travel, by which they were visibly, that is, by a visible Symbol, constantly assured of the Divine Presence, and, by Consequence, Favour For when God was angry against them, the Cloud removed from the Camp, and stood only over the Tabernacle, Numb xvi 42

But then 'tis probable that the Shekinah, in this new Jerufalem, will be exceedingly more glorious than that which appeared to the Israelites

As to the Lamb's being fud to be the Lamp, we fee at the very first, that the Lamp is a Luminar), and to it is the Sym-

bol of a Governour

Upon Occasion it may indeed fignifie a supreme Governour or King, as in 2 Km viii 19 and sometimes inserior Governours, as in the first Chapter of this Prophecy, the Churches are represented by Candlesticks or Lamp-Sconce, so that Bishops may be represented by I amps

And by Consequence in some Circumstances a Lamp may imply a Subordination, such as that of the Son of God to his

Father, of the Humanity of Charle to his Divinity

Though Christ in this State comes with great Glory, yet as St Paul says, I Cor xv 28 he must be still subject to the Father, that God may be all in all. And to we find it here, the Lamp being designed, without Doubt, to be a Symbol of something less Majesty than the Shekmab, or Glory of God, and yet the Union between the Father and the Son is so struct, that we have seen in y ii they are but one Luminary betwist them

Nº 25

And the Nations of them that are faced, shall walk in the Light of it?

This holy City is to be the Metropolis, which is to govern all the World, her Luminary being the King of Kings, and Lord of Lords

And therefore being taken all together with the Inhabitants thereof, who he to reign with C^{\dagger} , f, the has a Light to guid

all, and fo is indeed the Light of all the World

To apply this to the State of the new firufalem, we need but to remember, that the new firufalem is a permanent City, and comprehends the Millennial State before the general Refurrection, and that in the Millennial State those that are alive, having been converted to the true Worship, shall be governed by the Rules prescribed to them from

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the supreme King, the Ruler of the new Jerujale", who is the King of Kings. That is, the Kings of this World, or in a Mortal State, being converted to Christianity with their Subjects, shall be submissive to the Government of the new Jerujalem, and shall enjoy the Peace which that State procures for all the World

As the State of the World shall then stand, when Christ is present, and his Judgments upon wicked Men are fresh in the Memory of the living, and his Power and Goodness is visible to them that remain, one may easily conceive, that there will be a great Zeal for good Works, and great Arguments to curb the Passions which reign now.

So that the Government of Kings must needs be very easy, both in Respect of their Subjects, and of Strangers subject to different Princes

The Abundance of Peace will make Armies unnecessary, and so take off the Occasions of Princes to oppress, or burden their Subjects,

There being such an Umpire as Christ, Ambition must needs be crushed, which now causes the Distuibance of the World.

And this will take off the Fear of foreign Invasions By which we see that the glorious Reign of Christ affects not only the Saints rais'd, but all Mankind, and how proper therefore it was to pronounce and acknowledge, as has been done in co. xix 7,9 that they are blessed who are invited to the Marriage Feast of the Lamb.

Nº 26.

And the Kings of the Earth do bring their Glory and Honour into it?

This denotes the Worship and Submission, which all the Kings and Governors of the political State, among the Nations converted, shall pay unto Christ, as King of Kings, and Lord of Lords.

We may see by this, seeing Christ receives the Homage of Kings, that the Millennial State is very far from putting down withour Distinction all Rule and Authority whitsoever. So that when St Paul, I Cor xv. 24 hints, that Christ is to put

down all Rule, and Authority, and Porous, it is evident, that this is to be understood of those which are opposed to the Christian Religion

Therefore during the Millennium the Kings shall still re-

main, and continue to be Kings of the Nations

As for the *Post-Millenmal* State, it is to be supposed, that there will be no need of such Governments as we now see

Nº 27

And the Gates thereof shall not be shut at all by Dayd.

This fignifies that there shall be a continual flowing in of

Men, as *Ifarah* expresses it, in ch. ii 2

In this new Jerufalem there shall be so much Peace and Security, that there shall be no need to shut the Gates against any Enemy, at no Time, not in the Night Because there shall be no Night there — nothing of Adversity, but all Peace, Joy, Happiness and Security

No 28

And they shall bring the G'ory and Honour of the Nations un-

The Kings had been before mention'd, and here the Nations under them And this implies a continual Concourse of People into this City, and a visible Conversation of the raised Saints with those that are alive

Hitherto we have feen the general Qualities of this New Jerufolem, and how it is dispos'd to make a fit Mansion for the most happy Men

And now the Prophecy proceeds to show for whom it is prepar'd What enters therein is first shewn negatively, and afterwards positively

Nº 29

And there shall in no wife enter into it any Thing that is common, [or unclean] neither what soever worketh Abomination, or maketh a Lie

No finful Person whatsoever shall enter into this glorious City And therefore since no Sin, which is that which brings the Curses of God, shall be there, this implies that all they who

* Sec I? IN II

Nº 8 '

The politive Part of the Character of the Citizens inhabiting

this City follows.

Those only who shall enter therein, are those who are written in the Lamb's Book of Life, and therefore such only, as have perform'd the Conditions which God required of them. And how these will be sustain'd in this blessed State, will be shown in the following Section

VISION II PART IV. SECT. VI.

The Manner of Life of the Inhabitants of the $Ne\omega$ Jerusalem.

A ND he shewed me a clear River of Water of Life, bright as Chrystal, proceeding out of the Throne of God and the Lamb.

In the midst of the broad Place thereof, and on either Side No. 2. 12.

of the River was the Tree of Life,

Bearing twelve [manner of] Fruits, yielding every Month the Fruit thereof

And the Leaves of the Tree were for the Healing of the

Nations

Nº 3

And there shall be no more Curse

But the Throne of God and of the Lamb shall be 1n 1t;

No. 4. And his Servants shall serve him

And they shall see his Face, N°

No. 6 And his Name shall be on their Foreheads

Nº. 7. And there shall be no Night there,

And they have no need of a Lamp, neither of the Light of the Sun,

VISION II Pait IV § VI expland. ýτ.

> For the Lord God e shall give them Light And they fall reign for ever and ever

The Explanation.

HE Holy Ghost having shewn who are to enter into the Holy City, goes on now to fet forth what Advantages of Happiness, they shall enjoy therein, by such Matters as concern the particular Life of the Indiv duals, over and besides those general Rights, which belong to them as they are Citizens of this new Jerulalim, and which have been deterribed before as be-

longing to the whole City or Commonalty

Now this is done by shewing, that they shall have eternal Life, and at the same Time a Life accompanied with all the Happine's which the Divine Favour can afford to Man So that therein we must consider the Quantity, and the Quality, and as the Symbols of this Prophecy are fetch'd from human or visible Objects, so because human Life is sustain'd by Meat and Drink, the continual Supply thereof expresses as properly, as we can now conceive it, the continual Duration of Life, and the Quality of the Meat and Drink, the Happiness that attends those who receive it

Thus in Pfalm YXXVI 8 we have it laid it down in such Words as feem to be here alluded to They shall be abundanth satisfied with the Fotness of thy House And thou shalt make them drink of the River of thy Phalures For with thee is the Fountain of Life Inthy Light shall we see Light

Therefore this char River shews the Abundance of the Happiness, and the mexhaustible Fund thereof, because coming from the Throne, and the Clearness of it, the Holiness and Peace, and the Brightness of it shiring like Chrystal, the Gloriousness of the Life of them that drink it

[&]quot;So Alex, and form other MISS are rulg I at Vertice,

At the Period of the Primitive Church the Rest came under the Symbol of Springs of living Waters But in this Triumphant State, those Waters are not only Springs, but a River, and proceeding from the Throne of God and the Lamb, whereby is denoted, that they that drink thereof, shall not only be in the Favour of God and the Lamb, but that also their Happiness is such, that they shall participate in the Ruling Power of God and the Lamb, so as to reign eternally with them, being blessed with the eternal Tokens of the divine Favour which immediately emanates from their Throne

In this Symbol of the River flowing from the Throne, there feems to be an Allusion to the ancient Manner of building Temples, which was to have them extremely well watered by some Natural Springs, or Artificial Conduits. And to such Waters as belonging to the Yewish Temple, Ezekiel alludes in ch. xlvii

Nº. 2.

In the Midst of the broad Place of the City, and on either Side

of the River was the Tree of Life

By this it appears, that the River ran through the Middle of the broad Place. The whole Matter feems to be thus — The Throne of God and of the Lamb stood in the midst of the City, as it were at one End or Side of the broad Place. For that Throne being a Seat of Judgment, or Court of Judicatue, is supposed to be as the Basilica of this City, which Sort of Buildings are placed near, or upon the Forum, or Market-Place.

The River of Life proceeding from it ran so, as to divide the broad Place into two by flowing through the midst of it, and then the Tree, not an individual Plant, but the whole Species was planted upon the Banks of the River on either Side For so it is expressed in Ezek xlvii 12

Now this is furtable to the Way of the Eastern and hot Countries, wherein bearing Trees are planted on the Banks of

Rivers, see Psal. 1. 3.

As for the Planting of Trees in the broad Place of the City, that is also suitable to the Eastern Customs, wherein neither the Streets nor Market-Places being paved, they have the Advantage of planting therein Trees, not only for Ornament, but Shade, which is very necessary

And the River of Life being also placed therein, is suitable to the same Customs, to bring the Aqueducts, or Fountains into the midst of the Market-Place, that they may be equally convenient for the whole City

We may now confider the Meaning of the Words in paiti-

cular

By the River of Life, and the Tree of Life being both in the broad Place of the City, is denoted, that the Immortality which is fignified by them shall be common, and of right is to be enjoyed by every one that is Citizen of this New Jerufalem, as those Things which are sold in the Markets are for the Use of the Citizens. But here they have a Right to them from the Throne, that is by the Judgment, and according to the legal Liberality of God

As for the Tree, it is called the Tree of Life, as giving Fruit to eternal Life, so that they who eat thereof f shall never die, and so the said Tree is a proper Symbol of Immortality

Of the faid Tree it is faid, that it beareth twelve [manner of] Fruits, yielding every Month the Fruit thereof, where the latter Words explain the former The twelve Sorts of Fruits are to be understood of such Fruits as this Tree bears every Month, that is continually.

This is what Exektel expresses thus, nestber shall the Fruit thereof be confumed. It shall being forth new Fruit according to bis Months. So the Prophet Zechariah, ch xiv 8. speaking of the Water of Life, says, that it shall flow in Summer and in Winter, that is continually. So Night and Day signifies a continual Succession or Duration.

Therefore this continual Succession of Fruits shews the endless Duration of the Happiness of the Saints, which is maintained by the continual Effusions of the Divine Grace and Favour

As to the Division of the Growth of the Fruit by Months,—this feems to arise from the ancient Custom of making Diffributions every Month of Meat and Drink to Servants, or such as depend for their Maintenance upon rich Men See F. Kin iv 7, 27. It appears from 8 Herodetus that the Tributes

and Maintenance of the Court and Army of the Kings of Babylon were fo regulated So the Romans distributed the Victuals to the Slaves in Monthly, and the Primitive Church took this Method to distribute the Maintenance of the Clergy, as we learn from Tertullian and Cyprian, whence it is that this last Father calls it Sportula, this being the Name of that Distribution of Corn, and the like, which was given to the Roman common People, and that too Monthly, as appears from ! Sueto-111165

It is not here faid who eats of this Fruit, but only implied, that it is for the Use of these raised Saints, who are Citizens of the new Jerusalem, whom God keeps alive, not by the Tribute or Glory of the Nations, but by the Tree of Life, or those miraculous Means, by which he keeps them alive eternally However, tho' it is not faid here exprelly, we may conclude it most certainly from what is said before in ch ii. 7 and hereafter y 14

The Saints therefore have then Meat and Drink from God.

that is an eternal Life maintained by God himfelf

We may observe that this Meat and Drink is not represented by those which we account now Dainties, nor consists of strong

Meat, as Flesh and Wine

Such are rather Marks of the Infilmity of the present Constitution of mortal Bodies, which wants them to repair the continual Decay and hasty Diminution of Strength Water and Fruits were first given to Man for his Food in the State of Innocence After the Flood only God permitted the Use of Flesh, and Noab found the Use of Wine

Here is then a Restitution to a State of Innocence, even to the eating of the Fruit of the Tree of Lile, which is to make the Saints absolutely immortal, and to become Heirs of God, and

Cobers with Christ. It is further faid,

That the Leaves of the Tree were for the healing of the Nations.

The Meaning feems to be this, - It has been ther an our the Word Sories in the Symbolical Dictionary, that Header Conpulses Pardoning, or Contacting, which is in a let to get I don, and that the Leaves of o T is may be the symbol of R. m posof Sing or Divine Pardons, and to of the Divine Porce confequent thereupon

As this Holy City therefore is for the Habitation of the glorified S ints, whilft the Nations in the rest of the habitable World shall walk in the Light thereof, and is God is plant? to give Immortality to the Saints, to at the fame Time lie will favourably accept the Homage of the Nations, who bring their Honour and Glory into the new Judge em, and pardon them who are now converted unto him, to that they shall have no Sores, Sickness, Bruises, or Ulcers, shall be guilty of no urcmiffible Sins or fuch as draw divine Punishments upon Men, but they shall prosper in Holiness and Righteousness, with the Peace and Blefling of God And this from that one and the same Principle which gives Immortality to the raised Saints, as we see that Immortality is maintained, and the Healing of Remission is produced by Means, which proceed from the same True of Life

From this Plantation of the Tree of Life, the new Jeruspelem is called the Paradise of God, in ch ii 7 a Paradise being a Garden of Pleajure, or Park inclosed and planted with Figit Trees, and others. Thus the Garden in which the first Man was placed in his State of Innocence, is called Paradile by the Greek Interpreters The Hebrew Writers have also us'd the Word, for we find כררם in Eccl ii 5 Cant iv 13 us'd for Gardens of Phalme From the Pleasantness of such Places P_{α} reduse is become Proverbial, as well as Tree of Lase, to signific any pleasant or happy State And thus the new Jerujalem is the Paradife of Pleafuce, wherein the Saints, being in the Pretence of God, as it is faid presently, they receive at his Right Hand Phalures for evermore, Pl 311 11

And there shall be is more Curfe. But the Throne of God and of the Lamb [the Throne mentioned before in ch xx. 11] shall be In it

The sher s that the Holiress of the Citizens of the 120 9-Inde in is to perfect, that nothing thall ever interrupt it, as

h Hur Sich Act i Schullen Dorat in Terent Pilitri Act i Schul Jun * Cip tar Ep 34 & 39 Ed O. 1 Fert Ap. c 39 S. t VII in lug c 10 The

|Curfes, or curfed Things do, which a defile all that are conceined, or related any Way, as well by complying as suffering the Cur le, or cursed Things to remain among them, and thereupon bring down upon them the Displeasure and Judgments of God. And therefore fince there will be no Curie in the vew Jerulalem, the Throne of God and of the Lamb will be therein

Sin brought a Curse upon the first Paradise, but in the second Paradise there shall be no Sin, and therefore no Curse, 10 that the aforesaid Throne will be always there

Nº. 4.

And his Servants shall do him Service

God and the Lamb, tho' fometimes distinguished, are still, as

here, spoken of as but One.

All that inhabit, or belong to the new Yerusalem will serve God in the most perfect Manner, and be, in the Perfection of that their Service, the most compleatly happy. For,

Nº 5

They shall see his Face.

The special Privilege of the Angels is to a fee the Face of

God, and to stand in his Presence.

And therefore the Expression here concerning the Inhabitants of the new Jerusalem, that they shall see the Face of God, implies that they shall have the same Right as the Angels to approach the Divinity, and by Consequence shall be as highly honoured and favoured as that Right can make them, who are permitted to fee the Face of God, in the same Mannei, and in Company with the Angels, who are in this State their Fellow Citizens

The Sight of the Face of God implies the most perfect Happiness, and is a Blesting which only comes to the Saints at the Refurrection

Nº. 6.

Luke 1 19

And his Name shall be on their Forcheads

Deut xiii 13 -- 16. xxi 1,9 Josh vi 17, 18

As the Saints in the Refurrection are Priests of God and of Christ, (ch. xx. 6.) this Expression that his Name shall be on their

" Matt xviii 10

Forebeads,

For cheads, alludes to that Privilege which the High Priest had during the Mojaical Dispensation, to wear a golden Plate upon his Mitte, which made it a Crown, and had an Infcription upor it in these Words, Holine's to the Lord, Exod XXVIII 36 which being so understood, by taking the Abstract for the Concrete as usual, that the High Priest was consecrated to the Lord, fanctified not only his Service to the true God, but also that of the whole Priesthood under his Government

But that which was the Privilege of one fingle Person in that Dispensation, and was only set upon his Garment, becomes in Refurrection the Right of every Saint, and is fixed upon his

Person, and by no Means altenable

By this therefore Christ has fet an indelible and everlasting Mark of his having taken the Saints into his eternal Service and Fayour

Nº. 7

And there shall be no Night there

This shews that the Saints in the Resurrection shall never find any Intermission of Favour, nor meet with any Afflictions to disturb their Happiness, and that this general Advantage or Quality belonging to the new Jerufalem, as was faid before in ch xxi 25 concerns them chiefly, and by Communication shall extend even to them that walk by the Light of this fer usalem, as long as the Millennial State thereof endures, as well as for ever after

And as there is no Night, there is no need of a Lamp, or of the Light of the Sun Those who have God present for their Ruler, need not any other Governor And therefore it is faid, that the Lord God shall give them Light, which shews, that they shall be immediately enlighten'd, or govern'd by God bimfelf

No 3.

And they shall reign for ever and ever

This shews, that their State of Happiness is eternal — and that their Reign is of the same Duration with the Kingdom of Chrift, of which there is to be no End, Luke 1 33

This being the last Expression about the Reign of the Saints in full Glory, is as general and full, as it is possible to express

4 K 2

We

1 12 P Behold I come qually, and my Reward to with me, to

We have now done with the prophetick Part of the Vision of St John, which concerns the Fates of the Divine Oeconomy or Christian Church, from its Beginning to its Consummation in Glory.

What follows is an Epilogue to confirm the Truth of the Prophecy, containing also fome Exhortations to observe the Con-

itents thereof

VISION II. PART IV. SECT. VII

The Epilogue of Confirmation.

A ND he faid unto me, these Words are faithful and And the Lord God of the Spirits of the Prophets hath Nº 2 sent his Angel to shew unto his Servants the Things which must happen shortly. Behold I come quickly Bleffed is he that observes the Words of the Prophecy of No. 4 this Book. N_0 And I John am he who faw and heard these Things And when I had heard and feen, I fell down to worship before the Feet of the Angel, which shewed me these Things And he faith to me, fee thou do it not, for I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them who observe the Words of this Book Worship God. Nº. 7. y 10 And he faith to me, feal not the Words of the Prophecy of this Book For the Season is at hand No. 8 y II He that wrongeth, let him wrong still. And he that is filthy, let him be filthy still . And he that is Righteous, let him be Righteous still And he that is Holy, let him be Holy still

g ve every Man according as his Work shall be 1 13 I am the Alpha and the Omega, the Beginning and the End, the First and the Last No 10. \$\dot 14. Buffed are they 9 that do his Commandments, that they may have Power over the Tree of Life, and may enter through the Gates into the City No II y 15 Without are the Dogs, and Sorcerers, and Whoremongers, and Minderers, and Idolcters, and whofoever loveth and maketh a Lie No 12 | \$\varphi\$ 16 I Jefus have fent mine Angel to testify these Things unto you who are over the Churches N° 13 I am the Root and the Offips ing of David No 14. And the bright Morning Star No. 15 \$\dot v 17 And the Spirit and the Bride Jay, come Nº 16 And let him that heareth fay, come N° 17 And let lim that is thinfly come. And he that will, let him take the Water of Life ficely No 18. 18. I testify unto every one that hear cth the Words of the Prophecy of this Book If any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book y 19 And if any Man shall take away from the Words of this Prophecy, God shall take away I is Part I from the Tree of Life, and from the Holy City, and from the Things which are written in this Book. Nº 19 1 20. He who testissieth these Things faith, furely I come quickly. Nº 20 Amer Even fo, come Lord Teft. No 21 \$ 21 The Grace of our Lo d Jefus Christ be with you all. Amen

So Ac and appropriate 188 and 3, and help & Verno, and de this

^{*} So Ak and feveral other MSS, and all the four ancient Versions, and Actual

Nº 3.

No 4

No 5.

The Explanation.

N'. I ERE the Angel assures St John, that the Words which he had heard concerning the glorious State of the Church, how strange soever they might appear, would certainly be brought to pass.

No. 2. That the same God who inspires the Prophets to shew his Will to Men, and to defend it against the growing Corruptions, will not only make thus his Promises good to them, as they are set forth in this Vision, but has also thought sit to give them this Account of the Events before-hand. For as they shall happen so suddenly, that they will surprize the common Sort of Men, the Piophets or Martyrs who have need of Consolation during the Afflictions which they undergo for the Name of Christ, may see by this, that God is resolved to show himself to be their God, by giving them a full Account how he will accomplish his Promises, and by the Events show them bis Covenant, Psal xxv 14

The faid Angel, thus fent to shew the faid Things, declares in the Person of Christ, Behold, I come quickly.

Christ is coming by all the Events, which happen and prepare thus Matters for his Appearance. And as these Things are unexpected by those Men, who do not truly believe in him, all is sudden and unexpected.

He then declares, that all they are bleffed that can lay so to Heart the Divine Promises made in this Prophecy as to maintain the Truth of the Contents thereof to the End of their Lives, such being sure to receive the Recompense promised and explainted therein.

Such is the Angel's Testimony in Relation to the Prophecy Next follows,

St John's Confirmation of it in affirming, that he is the Perfon who has had this Vision, the Truth of which depending upon the Authority of him that fent it, and the Fidelity of them who who report it, St John here gives it under his Hand that it is certainly true, he being the same Person, who saw the Visions and wrote them in this Book, and one who is very well known to be a Person divinely inspired

He has therefore seen them in the Divine Decree, and has been chosen of God to see that Idea or Representation of them which God as a wise Architect has before-hand made of them

So that the Prophet has feen them as prefent, and God being true and powerful, is both able and willing in due Time to accomplish them

Upon the aforesaid Words of the Angel who had spoken in the Person of Charst, St John falls down before the Feet of the Angel to worship him

Nº 6

The Angel in his Rebuke not only mentions as before in chaix. To that he was the Fellow-Servant of St John, and of his Brethren the Prophets, or of those which have the Testimony of Jesus, but adds that he was the Fellow-Servant also of those which observe the Words of this Book, which is an Expression more general than that of Prophets, or they who have the Testimony of Jesus, and therefore comprehends any of those good Christians, who attend to the Prophecies and Promises of God, without being Prophets or Martyrs

This Addition is the Key to the Symbolical Intention of this fecond Mistake and Rebuke.

The Words occurring after the Description of the new Jerufalem, we must observe, that the Saints who are the Citizens thereof, are of two Sorts, first, the Millennial Saints, and then those that are glorified by the general Resurrection

Now as the first Mistake and Rebuke in ch xix to rather concerned those who had a Share in the first Resurrection and Beginning of the Marriage of the Lamb, (for none clsc were vet seen to be rais'd) and so shewed rather the Beginning of the State of the new Jerafalem than its Consummation, that first Mistake and Rebuke seems only to reach the Case of the Mistake and Rebuke seems only to reach the Case of the Mistake and saints, but this being repeated at the End of all, and speaking of the last gloristed Saints as well as the former, seems to imply, that these last Saints gloristed shall be in the same Case as the others, and as they may make the same Mistake, they

may

may receive the same Rebuke, which tends so much to their

Honour, as to make them equal to the Angels

Upon View of this, and what was before faid upon ch xix 10 there seems to be a sufficient Preparation to understand the Speculation of Clemens Alexandemus, who tays to "That they " of Men who are translated to the Angels, are discipled by the " Angels during a Thousand Years, being brought to Perfecti-" on Afterwards they that taught them are promoted to the " Archangelical Authority, and they who have learned, disci-" ple those who are translated from the State of Men to that " of Angels, and thus afterwards in certain Periods are promo-" ted to the proper Angelification of the Body

Nº 7.

And he faid unto me, Seal not the Words of the Prophecy of this Book

When the Matters foretold are at a great Distance of Time, they are still in the Design, or Mystery of God, and by Consequence fecret, and that which Symbolically represents their Secrecy, 18 Sealing

This is the Reason why the Prophecy of Daniel in ch xii 4, 9 is ordered to be fealed, because it would be a vast while before that Part of it, which conceins the Refurrection, should

have its Accomplishment

But as to the Revelation made to St John, the Matters predicted therein were accomplishing in Part, and God was daily discovering the Secrets of his Counsel by the Events of some Parts of the Vision, at the very Time that it was exhibited to St. John, and St John commanded to write and publish it

And therefore the Reason given is, because the Season is at Hand, that is, for their Accomplishment Whereas Daniel argues to the contrary, but on the fame Ground in ch xii 8, 9. Daniel prophefied of Things belonging to another Dispensation, which could not be accomplished till the then present Dispenfation was finished, and the new had begun So that God did not design to unfold his Counsel then, and Admonitions were given, that the Faithful, who read the Prophecies of Doniel, might not think they were foon to be accomplished But

ISt John writes of Things which God was actually produ-Cing

N 8

He that wrongeth let him wrong still, &c

What God barely permits is often expressed in Holy Wilt by Terms, which imply that he commands it, and of that which he fays it is done, the Execution will follow, as if he had commanded it to be done Therefore in the Prophetical Style. whether a Thing be uttered in the past, or future, or in the Imperative, it is equal, the "Imperative being really a Future, and the Future has frequently the Force of an Imperative

Thus this fignifies, that God has permitted, that the Wicked shall prosper in their Ways for a Time, and having commanded his Saints to keep themselves innocent and undefiled from the Ways of the World, whilst each Side goes on in their respective Ways and Designs, Jesus Christ shall come on a sudden and unexpected by the World, but yet according to the fecret

Pui pose which he has before-hand determined

Now that this is the Meaning of the Words before us, and of those which follow to the End of the Veise, is evident by comparing this Place with that in Ezekiel, ch. 111 27. He that beareth let him hear, and he that forbeareth let him forbear, for they are a rebellious House That is, whether they obey, or disobey, yet the Purpose of God shall sland, as he had declared it

Upon this Truth is grounded the Comparison made by our Saviour of his fecond Advent to the Times of Noah and Lot.

Matt xxiv. 37, 39 Luke xvii 26, &c

He that wrongeth, denotes in a peculiar Manner throughout this Prophecy the Persecutor and Murderer of the Saints, as the Saint that fuffers is called direct the just, because he is innocent, and will be justified in Judgment by the Punishment inflicted upon the Unjust

These Words, he that wrongeth, respect the Tyranny of the wicked Party in perfecuting the Saints for Confcience Sake.

4L

For in that, they wrong and hurt them. And the Expression

He that is filthy, let him be filthy still, — respects the other Crime of Idolatry For that Sin, and all the Degrees and Acts of it, or dependent and consequent upon it, come under the Notion of Filthiness, or Nakedness, or Sores, as indeed all kind of Vice may be called Metaphonically Filthiness, as it frequently is in the Latin Authors.

And he that is righteous, let him be righteous still

This is the other Side or Party of Men, who are just and keep their Righteousness, notwithstanding the Persecution which they suffer upon that Account, for they are called *just*, in Respect of their suffering innocently the Tyranny of their Persecutors

And he that is holy, let him be holy still

In the holy Scriptures the Just are also called holy in Respect of their being separated and cleansed from the Desilements of the World This Holiness is opposed to the Filthiness, as the Righteousness is opposed to the Wrong

Behold, I come quickly.

Whilst on the one Hand the Wicked shall Tyrannize and Persecute, committing Idolatry, and defiling themselves in all Manner of Vice, and on the other, the Servants of God shall suffer innocently Persecution, and maintain their Holiness pure and undefiled, then comes on a sudden the Saviour of the World, to punish the one, and recompense the other according to their respective Works. And therefore it follows,

And my Reward is with me, to give every Man according as

his Work shall be

His Reward is that which he will bestow upon others And this Reward is the eternal Life, or eternal Torments which shall be bestowed upon every Man respectively, when Christ comes and raises them up to that Purpose, that they may

appear before him in Judgment

The Phrase seems to allude to If xl 10 and cb lx11 11 P/al. lx11 12, This Reward is here spoken of, as if it were Money in a Purse, brought to pay off Workmen, and indeed our Saviour has a Parable to that Purpose in Matt. xx 1, &c.

No 9 I am the Alpha and the Omega, the Biginung and the End, the First and the Last, and therefore fully able to perform all my Promises and Threats, and to give to every Man as his Work shall be

Nº. 10

Blessed are they that do his Commandments

The Beatitudes frequently interspersed throughout this P10-phecy, to excite not only to an attentive Reading, but a serious Application, are always suited to the Occasion wherein they are inserted. And therefore as in the Beginning of the Prophecy the Beatitude is applied to the reading and observing of the Prophecy, so here at the End, it is said to them that do the Commandments of God, because the Declaration of rewarding every Man according to his Work was mentioned just before.

And those who do the Commandments of God, whoever they are, will have a Right to eat of the Tree of Life, and to enter through the Gates into the City They shall have a Refurrection to eternal Life, to be enjoy'd in the new ferufalem,

and by the Means appointed them.

No II

Without are the Dogs, &c

Those which have a Right to the holy City having been

nam'd, it follows to shew, who are to be excluded

These Matters have been spoken of before, but this Epilogue being a kind of exhortatory Recapitulation, admits of such Repetitions

The Dogs here are the same as the abominable in ch xx1 8

being fuch as practife unnatural Lufts

The Sorces crs, Whoremorgers, Murderers and Idolaters, have been before explain'd And as for the loving and making of a Lye, they are only different Degrees of the same Sin

 N^{o} . 12

I fefus have fent mine Angel to testify these Things unto you, who are over the Churches, [or unto you concerning the Churches]

Here Chiss names himself, to seal and confirm the whole, and to shew that the Angel himself only acted by his Autho-

rity

4L 2

The

The - you - here are the Angels of the feven Churches in Asia, to whom, by way of Circular Letter, the Revelation was specially directed, and to the Churches under them, and in their Names to the Catholick Church

Nº. 13

I am the Root and Offspring [the Lord and Son] of David And therefore by me, and in me, are all the Promises of God; concerning the glorious Kingdom of the Saints to be accomplished All the Good which God designs for Man, passes through me

Nº 14

And the Bright, the Morning Star.

In ch 11. 28 the Morning Star is mention'd as the Reward, being there the Symbol of the first Resurrection, but here Christ takes it as a Title, as he is the First Fruits of the Resurrection. The Analogy is evident both Ways, for as the State of the Refurrection is Symbolically represented by Day without Night, that which is the Fore-runner thereof, as the Morning Star is of the Day, may have that Title, or be represented by that Symbol. And so the Resurrection it self is the Morning of that Day.

To speak more precisely, Christ may be the bright Morning Star, because this State of Mortality is to us as a Night, which fince the Coming of Christ is far spent, and the Day is at hand, as St Paul speaks, Rom. xiii 12 whereof the Resurrection of Christ gives us Hopes, whilst he in the mean Time is our Luminary, or Morning Star to guide us in the Darkness of this

World

And the Spirit and the Bride fay, come

Nº. 15 This is the Response made to the Promise of Christ - I come quickly.

The Bride is the Church, which longs that the Marriage of the Lamb, wherein she is to be made perfect, may come

The Spirit is the Holy Ghost, or Comforter, whom Christ has left as his Vicar therein, to rule it in the mean Time And this divine Person is called the Spirit, as being employ'd in giving Life and Spirit to all the Works of God, according to the Nature of the Subject, and he never ceases to intercede with Groanings Groanings that cannot be uttered, for the Redemption of the Bride, and fo to join with its Prayers, that Christ may come. Rom VIII 26.

Nº. 16

And let him that heareth fay, come

Every Christian must join in this Prayer, and concur with the Groanings of the Holy Spirit And this we do when we daily pray according to our Saviour's Instruction, thy Kingdom come And St Paul fays, we groan earnestly, desiring to be clothed upon with our House, which is from Heaven, that Mortality might be swallowed up of Life, 2 Coi v 2, 4

Nº 17

And let him that is thirsty come, and he that will, let him

take the Water of Life freely

Let him that is thirsty, that is, who is in Adversity, and suffers for my Name, draw near with full Trust, that I will refresh him in due Time, with the Waters of eternal Life flowing in Abundance, and which will abundantly recompense him, far beyond his Expectation

And besides this, he that will may come to the same For all Men are not called to suffer for Christ's Name, but he that will come to him, though he come not into those Circumstances, the very same Advantage shall he have at the last For Christ rejects none that come unto him, but kindly invites all Men to participate of the same Salvation.

I testistie unto ever, Man that heaveth the Words of the Pio-

phecy of this Book, &cc

This is an Affirmation of Christ and Adjuration, not only to confirm the Truth of the Prophecy, which has been done before, but also to guard Men from flighting of it as if it were an human Invention, to which any one might make Additions, or Amendments That Christ still speaks here will be made out from the twentieth Verse Which being so, we may see, that not only our Saviour would have his Revelation to be communicated to St John, and by him to the Churches, but that he also provides for the Preservation thereof to all Ages, that this Prophecy might be a standing Monument for his Church to know what Destinies do attend it, and that when Men-

should

should fuffer for the Name of Christ they might here find some Consolation, both for themselves and the Church For themselves, by the Prospect and Certainty of the Reward, for the Church, by the Testimony that Christ never forfakes it, but will conquer at last

As for the Curse denounc'd against any one that shall add to. or take away any Thing from the Prophecy, it is according to the Precedent given by Moles in Deut iv 2. and is followed by several of the Fathers, as Irenæus, Eusebius, and others, who in their Works have adjur'd their Copiers to transcribe them without Variation.

No. 19.

He who testistieth these Things saith, surely I come quickly.

It is Christ that fays, I come quickly, and it is therefore he who testifies these Things, and so it is Christ who has made the former Adjuration, and not St. John, who was barely the Scribe

It was a Form of Adjuration among the Jews to conclude with the Words Maran Atha, the Lord cometh, when they defigned to make it more grievous by praying, that God would immediately come, and revenge his Honour upon the Breach of it

St Paul has used it, I Cor XVI 12

It feems therefore, that feeing Christ fays - I come quickly - after the Adjuration, it must imply, that he will accordingly bring a grievous Judgment upon those that neglect it

And indeed they chiefly neglect it, who notwithstanding the Plainness of the Prophecy in describing the Kingdom of Christ's Enemies by two clear Characters of Perfecution and Idolating, still perfift therein. Upon such Christ will come quickly, that is, fuddenly, and cut them off when they least expect it.

Amen. Even so, come Lord Jesu

These are St John's Words, who answers to the Adjuration as it was usual, by Amen, confirming thus the Words of Christ, and then according to the Exhortation made in x 17 to every one to pray for Christ's coming, adds his own Prayer, Even fo, come Lord fefu.

Nº 21 The Grace of our Lord Jefus Christ be with you all Amen This Book is an Epistle, not only design'd for the seven Churches, but for all the Saints in the whole Church, and through all Ages.

Chap. XXII. 1/20, 21

For this Reason it ends like the Epistles of the Apostles, wishing Grace, that is, that all good Things and spiritual Gifts may come upon them from Christ, who is God of God, and upon whose Account, and from whom all good Things do come.

Even so come LORD JESU. Amen.

FINIS.